

## *Rural Engagement in Teacher Education*



**National Council of Rural Institutes**  
Department of Higher Education  
Ministry of Human Resource Development, Government of India



## **Curriculum for Rural Engagement in Teacher Education**

### **Introduction**

The proposed curriculum has been developed as a part of group discussions held with Teacher Educators from across nine Telangana State Universities. The teachers increasingly work in rural schools in the current scenario. They need to be groomed to handle the rural communities which send their wards to the schools. Hence curriculum inputs designed to equip trainee teachers or students of teacher education programs to engage with the rural communities' forms an important input in teacher education curriculum. This could be offered as a compulsory practical course to all the students in order to bridge the gap between the expectations and actual practices of teachers in rural settings. It is felt important, in the context of National Curricular Framework for Teacher Education 2005 as well as National Curriculum Framework 2009, focusing on construction of knowledge, there is a need to integrate the two important aspects viz., living and learning. Unlike the other forms of education, teacher education has a variety of objectives that makes it a unique and a practicing profession to be pursued with intensive involvement with local communities apart from the students. Imparting adequate knowledge on the subject matter, equipping the prospective teachers with pedagogic skills, enabling the teacher to acquire understanding of child psychology, developing proper attitudes towards teaching, enabling teachers to make use of proper instructional facilities, enabling the teachers to understand the significance of individual child differences and take appropriate steps for their optimum development and development of children's ability to provide satisfaction to the parents are some of the major objectives of teacher education. This is facilitated by community engagement and orientation in community engagement.

### **Characteristics**

The following core characteristics form the basic framework of the community based learning model. They are prime factors which are considered while developing the curriculum for rural engagement of students of teacher education.

1. Mutual respect for teacher, student and community
2. Creating a sense of community belongingness in the class room
3. Ability of being warm, accessible, enthusiastic and caring
4. Setting up a higher standard than the usual in community engagement
5. Perennial love for learning the context
6. Ability of being a skilled leader in engaging with the community
7. Ability to shift gears as per the community response
8. Collaboration with the counterparts on a continuous basis
9. Ability to maintain professional decorum

### **Curriculum Design**

1. Objectives
2. Module Development
3. Methodology
4. Assessment
5. Outcomes

## Objectives

The following objectives have been framed for the proposed curriculum for teacher education.

1. Understand the concept of community engagement in teacher education
2. Understand the context of the child from various backgrounds & occupations.
3. Know the school education programs and policies of Telangana State which have community engagement aspects.
4. Connect text with context & child
5. Distinguish traditional from constructivist approaches of community engagement
6. Train in usage of dialogic method of community engagement
7. Train in usage of organic intellectual approach for community engagement
8. Experiential learning of best practices in community engagement
9. Participate effectively in the community service
10. Develop insights and field realities on indignity and indigenous models.
11. Understand & implement the popular models of Tagore, Gandhi, Shyama Prasad Mukkherji for rural reconstruction
12. Explore models of art, craft for entrepreneurship for self-reliance.
13. Understand various real, community stories of children, families.
14. Discover latent talents in the traditional occupations to promote
15. Devise contextually suitable engagement activities
16. Promote village occupations with literacy, technology integration and research to make entrepreneurs.

## Core Competency Development

1. **Community engagement** - Students develop an intellectual understanding of the civic engagement field. Experience, coupled with critical reflection, provides opportunities for transforming our perspectives.
2. **Community-based research** - Students learn to analyze community and organizational problems and needs, and to develop creative solutions. Respect .Meeting people where they are. We are all learners. We all have the capacity for greatness.
3. **Social justice** - Students learn about social justice issues from local and global perspectives and develop a nuanced understanding of the history and political and cultural contexts of these issues. Educating ourselves and our community in order to understand power, privilege, and oppression and to collectively envision and build a more equitable and just society. Appreciation of diversity and capacity to work with diverse constituents - Students consider their own and others' social and cultural group identities. Students develop interpersonal and intercultural competencies to work effectively with people from a broad range of backgrounds.
4. All people, including students, faculty, staff, and community members, have a wide range of social identities. Welcoming people of diverse backgrounds and perspectives prepares us for global citizenship.

5. **Leadership** - Students hone their skills in facilitating and working within teams. They learn and practice networking, conflict resolution, consensus-building, and negotiation skills, facilitating relationships and supporting community-building processes
6. **Experience:** Experience, coupled with critical reflection, provides opportunities for transforming our perspectives. The Community Engagement Program is one step along the journey of lifelong learning.
7. **Dialogue:** Learning occurs through the exchange of ideas, active listening, and challenging assumptions.
8. **Assets-Based Perspective:** Actively seeking the strengths in people and in communities and working to develop those strengths. Pursuing positive changes in ourselves, our institutions, and our communities.
9. **Art and Craft** – promote entrepreneurship through art and craft

### Rationale

Community engagement of teacher educator is essential as the students of teacher education are to be equipped with required skills to engage meaningfully for learning skills required for professionalization of teacher education. They lack empathy and compassion and end up being indifferent. Hence, this course would make the B Ed education contextual and effective with the community setting with social relationships taken into consideration. The teachers transacting the curriculum need to contextualize the subject matter and empathize with the learning context of students in their community.

### Proposed Model of Curriculum

This is designed as a two credit course of one semester and comprises of one credit for theory and one credit for practicum with fifty marks.

S.No	Module Title Module Content	Teaching/Learning	Methodology	No. of classes
1	Community Engagement	Theory of Community Engagement School, Family and Community Partnership, Government Programs for Education Development Literacy, Gender and Generations in Learning.	Observation, Participation, Field visit	2
2.	Learning Groups and Empowerment	Establishing village education committees and taking help of self help groups in education	Observation, Participation, interviews	2
3	Traditional and Constructivist Approaches	Different approaches	Demonstrative Lecture, Interview, Field Mapping	2

S.No	Module Title Module Content	Teaching/Learning	Methodology	No. of classes
4.	Paulo Freire Dialogic Method	Praxis, Characteristics, advantages and Disadvantages of the Paulo Freire dialogic method of changing social relations.	Demonstration and practice	2
5	Gramsci Organic Intellectual Approach	Characteristics, advantages and disadvantages of the Gramsci Organic Intellectual Approach for Practicing Community Engagement & Social Change	Field visits	2
6	Model village	Best models at various levels	Field visits, mentoring, collaborating	2
7	Gandhian model	Craft & occupations	Field visits, interviews. Discussion.	2
8	Prof. Shyama Prasad Mukherji	India education	Field visits, interviews, discussion	2
9	Best practices in Community Engagement	Engaged Transaction of Rural Teachers in State, National and International levels, Teachers as Community Resource Persons	Case studies	4
10	Tagore model	Rural reconstruction	Discussion Field visits, interviews	2
11	Field engagement	Community Project and Participatory Rural Appraisal and Action Research with Community Organization, On Field Learning	Field Visit, Coaching, Mentoring, Facilitation	36

### Practicum Details

Every Saturday for six Saturdays or continuously for a week, students are engaged in the Rural community to take up the following activities:

1. Study of special distribution of various social and occupational groups in the village
2. Application of Participatory Rural Appraisal techniques of resource mapping and social mapping

3. Awareness program involving school community, development specialists and villagers in developing Village Development Plan.
4. Involving high school students in the education programs of selected villages.
5. Conducting capacity building programs with self-help groups and government officials for different vocations and developing necessary locally relevant learning skills.
6. Conducting field visit and field interaction with the help of school resources of the village and Self Help Groups and Village Resources for the students.
7. Orienting school education committee members in the village with the help of village level officers.
8. Conducting / facilitating school-community health camps.
9. Reporting the health concerns of the school-village, drainage system of the school-village and health habits of the school students-villagers to the concerned authorities.
10. Organizing Vanamahotsvam with school-community participation a fest for creating awareness of trees and planting of saplings. Creating awareness on climatic changes and hazards with the help of students in the villages. And also inputs on how to address the same.
11. Organizing awareness programs relating to sanitation, water, soil fertility management, biomass energy and means of producing wind and solar energy.
12. Promote adult literacy, awareness on govt. programs.
13. Rapport building and connecting with community leaders for school facilities and programs.
14. Involving parents, ensuring retention for quality outcomes.

### **Assessment**

This is a **two credit course** of one semester and comprises of one credit for theory and one credit for practicum with a maximum of fifty marks. The grading plan could be continuous and periodical through checking of participation and involvement and for optimal outcomes. The emphasis is to be more on the practical orientation to the students.

## **Outcomes**

After completion of the course the student will be able to:

1. Understand the social, economic, political and cultural framework of the rural education
2. Address the challenges with suitable responses for the identified rural education issues
3. Engage in the capacity building for management of the school-rural community education
4. This engagement helps teachers to train the students to move closer to rural life and context. Helps in rural reconstruction modes to devise and address the diversity in learning to devise suitable pedagogy. Nurture in nature with their nature.
5. Extends gender & social equity in occupations without any stereotyping.
6. Helps in revamping the curriculum with indigeneity for self -reliance.
7. Promotes reflective practices.

## **Career options**

1. Career in the Teaching and Education Management in Rural Area.
2. Career as a Teacher Educator in Rural Education.
3. Capacity Building roles in Rural School-Community Programs.

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## I. COMMUNITY ENGAGEMENT



Education is a social process and the participation of the community in the education process is a precondition. Society transmitted knowledge and skills from the very early days through gurukuls, pathashalas and madrasas, which were community institutions. In modern day schools, the link between community and school has weakened, especially when the British set up the schools without involvement of local community members. Thus community engagement and participation has been a prime concern of policy makers in the post-independence period.

National Educational Policies have been formulated recommending active involvement of the local community members in the functioning of educational institutions. E.g

1. National Policy of Education (1986) recommends establishment of appropriate institutional framework at the district and sub-district levels e.g. District Board of Education, Village Education Committees, etc. to enable greater involvement of community members in the management of the educational institutions.
2. The 73<sup>rd</sup> and 74<sup>th</sup> Constitutional Amendments have given the Panchayati Raj bodies more responsibilities in the management and control of education at local level.

## What is a Community?

A community is a group of people occupying a geographical area characterized by community spirit (feeling of mutuality and organised interaction between individuals who live in a common territory). Therefore, a community is an expression of the unity of common life of a group of people.

Examples of community: village, town, city.

The conceptualisation of community in the Indian social context in the form of villages and group life has been influenced by the categorisation practised during the colonial period.

In the post-independence stage, community as a concept has assumed a central place. The government in its planned development implemented the Community Development Program where the concept of community was applied to a village. The village was imagined to be to be a harmonious community with social equality – but that was not the reality. There was a lot of hierarchy around which villages were organised.

In recent times under democratic decentralisation, there has been a revival of development programmes focussing on the rural community. The shift is from **Community Development** to **Community Engagement** and **Community Participation**.

### Community Engagement:

Community Engagement means different things to different people. It is used interchangeably with “community involvement” and “community participation”.

Community Engagement is the process of building relationships with community members who will work side-by-side with you as an ongoing partner, in any and every way imaginable, building an army of support for your mission, with the end goal of making the community a better place to live.

Community engagement is defined as involving the people that live in your area with local development. Success will be achieved through a range of approaches and activities, from informing and building consensus, to participatory management and control over future development.



## I. Theory of Community Engagement

There are two factors which you will need to consider when developing your approach to community engagement:

1. How deep an approach (Depth) you intend to pursue
2. How broad an approach (Scope) you intend to pursue.

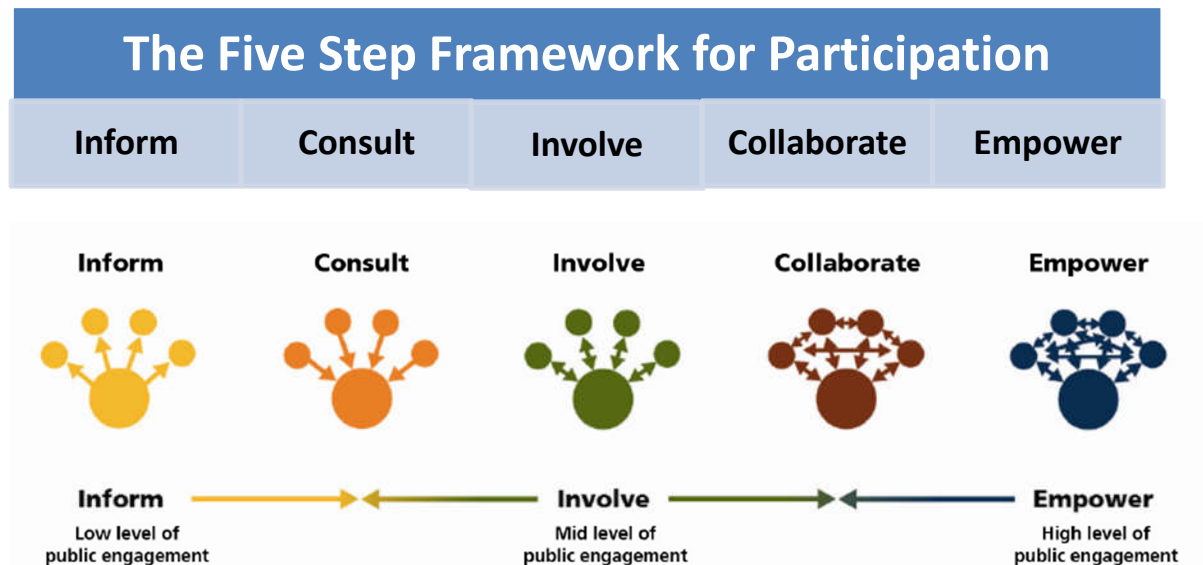
The choices you make in relation to these two factors will be determined by what it is you are trying to do and will help you to determine the approach and activities that you use. Understanding the range of possible perspectives will be crucial as this will help you shape what can be achieved and how you communicate with local people.

The International Association for Public Participation's **Five Step Framework for Participation** is a useful framework for thinking about different objectives and approaches for community engagement.

Another approach, which does not put the different options in as hierarchy is the '**Wheel of Participation**'.

### Five-Step Framework for Participation:

This is based on five levels of engagement, each one increasing levels of participation and involvement. At one end of the spectrum engagement is simply an information sharing exercise, e.g through the provision of websites or newsletters. At the other end, engagement can lead to genuine community empowerment and local control through mechanisms such as Community Development Trusts.



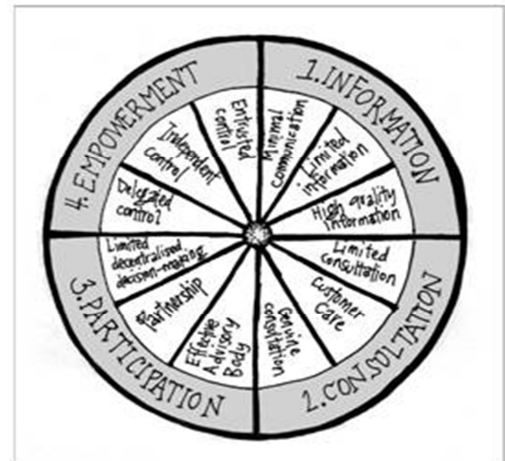
The infographic below share details of each step as created by International Association for Public Participation.

Goal	Techniques		
<b>Inform</b>	Provide the public with balanced and objective information to assist them in understanding the opportunities, problems, alternatives and/or solutions	Keeping the public informed through information dissemination. One –way process that is starting point of dialogue.	Effective information dissemination is vital, with honesty about non-negotiable areas of influence. <ul style="list-style-type: none"> <li>• Newsletters</li> <li>• Websites</li> <li>• exhibitions</li> </ul>
<b>Consult</b>	Obtain public feedback on analysis, alternatives and/or decisions	Consultation is a term recognised in law: must invite responses and consider them before making decision, although under no obligation to make changes.	It is a structured episode, not a process: <ul style="list-style-type: none"> <li>• Focus groups</li> <li>• Surveys</li> <li>• Public meetings</li> </ul>
<b>Involve</b>	Work directly with the public throughout the process to ensure that public concerns and aspirations are consistently understood and considered	Joint consideration of public responses with the community before decisions are taken, with feedback on how community has influenced decisions	Fluid, ongoing process and face to face dialogue: <ul style="list-style-type: none"> <li>• Workshops</li> <li>• Deliberative Polling</li> </ul>
<b>Collaborate</b>	To partner with the public in each aspect of the decision including the development of alternatives and the identification of the preferred solution	Look to the community for help in formulating solutions, incorporating recommendations into the decisions as far as is possible	Face to face dialogue with community representatives and those effected. <ul style="list-style-type: none"> <li>• Participatory decision-making</li> </ul>
<b>Empower</b>	Place final decision-making in the hands of the public	Requires investment in time and resources and community capacity building	Supporting community control through the existence of highly developed local structures <ul style="list-style-type: none"> <li>• Community Development Trusts</li> </ul>

**Wheel of Participation:**

This framework can be used to present options for involvement and participation. The original thinking outlining this approach was published in 1998.

Under this scheme, one moves from the extreme of no community input, with the Government taking all the decisions, through consultation and participation to citizen



empowerment, where the community make their own decisions on issues that affect them. More details about each component are listed below:

## **The Wheel of Participation**

### ***INFORMATION***

- Minimal communication
  - Government deciding on all matters itself, without community consultation (except when legally required to do so, via the minutes of committee meetings).
- Limited information
  - Telling the public only what you want to tell them, not what the public wants to know.
- Good-quality information
  - Providing information which the community wants and/or needs, e.g., discussion papers/exhibitions for development plans, guidance notes for area development.

### ***CONSULTATION***

- Limited consultation
  - Providing information in a limited manner with the onus often placed on the community to respond, e.g., posters and leaflets.
- Customer care
  - Having a customer-oriented service, e.g., introducing a customer care policy, providing a complaints/comments scheme.
- Genuine consultation
  - Actively discussing issues with communities regarding your ideas before taking action, e.g., liaising with teachers' groups, user satisfaction surveys.

### ***PARTICIPATION***

- Effective advisory body
  - Inviting communities to draw up proposals for the government to consider.
- Partnership
  - Solving problems in partnership with communities, e.g., a formal partnership.
- Limited decentralised decision-making
  - Allowing communities to make their own decisions on some issues, e.g., management of community halls.

### ***EMPOWERMENT***

- Delegated control
  - Delegating limited decisions-making powers in a particular process or project, e.g. Village Education Committees.
- Independent control

- Government obliged to provide a service but chooses to do so by facilitating community groups and/or other agencies to provide that service on their behalf, e.g., the delivery of education services by the voluntary organisations.
- Entrusted control
  - Devolving substantial decision-making powers to communities, e.g., student management.

### Why do people participate?

People’s engagement or participation will vary greatly depending on their social, environmental and personal circumstances.

The main reasons outlined for people getting involved are:

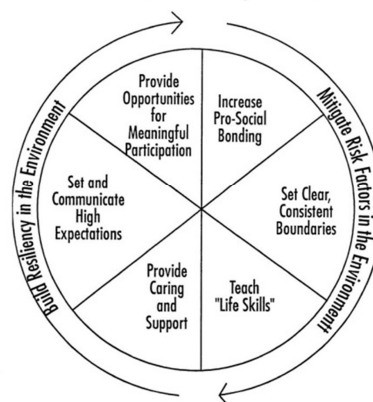
1. “A personal interest” or common interests
2. An aspiration to change things
3. Faith
4. Exposure and access to community and voluntary sectors
5. An opportunity to voice opinions

Having a voice in the community and feeling a sense of empowerment gives community members a stronger commitment to their local area. As a consequence they will be more likely to be a part of local activities. In addition, according to Understanding Participation, “when an active interest is shown in their opinion...and feel their engagement was influential and acted upon” a community member will be more motivated to be involved and stay involved politically.

Social networks are also an important factor in triggering the involvement of community members. Some triggers include ‘being asked’, ‘word of mouth’ and the influence of community ‘motivators’

### Resilience-Building for Community Development

The Resiliency Wheel



## **Successful Community Engagement**

Good planning is critical to successful community engagement. The key factors that should be considered when planning an activity with the community:

1. **purpose** - be clear about what the engagement activity seeks to achieve;
2. **context** - pay attention to the needs and character of the local community;
3. **people** - consider who should be involved, what their needs are, and what support or incentives may help them take part;
4. **method** - design the process and choose a method that is appropriate to the purpose, context and people; and
5. **outcome** – set the goals and overall objectives.

Good engagement will reach all sections of the community, not just the people who are already involved in local organisations or decision-making. Research has shown that typical participants in local decisions vary according to the activity and the issue, but some groups can be harder to engage than others – often because they do not want (or do not have the time) to attend community meetings.

## **Engaging communities on difficult issues :**

Community engagement can be productive and fulfilling work but it can also be complex, difficult, challenging and frustrating for everyone involved. It is an ongoing process of dialogue and influence in response to local priorities. The process of community engagement inevitably unearths different and often opposing views, some of which cannot be reconciled. This is especially so when projects are controversial or raise strong objections from local communities, for example, giving up green spaces for setting up government offices.

If previous attempts at regeneration have failed or stalled, or if communities feel they have been over consulted and their views not heard, there are likely to be high levels of mistrust towards the local authority and developers. This will create extra challenges for community engagement and in particular, for the frontline staff who are leading on engagement and consultation with local stakeholders.

Community responses to these issues can range from grumbling to passionate opposition. Members who are leading the community engagement should be briefed, trained and supported to work in these difficult situations.

Good communication, honesty, acknowledging the mistakes of the past, and providing real opportunities for influence can help to rebuild local relationships, and in some cases, turn opposition into support. However, this takes time, skill and commitment.



## II. School, Family & Community Partnership

Researchers and educators have long agreed that when parents get involved in education, children try harder and achieve more at school (e.g., Epstein, 1995). Parents who help and encourage their children to learn at home, and who help develop positive attitudes toward school, contribute to the personal growth and academic success of their children.



Various approaches have been developed to help schools gain greater parent involvement. These approaches have several features in common: programs that focus on parenting skills and the development of home conditions that support learning; school-to-home and home-

to-school communication about school programs and children's progress; the use of volunteers at school or in other locations to support the school and students; and participation by families in decision-making, governance, and advocacy (Bauch, 1994; Davies, 1991).

These approaches, however, were not developed with rural communities in mind. Rural communities differ from urban and suburban ones, and they also differ from one another (Flora, Spears, & Swanson, 1992). Parent involvement programs for rural communities work best when they respond to particular features of the communities they serve.

### Opportunities and Challenges

Despite variability among communities, research does point to characteristics that are more common in rural areas than elsewhere and affect educators' efforts to involve parents. It is not clear, however, that rural communities are any more or less likely than urban or sub-urban ones to involve parents in the educational process. Most sub-urban parents from middle- and upper middle-class communities were the most involved.

Even if parent involvement turns out to be more prevalent in rural than in urban and suburban schools, rural educators may still face special challenges often associated with rural life. Among these challenges are isolation, poverty, and lack of job opportunities. Isolation restricts rural schools and communities from making use of urban-based resources that might enhance educational programs e.g. museums, research libraries, and colleges and universities (Capper, 1993). Furthermore, the poverty of many rural communities limits parents' ability to provide for their children and to augment their children's education with resources in the home. Finally, the lack of job opportunities makes it harder for rural students to see any financial benefit to attendance or success in school (Bickel & Lange, 1995).

These circumstances lead some educators to conclude that rural families place a low value on the education of their children. This conclusion gains support from the finding that rural parents have lower educational attainment than their urban and sub-urban counterparts. As the argument goes, parents who lack personal experience of education beyond basic skills often fail to see its importance for their children. Further, they may feel intimidated by school procedures and expectations (Capper, 1993).

However, other evidence demonstrates the high value that rural residents often place on their schools. Not only do they view schools as a central focus of community life (Herzog & Pittman, 1995), residents in many rural areas support their schools by contributing their mite than those imposed in urban and suburban districts, where property values are higher. Educators can draw upon this community support to expand parent involvement programs in rural schools. In some rural communities, such programs have mobilized residents to work toward the combined revitalization of schools and rural economies (Miller, 1995).

Taking into account both the opportunities and challenges posed by conditions of rural life, educators can work to involve parents by setting up programs that include features with well-documented, positive results (see, e.g., Bauch, 1994; Davies, 1991; Hinson, 1990; Swick, 1991). Among the features most often recommended are

1. parent enrolment in adult education and parenting education programs
2. cooperative strategies for extending the school curriculum beyond the school walls
3. efforts to help parents provide learning experiences at home
4. home visits by personnel trained to facilitate home-school communication
5. in-classroom involvement of parents, local leaders and community
6. summer camps for both parents and children
7. use of school facilities for community activities

Programs that combine these features are indeed extensive, recognizing both strengths and weaknesses that parents may bring to partnerships with their children's schools. Such programs recognize that parenting improves when parents feel effective in a variety of adult roles. But they also take into account the fact that schooling improves when a variety of adults share their talents and model successful strategies of life management. Moreover, when community, voluntary and business organizations have a visible presence in classroom life, students are more likely to see a meaningful connection between their studies and their eventual success in the workplace.

For rural schools to be successful in combating their problems, they will have to capitalize on their community and family ties. Rural educators should view parents, community, voluntary organisations, government and businesses as part of the solution, not as part of the problem.

Such a perspective need not overlook the fact that some parents may need special types of assistance, nor does it make the assumption that every community engagement will contribute positively to the schools. It does, however, favour positive action rather than unproductive blaming. Too often, rural communities are blamed for their problems. Projects that bring communities together have the potential to support school improvement, economic revitalization, and a renewed investment by community members in the vigorous traditions of rural life.

### **III. Government Programs for Education:**

Since Independence, Indian Government is continuously striving to fulfil basic needs i.e. food, shelter, health and education. But even after 70 years of independence, government is still struggling and unable to augment the living standard of its citizens. According to 2010 data from the United Nations Development Programme, approximately 29.8% of Indians live below the country's national poverty line.

One of the most important basic needs that can change the complete scenario is 'Education'

Some of the School Education & Literacy Government Programs are listed below:

#### **Elementary Education**

1. Sarva Shiksha Abhiyan
2. Mid-Day Meal
3. Strengthening of Teachers Training Institute
4. Schemes for Infrastructure Development of Private Aided/Unaided Minority Institutes (IDMI)
5. Mahila Samakhya
6. Strengthening for providing quality Education in Madrassas ( SPQEM)

#### **Secondary Education**

1. Rashtriya Madhyamik Shiksha Abhiyan (RMSA)
2. Inclusive Education for Disable at Secondary Stage ( IEDSS )
3. Incentives to Girls at Secondary Stage
4. National Merit cum Means Scholarship
5. Financial Assistance for Appointment of Language Teachers
6. Adolescence Education Programme
7. Girls Hostel
8. Model School
9. ICT at School

10. Vocationalisation of Secondary Education

11. Model School Under Public- Private Partnership(PPP)Mode

Visit the website <http://mhrd.gov.in/schemes-school> for details of the above programs and for the latest programs.

#### **IV. Literacy, Gender & Generations in Learning:**

India has the dubious distinction of having one of the world's highest rates of adult illiteracy. According to the 2011 Census of India, the overall rate of literacy is 74 per cent. But breaking up the national average reveals that while the rate of literacy for men is 82.4 per cent, for women it is 65.4 per cent. This means that more than one-fourth of the country's population is still illiterate.

And within that figure, nearly one-fifth of males are illiterate compared with more than one-third of females. That there is a slow rate of growth of female literacy compared with male literacy is a matter of grave concern.

Despite the number of efforts made at national and international levels, there exist a significant number of illiterate women in society, a disturbing factor for all development efforts. Female literacy is important as it is a force multiplier for the social development of a country. Illiteracy retards the development of an individual, society and the country. Literacy plays a significant role in reducing gender inequality.

**Gender inequality** in education is a persistent problem in Indian society, especially for girls from rural areas and lower socioeconomic backgrounds. During the past several decades, India has achieved success in moving toward universal school enrolment and in enacting policies to address educational inequalities such as those based on gender. However, education gaps still exist.



Social background factors, access to learning resources, time devoted to formal learning activities and cultural attitudes regarding the education of girls and first generation learners may contribute to ongoing gender gaps in learning.

Although socioeconomic and other family background factors have been shown to influence educational attainment, it is less clear how these factors may differentially affect boys and girls. Time devoted to learning and other educational resources are also important as parents are prioritizing sons' education over daughters' education through the allocation of these factors. Finally, the role of attitudes toward the education of girls is underexplored. Female students with parents who look favourably upon the education of girls might be expected to exhibit higher educational achievement relative to those without such parents.

Attempts to increase the educational achievement of girls are taking place amidst a backdrop of sweeping educational expansion in India. During the last half of the twentieth century, India made great strides in improving its education infrastructure – an achievement representative of a post-war educational expansion by newly independent states and the importance of education within the emerging nation-state model (Meyer, Ramirez, and Soysal 1992).

India's educational expansion is also reflective of the United Nation's Economic, Social, and Cultural Organization (UNESCO) program Education for All and the push to achieve universal primary education by the year 2015 under the Millennium Development Goals program (Govinda 2002; United Nations 2010). In addition, expansion efforts are guided by India's Constitution, which mandates universal education for those under the age of fourteen, a 1986 National Policy on Education which increased educational investments for girls and lower-caste children, and a 1993 Supreme Court decision that upheld education as a fundamental right of citizens. Complementing these policy imperatives are other government and NGO efforts to universalize enrolment, improve learning, and promote gender equality in education. Specific policies have included the expansion of educational funding, the provision of free educational resources such as textbooks and uniforms, an increase in the number of female teachers, and the introduction of local schools, single sex schools, and special facilities (including in non-formal settings) for girls and the non-enrolled (Government of India (GOI) 2000; Govinda 2002; Kingdon 2007; Nayar 2002; Rao, Cheng, and Narain 2003).

A primary outcome of this increased focus on education and learning has been a sizable increase in literacy rates among the Indian population from approximately 18% to 65% in the fifty years ending in 2001. However, a significant gender gap of nearly 22% still remained at the beginning of the 21st century (GOI 2000; GOI 2011). According to census estimates, the literacy rate has continued to climb to 74% in 2011; however, the gender gap has only narrowed slightly, with women still at literacy levels 17% below men (GOI 2011). Literacy rates among youths age 15-24 were higher still, at 81% in 2005-2008, yet a 14% gender gap remained (UNESCO 2011).

The continued presence of educational gaps is perhaps unsurprising, given the historical prevalence of gender inequality in a patriarchal Indian society (Desai et al.2010). However, educational disparities in India are striking given their contrast to a worldwide pattern of less marked gender inequality in education. The gap in reading skills in India is especially noteworthy as girls in most other countries (including developing nations) typically outscore boys in reading as measured on international tests of comparative educational achievement (Lynn and Mikk 2009; Organization for Economic Cooperation and Development (OECD) 2010; United States Department of Education 2007)

It is important to remedy educational inequalities since they can lead to inequality in economic and other adult domains. Education is linked to increased future wages for women (Kingdon 2007), and is seen as a protective factor that is associated with child investments as well as other health and civic outcomes (Desai et al. 2010). Importantly, educational inequalities have been shown to be amenable to remediation through policies geared toward increasing girls' academic achievement (Marks 2008).

### **Factors associated with educational achievement**

#### **1. Social background factors**

In India, despite improvements in educational access over the past several decades, social background is still found to be associated with learning outcomes. Achievement gaps based on gender, region, and other social background factors often arise in primary school, and many Indian children struggle against historical inequality such as that based on gender and caste (Desai et al. 2010; Rao, Cheng, and Narain 2003; Probe Team 1999). **First generation learners** and those from impoverished backgrounds may also enter school with a diminished readiness to learn (Kaul 2002).

Within India, large regional differences in educational outcomes also exist, with rural females and those living in urban poverty largely representing those who are illiterate and those who are not enrolled in school (Nayar 2002). Sundaram and Vanneman (2008) consider regional variation in educational achievement and find that the level of economic development is associated with a narrowing of gender gaps in literacy, with level of district wealth as well as number of teachers in a district as largely being responsible for this difference. Additional state specific initiatives such as the successful social and political efforts to promote female literacy and education in the state of Kerala, have also resulted in the achievement of higher literacy levels for both boys and girls (Probe Team 1999).

## 2. Access to high-quality education resources

Educational research highlights the importance of school-level resources in student learning (Greenwald, Hedges, and Laine 1996; Hedges, Laine, and Greenwald 1994), although some question whether additional resources are associated with improvements in school quality and educational outcomes once family background factors are considered (Banerjee et al. 2007; Hanushek 1989, 1995, 1997).

In addition, research indicates that the influences of socioeconomic background and the availability of educational resources are often interrelated (Duncan and Murnane 2011). Moreover, research in developing countries such as India indicates that quality schooling may be especially influential in promoting the academic achievement of students (Gamoran and Long 2006; Heyneman and Loxley 1983).

School quality is important to consider given research that suggests Indian girls may experience lower quality school environments than boys. In particular, girls are enrolled in private schools at somewhat lower rates than boys and are less engaged with private tutoring. Together these factors contribute to higher overall education expenditures for boys than for girls, even with the existence of special fee reduction policies for girls in some areas (Desai, Dubey, Vanneman, and Banerji 2009; Desai et al. 2010).

In addition to gender, social background factors such as caste also influence school quality differentials and contribute to the unequal treatment students may receive within schools from teachers (Probe Team 1999). Furthermore, the expansion of higher quality, fee-based private schools may continue to expand these gaps in access and learning (Kingdon 2007).

Girls' under-enrolment in private schools is of special concern given that private schools and government schools may differ in educational quality and outcomes. Studies have found that, after controlling for student intake factors, attendance at a private school (relative to a government school) is associated with a higher level of student achievement (Kingdon 2007). In the development of reading and mathematics skills, higher beneficial returns of private school attendance are found for rural students, lower income students, and students with the least educated parents (Desai, Dubey, Vanneman, and Banerji 2009; Desai et al. 2010).

Research also finds that differences in educational expenditure on boys and girls are related to the level of urbanization. Kingdon (2005) finds that inequality in educational expenditure within households in rural areas is primarily the result of enrolment differentials between boys and girls. Using data from the IHDS, Azam and Kingdon (2011) also reveal that gender disparities in educational expenditure are more prevalent in rural areas and within certain states.

In addition, these authors suggest that an important factor related to gaps in education expenditure is the higher level of private school enrolment among boys. Finally, lower-income families may struggle to fund educational expenses and may have a higher demand for child labor. Lower-income parents may find the additional cost of sending a child to school (e.g. paying for school materials, uniforms) a financial hardship in addition to the opportunity cost of girls not fulfilling other time intensive household and child care responsibilities (GOI 2000; Probe Team 1999; Rao et al. 2003).

### **3. Time devoted to school-related learning activities**

Historically, Indian girls enrolled in school at lower rates than boys (GOI, 2000), and when they did enrol, they tended to “enter late and dropout earlier” (Nayar 2002: 38). Girls also did not progress to or enrol in upper primary levels at the same rate as boys with major impediments to their continued progression being the lack of a nearby upper primary school, cultural attitudes toward female education, and being diverted to household and childrearing tasks that may have economic value for the family (GOI 2000; Probe Team 1999).

More recently, girls have achieved near equal primary school enrolment parity with boys as primary school intake and enrolment rates approached near universal levels by 2007. Both boys and girls are also transitioning from primary school to higher education levels at nearly equal rates (84% of girls and 86% of boys in 2006), however despite this improvement, girls still lag overall behind boys at the secondary level (UNESCO, 2011). Despite this progress, certain subgroups of Indian girls (such as those from rural backgrounds) may be at higher risk for school withdrawal or absenteeism due to cultural beliefs about gender roles. They may also devote less time to out-of-school learning activities such as completing homework.

Reasons for diminished engagement in school related activities include the need to fulfil household responsibilities such as domestic work and caring for younger siblings. These competing demands for girls’ time may present an opportunity cost for parents who wish to employ girls in activities that permit the economic survival of the family.

Other reasons cited for girls dropping out or spending less time in school-related activities include the burden of school expenses, a lack of parental interest in educating girls, girls not being allowed to travel to distant schools, and the dearth of female teachers (Govinda 2002; Nayar 2002; Probe Team 1999).

Of special note, the issue of caring for younger siblings is exacerbated in India by a scarcity of early education and care facilities, which can have particularly negative consequences for older girls in large rural families (Govinda 2002; Kaul 2002; Probe Team 1999). However,



improvement in the availability of early care facilities may be partially responsible for the recent success in girls' enrolment, in addition to the overall decline in fertility rates in India (GOI 2000; United States Census Bureau 2014). Motiram and Osberg (2010) add further insight into the time available for learning in their analysis of the Central Statistical Organization of India's 1999 Indian Time Use Survey. Overall, they find that girls attending school shared a higher burden for performing household chores than did boys, regardless of age or urban/rural status. These authors also found that the overall time devoted to household chores for both rural and urban girls increased with age, however, rural girls (ages 6-14 and who were attending school) devoted more time to household chores than their urban counterparts. Rural girls also experienced the lowest rates for both enrolment and school attendance, with higher percentages of rural girls missing from school as they got older. In addition, the percentage of all children who do any homework is lowest for rural girls. This provides evidence for the hypothesis that the opportunity cost of sending children to school (as opposed to engaging them in household activities) is higher for girls than for boys, and highest for rural girls.

#### **4. Cultural attitudes regarding the education of girls**

There is a fairly robust research literature that establishes the link between cultural attitudes and academic achievement.

Weiner (1985) finds that achievement motivation, or the striving and persistence to learn, is related to an individual's own belief, as well as the beliefs and attributions of others, that one can be a successful learner. According to the expectancy value model, girls' achievement-related decisions are also influenced by whether learning is consistent with self-image, and whether learning fits with other interests and the perceived utility and cost of engaging in learning activities (Eccles 2005).

In addition, Steele (1997) finds that expectations of gender roles and gender stereotypes can have an effect on an individual's educational achievement.

And finally, the beliefs and aspirations of parents and teachers in particular are found to influence perceived self-efficacy, and the perception of inequity can reduce girls' self-confidence in their capabilities as learners (Bandura et al. 1996; Bussey and Bandura 1999).

Gender differences in educational outcomes are also related to community and family attitudes regarding the education of girls. These attitudes are embedded in cultural norms and are influenced by marriage and kinship patterns which may lead parents to invest more emotional and financial resources in educating sons rather than daughters (Desai et al. 2010). The centrality of preparing girls for marriage is pronounced in the north of India where parents have historically held lower aspirations for educating daughters rather than sons (Probe Team 1999).

Several factors influence negative attitudes toward the education of girls. One concern relates to savings for dowry, which may limit the amount of funds that parents have to spend on daughters' education or create a fear that having educated daughters may result in having to pay higher marriage costs and dowry. In addition, differences in educational investment may result from parents' reliance upon a son's support in old age, leading to a differential investment in the child who would be responsible for the parents' financial security as they grow older (Desai et al. 2010; Probe Team 1999).

Within schools, girls may experience a less challenging curriculum than boys, reflecting the traditional expectation that schools should prepare women for a more traditional gendered role of homemaking and motherhood. In addition to this alienating curriculum, girls may have fewer female teachers to serve as role models (especially in rural areas), and may experience gender stereotyping and less attention from their teachers (Basu 1996; Jeffery and Basu 1996; Nayar 2002; Probe Team 1999; Rampal 2002). An emphasis on promoting a more diverse curriculum and increasing female teachers is an attempt to reverse gender bias that girls experience in schools (GOI 2000).

At the same time, social changes are challenging traditional beliefs and practices in the home. Education may increasingly be seen as important in the marriage prospects of girls, who may be valued for their higher earning potential as well as their improved ability of finding better-educated husbands, although these factors are still subject to community specific norms. Education may also be seen as a social norm of good childrearing, and the skills developed through education may serve as a protective factor in widowhood (Behrman et al. 1999; Probe Team 1999; Rao et al. 2003). Mothers' aspirations for having educated daughters is also seen as increasing amid rising educational aspirations overall (Desai et al. 2010; Probe Team 1999).

India has experienced large gains in expanding educational access to its children nationwide. The result has been the achievement of nearly universal primary school enrolment for boys and girls and reduced gender differences in literacy and other educational outcomes. However, research has shown persistent educational gaps based on gender and other social background factors, such as caste, income, and level of urbanization. Rural girls appear to be the most disadvantaged; as research indicates that they spend the least amount of time in educational activities. Given the trend toward improved educational equity over the past few decades, and taking into consideration these persistent gaps, it is important to understand how factors historically linked to educational inequality for girls, including the financial and emotional investments that parents make, are currently related to girls' educational achievement.

## **5. Challenge of being a first generation learner**

Every class across the country has a significant proportion of children who are first generation school-goers. They come from severely disadvantaged families. The support at home for such children for education is very different and usually lesser than that for children who come from lower middle class families. As can be expected, this is only part



of the difference; the overall socio-economic opportunities are vastly different for such children, which also have significant educational implications.

Education of these first generation school-goers is a complex of challenges. It requires substantially higher commitment and lot more work, and it's the responsibility of the teachers to make this education happen. The same teachers also experience the relative ease of education with middle class children. It's not

surprising that a sentiment that one can often sense amongst many (certainly not all) teachers is "why do we have to have these children in school?" The sentiment is shared by many officials at various levels within the education system. The grudgingly accepted response to that sentiment is: it is the policy. That all children must get education, that no child can be refused admission in a government school, and that special measures must be taken to get disadvantaged children in to schools have been "policy" in some way or the other for decades. These policies and their details have become sharper and tighter over time, culminating in the Right to Education Act of 2009.

Effectiveness changes substantially when the people involved in anything, understand why they are doing what they are doing, and develop conviction about reasons and purposes. Education is just about the most complex of all intentional social processes, it's a humanistic social endeavour. Therefore, it's entirely dependent on the capacities, dispositions, beliefs and relationships of those involved, most significantly of the teachers. So, such a process of building understanding and convictions through deep personal examination and inquiry is absolutely fundamental to the effectiveness of education.

What do we want our children to learn and why, should basic existing social norms be questioned, what are good values and how are they developed, what does it mean when we say that a child understands, what are our basic assumptions about human beings,

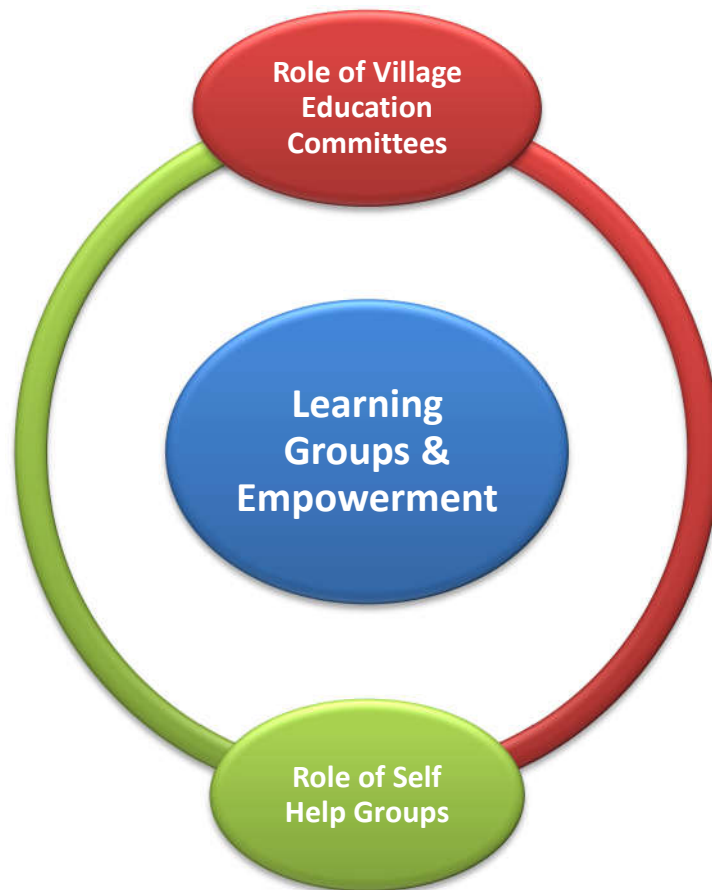
what is the use of knowledge etc. All these questions need equally rigorous, critical and systematic inquiry.

Given the processes of learning, the nature of education and its purposes, philosophy and practice are inseparable. All practice in education involves commitments, assumptions and goals that demand philosophical scrutiny. The absence of such scrutiny has a direct implication on the effectiveness of the practitioner. Philosophy is absolutely essential in the practice of good education.

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## II. LEARNING GROUPS & EMPOWERMENT



A community possesses immense strength. Since time immemorial it has been seen that when a group of individuals set their minds and hearts to achieve an objective, they can succeed. If a community is fired by the desire to see all its children educated, the development of such a community knows no bounds. The desire to see their children in school resides in the heart of every parent. Poverty, harsh circumstances and sometimes cultural factors prevent parents from seeing the immediate need and benefit in educating their children. Instead, they often send their children to work to meet their livelihood requirements.

In such cases it is the community that creates an environment conducive to the desire of education. It strengthens the innate desire in parents for education and transforms it into a reality by enabling parents to send their children to school.

There are certain development agendas like education that require longer and sustained active efforts by the community. It is here, that the community appears to be more of a passive

observer. The potential of the community to ensure their children's education cannot be underestimated.

The **Village Education Committees (VECs)** and the **Self Help Groups (SHGs)** act as important contributors to this process. Given the need of the hour, what is required is that these groups heighten this desire in parents for imparting education to children to such an extent that sending their children to school becomes a norm in the community.

### Gaps between School & Community



### Why do children drop out or are not enrolled in school?

#### **1. Quality of teaching**

- Dull and boring education.
- Non inclusive classroom processes.
- Parent's disenchantment towards education: fearing that employment is not guaranteed after education, parents do not see any advantage in spending money on a child's education.
- Lack of access to school in certain areas

#### **2. Parental Apathy**

- Illiteracy of parents.

- Lack of awareness about the importance of education
- Tradition of making children learn the family skill.

### **3. Poverty**

- Lack of adequate resources and finances leaves parents with little inclination to send their children, especially girls, to school.
- Infirmity, physical or mental disability or death of parents.

### **4. Community Acceptance**

- It is often believed that poor children need to work in order to gain skills required for employment in their adulthood.
- Social and mental attitude and lack of sensitivity towards out of school children.
- Tradition of tolerating children not going to school and working on the pretext of learning family occupations.

## **Various Groups in the Village and their Potential**

### **1. Parents Teachers Associations (PTA) and School Management Committees (SMC)**

Every school has a PTA or/and a SMC comprising parents, sarpanch, mahila mandal etc. The prime focus of these groups is to work for strengthening school support and their children's education.

### **2. Existing village level institutions like Nehru Yuva Clubs, Mahila Mandals and Youth Clubs**

In a village there are existing sources of support like Nehru Yuva Clubs, Mahila Mandals and Youth Clubs. These comprise village youth, women who can actively participate as facilitators for the VECs. These groups are commonly associated with working on women and adult education issues. The importance of children not working and the necessity of education for all children can be transacted easily through these groups.

### **3. Village Youth**

In a village there are some young men and women who are semi-educated. Some of them may not be doing much. However, this group has immense potential and is the easiest to mobilize. They are young, enthusiastic, full of energy, willing to learn and can be utilized for sending the necessary messages.

### **4. Political leaders**

Every village has its party and groups of political leaders. These are effective pressure groups as people listen to them. Leaders are effective communicators and can facilitate things easily as a result of their power and influence. For example, leaders by way of implementing useful employment schemes can encourage parents to seek work and send their children to school.

## 5. Village opinion makers

Village opinion makers are elders of a village whose opinions matter the most and are listened to by the entire village. Their level of understanding of village issues is very high and if this group can be motivated to speak for children's education, substantial results can be achieved.

## 6. Religious leaders

These are amongst the most powerful groups in a village. Moreover, these groups interact directly with parents and have abundance of manpower and resources. Parents can easily be convinced by these groups and to promote education, religious leaders form an important tool.

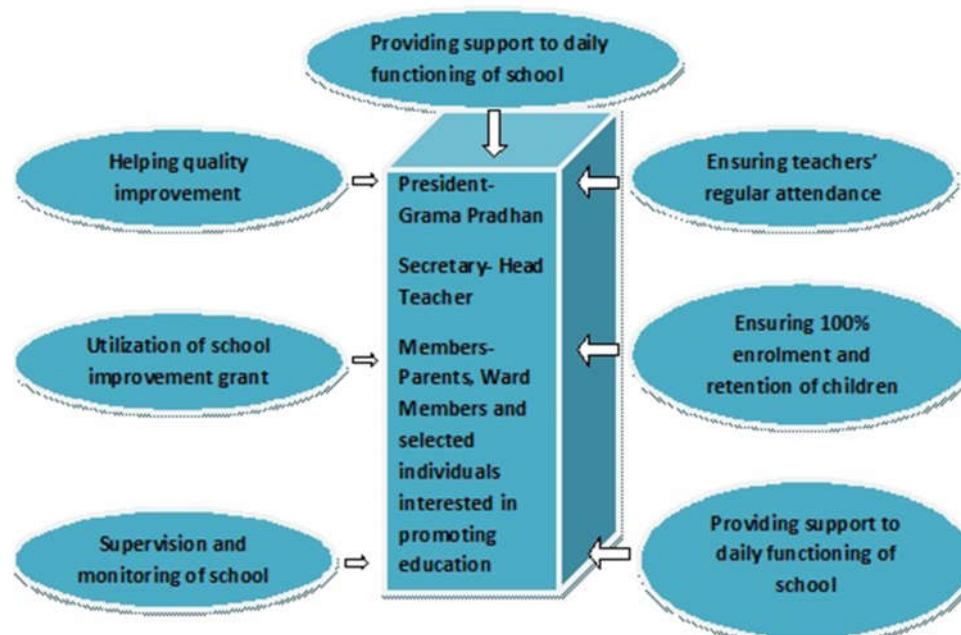
## 7. Elderly women

Every community has elderly women of the village who can also be a powerful focus group for the education and security of the girl.

## 8. Self Help Groups

Self-Help Groups are informal associations of people who choose to come together to find ways to improve their living conditions. They help to build Social Capital among the poor, especially women. These women can be motivated to send their children to school and also used to influence other members of their group to act similarly. They also have the financial wherewithal to do so.

### Role of VEC's in Children's Education





**1. Linking agency:**

The VECs must take on the responsibility of enrolment and retention of all children in their community. For this, they can utilize the support of village elders, political leaders and existing youth groups.

**2. Community is the 'Anchor':**

The VEC of a village should serve as an anchor to keep its children in school and ensure that they complete their education.

**3. Strengthen the existing infrastructure:**

Along with the other roles of the gram panchayat such as constructing roads, distribution of ration cards etc, the VECs should also look into matters concerning schools. When there is a shortage of staff or insufficient physical infrastructure in a school, the VECs can seek the support of the community in pooling resources in bridging this gap.

**4. Providing strength and support to Teachers:**

Education is not the sole responsibility of a teacher. The community is equally responsible for making sure that their children go to school. By providing support to the teacher through meeting his/her needs like materials for classroom transactions, additional teachers etc. the community can help the teacher and serve its children.

**5. Providing support to Parents:**

For economically disadvantaged parents the community can provide support to enable them to send their children to school instead of sending them to work. This can be done through measures such as subsidized grain on ration cards, allowances/ employment under MG National Rural Employment Guarantee Scheme (MGNREGS) etc.

**Bridging Gaps with the support of VECs**

Gaps between School and the Community can be bridged by providing support to the following Village groups:

**1. Parents:**

- a. The VECs along with village elders and the headmaster of the village schools can hold regular meetings with all parents. Special attention to be given to find solutions for parents unable to send their children to school.
- b. The VECs should mark details of the various schemes of the Government which will enable them to support their child's education available. For example:
  - i. National Rural Employment Guarantee Act (NREG)
  - ii. Scholarship/Benefits for children of poor and deprived sections.

- c. The VEC along with other villagers to conduct special drives in the form of a series of meetings during before the beginning of the academic year.

## **2. Teachers**

- a. The VECs need to provide support and strength to the school as part of the community. In case a school faces a staff shortage or inadequate material that can hamper the quality of teaching, the VEC can serve to fill the gap by providing material and volunteer teachers.

## **3. Youth Groups**

- a. These act as an important link between parents and the school.
- b. They sensitize parents on the importance of education for their children.
- c. They provide support to the VEC in mobilizing parents towards sending their children to school.
- d. Through follow up they support retention of working children in school.
- e. They keep track of all children, especially out-of-school children and their activities, and location. For example, if a child migrates to the city for work as domestic help, the youth volunteer will find out the location and name of the employer and take action.

## **Action Strategies for VECs**

### **1. Utilizing the potential of Youth**

- a. VECs identify the youth available in their village and call for a meeting with them.
- b. Agenda for the meeting should be “Provide education to all children in the village.”
- c. Make the youth aware through slogans and discussions about the enrolment and retention of out of school children. The VECs must then call for the support of youth who would like to volunteer to work for the cause of education for all children.

### **Meetings with Parents**

- d. The VECs must call for a series of meetings with parents to discuss with them their problems in sending their children to school.
- e. The VECs must motivate parents to send their children to school with the help of slogans and relating case studies



## **2. Meetings with Teachers**

- a. The VECs should organize a meeting with teachers and headmasters once a month to understand their problems so that they can work together on the issue of children's education.
- b. The VECs must assure the teachers that they are interested in supporting them to achieve their goal of universalization of Elementary Education.
- c. The VECs must ask the teachers for the list of students who are dropouts and potential dropouts.
- d. The VECs along with teachers, should then visit as many families of such children as possible and find solutions to their problem.

## **3. School Readiness Camps**

- a. These should be organized in the village by the VEC after it conducts meetings with youth groups, parents and teachers.
- b. A school readiness camp is a camp for out of school children including dropouts to encourage them to attend school.
- c. The children spend one day at the school living the life of a school going child.
- d. The day chosen should be preferably a half-day at school for regular students.
- e. During the first half of the day these out of school children get a close look at classroom activities. In the second half teachers with the help of youth volunteers conduct games, cultural activities like songs and dances and encourage children to participate.
- f. For the financial cost of the camp, the VEC can pool in resources and talk about the camp in the earlier meetings held with parents, teachers.

## **4. Activities on traditional festivals.**

- a. The VECs with the help of youth volunteers should organize traditional festivals around the theme of education. For example, at Diwali, the parents of a school going children must be encouraged to make their child light a candle and give it to an out of school child. The child can give the candle and say "The light of education must brighten your life too!"

## **5. Taking the support of senior women.**

- a. The VECs must elicit the support of this group to look after the security of their girl children going to school. Each day a couple of senior women can be assigned the duty to make sure that all the girl children are going to and coming back from school safely.
- b. They can also be assigned the task of monitoring whether the teacher is coming to school and is teaching.

## **6. Information about various schemes**

- a. The VECs should hold a meeting once a month calling all parents, teachers and youth groups together to discuss the various schemes being introduced. They must highlight:
- b. Beneficiaries of the scheme.
- c. Who can make use of it?
- d. How will the scheme reach them?
- e. What are the requirements that the beneficiaries have to fulfil?
- f. For the ongoing schemes, focus has to be on feedback and grievances. The concerned office/officers must be informed in case of a grievance.

### **Gain for VECs**

1. Living in a more literate community is of benefit in terms of better life conditions.
2. Practical experience and knowledge in understanding how the Government functions and how best to utilize its schemes.
3. A sense of ownership about their own community, its future its children.
4. Increase in self-confidence and pride in doing something 'themselves'. By helping the community to generate the will to educate their children independently, the VECs fulfil their role in the best possible manner.
5. Their next generations lead better lives.
6. By encouraging cooperation and coordination in the community on education, the VECs can move on to address other issues such as health, child marriage, etc.

### **Self-Help Groups (SHGs)**

#### **Genesis:**

Women play a pivotal role in the success of poverty alleviation programmes. Their resourceful nature and responsibility towards their families play a significant role in improving the standard of living and family welfare. Income earned by women is generally used to meet basic household needs. Credit targeted to women was more likely to benefit a whole family whereas in the case of men it is not so. However, historically access and terms of credit have discriminated against women. The marginalisation of rural women with respect to credit was the prime reason which resulted in the emergence of Self-Help Groups (SHGs). The micro-credit programme for women through SHGs plays a significant role in improving the standard of living and family welfare. It has a positive impact on economic growth and the social status of women.

#### **What are Self-Help Groups?**

Self-Help Groups are informal associations of people who choose to come together to find ways to improve their living conditions. They help to build Social Capital among the poor, especially women.

## What is a Self Help Group ?



गाँव बदे तो देश बदे  
Taking Rural India >> Forward

[www.nabard.org](http://www.nabard.org)

[/nabardonline](http://nabardonline)

### What are the functions of Self-Help Groups?

The most important functions of a Self-Help Groups are

- to encourage and motivate its members to save,
- to persuade them to make a collective plan for generation of additional income
- to act as a conduit for formal banking services to reach them.

Such groups work as a collective guarantee system for members who propose to borrow from organized sources. Consequently, Self-Help Groups have emerged as the most effective mechanism for delivery of micro-finance services to the poor. The range of financial services may include products such as deposits, loans, money transfer and insurance.

### Characteristics of a Good Self-Help Group :



- An ideal SHG comprises 15-20 members.
- All the members should belong to the same socio-economic strata of society (specifically poor).
- Group should have strong bond of affinity.
- Rotational leadership should be encouraged for distribution of power and to provide leadership opportunities to all the members.

- e. Members should attend meetings, save and participate in all activities voluntarily.
- f. It should provide gainful employment and to involve the poor in productive activities.
- g. An SHG should be a socially viable institution.
- h. The procedure of decision-making in SHG should be democratic in nature.
- i. It should be non-partisan in nature.
- j. The group is frames rules and regulations which are required for its effective functioning.
- k. It should involve women in decision making and to promote leadership qualities among them.



### **Benefits of Self-Help Groups**

- a. The formation of SHGs has benefited its members by increasing their assets, incomes and employment opportunities.
- b. The borrowers are able to reduce their dependence on informal sources of finance and a certain degree of loyalty towards SHGs, which can work towards permanent or effective inclusion of these borrowers into the formal banking network.
- c. The financial inclusion attained through SHGs has led to reduced child mortality, improved maternal health and the ability of the poor to combat disease through better nutrition, housing and health – especially among women and children.
- d. It has empowered women by enhancing their contribution to household income, increasing the value of their assets and generally by giving them better control over decisions that affect their lives.
- e. It has helped women in making decisions about their children’s education and well-being.

### **Some SHG's in India:**

In our country the pioneer in this field is **Self-Employed Women's Association (SEWA)**. Without the Grameen model SEWA was started in 1972. Though started as a Trade union for women in the unorganised sector, today SEWA boasts of running the first Women's Bank in the country. By the year 2000 SEWA has a membership of 2,09,250. The SEWA Bank has 87263 depositors, and 41757 borrowers whose loan outstanding us Rs.887 lakhs 4 as on March 1998. SEWA has also networked many co-operatives and emerged as the largest federation of co-operatives in the country.

In Southern India organisations like **PRADAN, MYRADA, ASSEefa, MALAR** etc. have entered into this rural credit system. PRADAN has a membership of 7000 women who have availed 40000 loans worth \$ 600000 as on March 1997. MYRADA has 62769 members who have saved RS.48 lakhs and availed loan to the tune of Rs.2.90 crores. MALAR has a membership of 15000 women who have saved RS.86 lakhs and availed loan to the tune of Rs.2.23 crores.

MALAR has emerged as a new self-reliant model for our nation. An offshoot of the Total Literacy Campaign in Kanyakumari District, MALAR has emerged as an organisation of poor women who share the interest income to sustain a full time structure, office and training schedule. This has kindled a new hope. Already 10 districts in Tamilnadu have undergone training at MALAR and started similar organisations for micro-credit.

**DEVELOPMENT OF WOMEN AND CHILDREN IN RURAL AREAS (DWCRA) :** The scheme - DWCRA was aimed to improve the socio-economic status of the poor women in the rural areas through creation of groups of women for income-generating activities on a self-sustaining basis. The main strategy adopted under the programme was to facilitate access for poor women to employment, skill upgradation, training credit and other support services so that the DWCRA women as a group could take up income-generating activities for supplementing their incomes. It sought to encourage collective action in the form of group activities which were known to work better and were more sustainable than the individual effort. It encouraged the habit of thrift and credit among poor rural women to make them self-reliant. The Scheme had been merged into Swarnajayanti Gram Swarajgar Yojana (SGSY) with IRDP, TRYSEM etc. from April, 1999.

## SHGs Bank Linkage – Progress



गाँव बड़े तो देश बड़े  
Taking Rural India >> Forward

[www.nabard.org](http://www.nabard.org)

[/nabardonline](http://nabardonline)

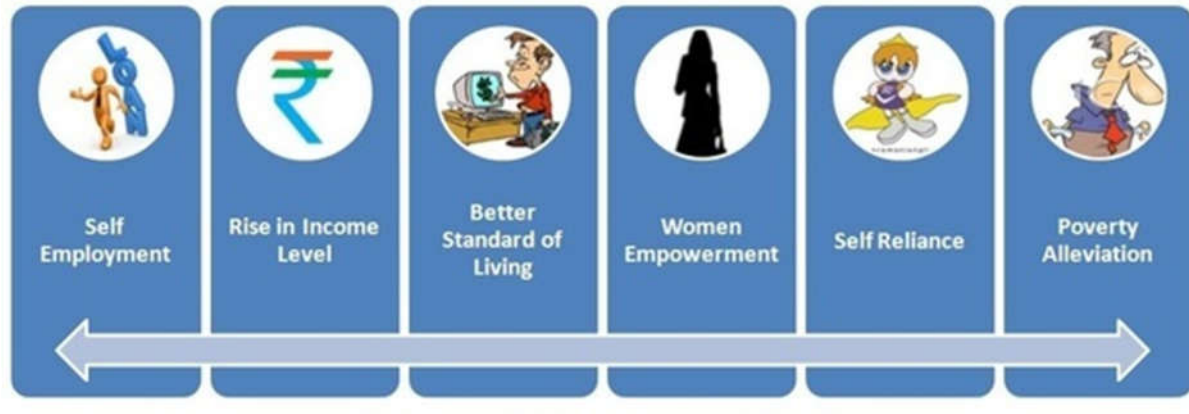
### Socio-Economic Scenario after SHG Formation

- For the villagers now there is no more need to go to the money lenders for borrowing money in time of need. The SHGs are coming to their rescue.
- Initially, the male members of the family controlled the family income, but now, it is the women who are holding the key.
- Women of the family are now able to offer financial help to make investments in agriculture by taking loans from the SHGs.
- Due to this qualitative change in the contribution of women to the family, the acceptability of women by the male members of the village in terms of the formers' freedom to sit with them in village meetings (which was absent before) and they now have a role in the decision making on issues within and outside the family.
- The male members of the village say that SHGs have been a boon for the whole village.
- When asked about the changing role of women, the male members say that their attitude towards the women has undergone a change.
- They are of the view that women also should be allowed to speak as everybody has the right to do so.
- Wife battering is no more taking place. The unity and the rejuvenated confidence of women has helped put a stop to this menace in their village. When asked if any woman's husbands come drunk and beat them what would they do? In a single voice all the women of the SHGs said that they would deal with the offender summarily and effectively.
- The equation between male and female has been redefined. It is now a cooperative relationship instead of one dominating the other. This is conspicuous as the male members are also invited to the SHG's meetings and the females given the scope to sit-



in at village meetings. During the selling of agricultural products by the SHGs to traders the male members often help to ensure that traders do not cheat the SHGs.

- j. The level of awareness among the women has certainly gone up. Due to the economic independence, group affiliation, exposure owing to their dealing with outside people, etc, they have become more assertive in demanding their rights. Given the education level of the people in the village, which is very low, this kind of transformation in the social status of women and change in the attitude of males towards them is certainly no mean achievement.



### IMPACT OF SELF-HELP GROUPS IN INDIA

- a. **Saving and Financial Decision Making:** One of the primary benefits of participation in a SHG is the opportunity to save regularly, access formal savings institutions and participate in the management of these savings. They save regularly, have their own bank accounts and make deposits into these accounts. SHG is having a good impact on members, in their ability to save their hard earned money.
- b. **Access to credit :** A corollary of participation in SHGs is an improvement in a woman's access to credit. Since the project is perhaps too early in its implementation to directly improve women's access to credit. The financial mobility due to participation in the SHG has led to an improvement in the quality of life, according to some of the successful groups. Overall, many families were able to address their basic needs better than before. Some of NGOs reports have shown that the record on the repayment of loans by women was often better than that of men, and that women were also more likely to spend the income earned, on their families, leading to improved health and nutrition of the poor population and for improving the quality of their lives.
- c. **Employment:** The implementation of SHG has generated Self-employment opportunities for the rural poor. The progress of the program since inception assisted in formation of 35.7 lakh SHGs; assisted 1.24 Cr. Swarozgaris in establishing their own micro-enterprises. The program helped many participants in improving their economic conditions. After joining the self-help group the women are economically and socially

empowered. This empowerment cannot be transformed or delivered it must be self-generated such that it enables those who are empowered to take control over their lives.

- d. **Decision-making within the household:** The social impact of the SHG program increased involvement in Decision-making, awareness about various programs and organisations, increased access to such organisations, increased expenditure on Health and Marriage events, **etc.** There is a Change in the attitude of male members of the families, now they are convinced about the concept of SHG and encourage women to participate in the meetings and women reported that they have savings in their name and it gives them confidence and increased **self-respect**. Within family the respect and status of women has increased.
- e. **Children Education has improved significantly.** Women's income tends to be consistently utilised for expenditure on health, food and schooling which benefit the whole family. The desire to acquire higher level of education was reflected among the children of SHG members. Self-Help Group members educate their children and ensure that they could earn enough to pay for their children's education. **Especially girl education was very low but now SHG members are sending their children including girls to school.** The Sanitation in members' households has improved and it has led to better health in members' families. Now women are taking treatment from qualified doctors, even if they have to travel to nearby towns. Members are now confident enough to raise social status.
- f. **Participation in local government:** Because of SHG, women know about their local political institutions such as the Gram Panchayats and have better knowledge of where to report certain types of grievances. As part of the political empowerment process, it is a pertinent fact that many women have not only been elected to the Gram Panchayats but have become the role holders too. In a majority of the cases, the women perceived themselves as now having some influence over decisions in the political life of village, and in a smaller number of cases, the women named their participation and influence in village political life as an important and note-worthy change. However, in general, the opportunities available to the women to participate in village life were limited, as most of the village processes were still being male-dominated and patriarchal. Though the SHGs generate positive impact on the rural economy through empowering women and enhancing the rural income of those participant households, the issue of group size has been of long standing concern.
- g. **Communication Level of Members:** Microfinance movement is having a good impact on members, in their ability to express their feelings and has made people more confident to express themselves.

- h. **Self Confidence among Members:** The group formation brought out the hidden talent and leadership qualities among the members. Therefore, it can be concluded that after joining the SHG the members have improved their status in family, become helpful in family finance and sometimes helped others too. Now, most of the SHG people feel that they get more respect; not only in the village, but our own family members treated us more respectfully. People of the village now invite us for social and community functions. Now our family members value our opinions whereas earlier they had no use for it. They encourage us and support us in our activities”. “Now they get respected in the village society and have a definite identity in society. Family members think of them as a working woman and encourage them in their work”. Improve their knowledge of banking, of how to undertake the different banking transactions, as also of dealing with government officials. They now feel confident about these things. They too feel an improvement in their social status. Family members changed their attitudes towards them after they started participating in the SHG. They now regard them brave women. The people of the village too give much more respect than before”. Family members seek her opinion in many of the family decisions.
- i. **Change in Family Violence:** Involvement with SHG has reduced this violence in 25 per cent cases especially due to reduction in economic difficulties. In most of cases the members revealed that their husbands should also be involved in SHGs.
- j. **Frequency of Interaction:** with Outsiders Members generally, got lesser opportunity to interact with bankers, Government officials, NGOs and others in the Pre-SHG period. It can be seen that in the Pre SHG period 25 per cent of the members were not interacting with officials whereas after associating with SHGs, 91 per cent members had interacted with the outsiders and out of total 44 per cent have interacted more than 4 times with outsiders. This interaction helped them to articulate their problems and improved their self-confidence.
- k. **Community Participation :** SHG members undertook a lot of community activities which they earlier could not have imagined themselves to have done. They distributed school uniforms to poor students; they undertook a plantation drive, distributed pen and notebook sets to poor students and donated some money to a charity during a national calamity. They participated in several social initiatives like the “Clean Village Drive” and other such social upliftment programmes since their involvement in the SHG. They organized a small function on India’s Republic day.
- l. **Perspective of the Social Worker:** Women who have participated in this have benefited economically. They are now able to buy household goods like televisions, furniture, telephones, jewellery and most importantly are able to save for the future. “Now they are much more confident in their dealings with government officials, bank officials, electricity board officials, Medical officers, the revenue officer, health scheme officials

etc. They also participate in elections. Moreover, they make use of the various government welfare schemes available”

- m. **SHGs and Environmental Management** : Research and policy has tended to focus on the relationship between poverty and environmental degradation in terms of pointing out that the poor are both victims and agents of environmental degradation. They are victims in that they are more likely to live in ecologically vulnerable areas, agents in that they may have no option but deplete environmental resources thus contributing to environmental degradation. As a result of increasing awareness, social conditions and poverty alleviation, are necessary to support environmental sustainability (SIDA 1996; Leach and Mearns 1991; UNEP 1995). Today SHGs have a role to play in poverty alleviation through empowerment of women in India. Moreover, women tend a greater involvement in environmentally sustainable activities and environmental management than men. Therefore, involvement of women in development programmes through SHGs can effectively increase awareness of society to ward environmental sustainability

Thus, the power of VECs and SHGs is immense in initiating and sustaining community participation by building awareness, ensuring adoption and adaptation and providing the support system required in ensuring that all children are in school.



#### References:

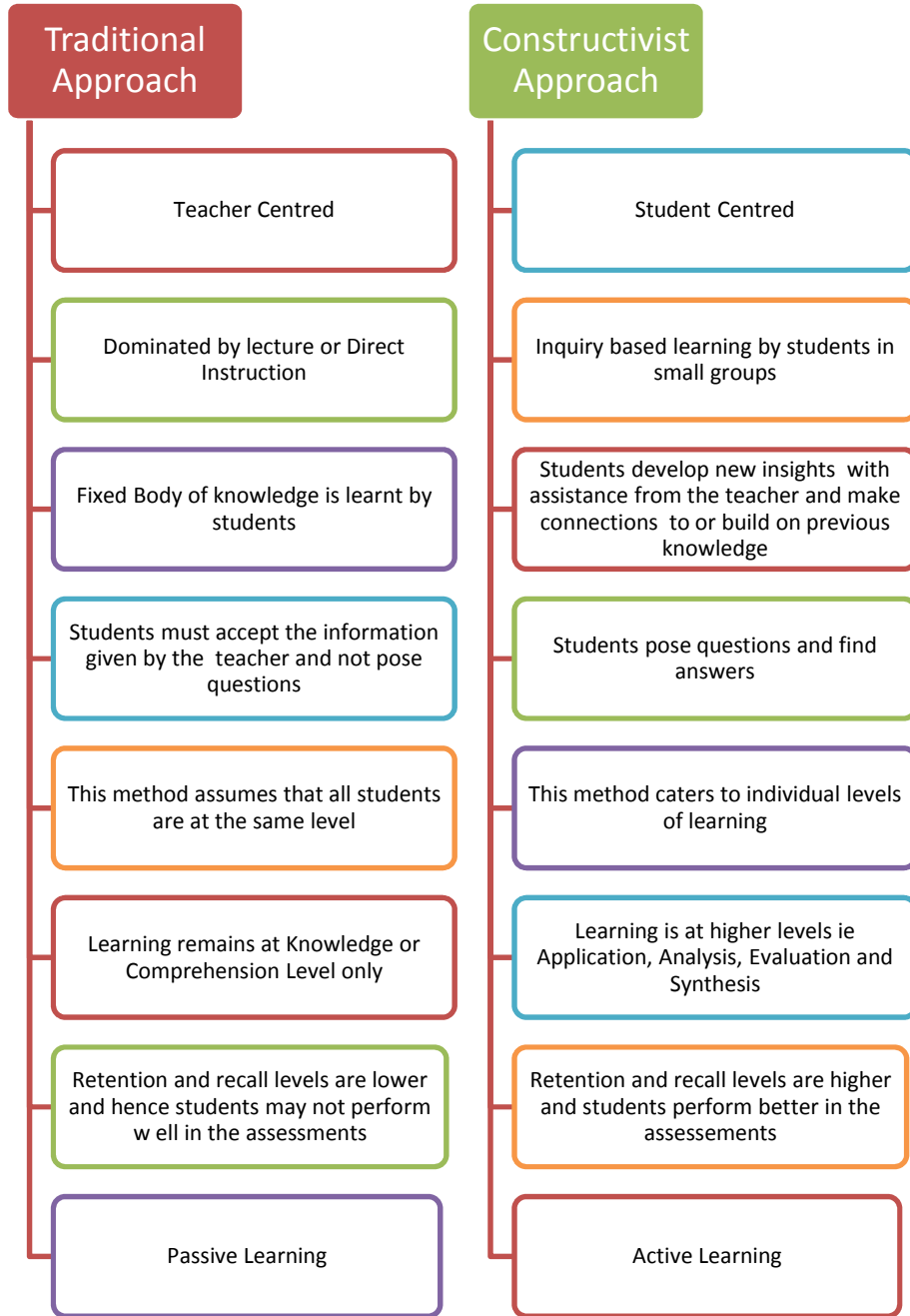
ILO's Training Module for VEC's

<http://www.drishtiiias.com/upsc-exam-gs-resources-Role-of-Self-help-groups-in-economic-development>

<http://serialsjournals.com/serialjournalmanager/pdf/1329815517.pdf>

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### III. TRADITIONAL & CONSTRUCTIVIST APPROACHES



**Traditional Approach** of teaching or the Lecture Method is a very common method of teaching. The content is delivered as a lecture by the teacher, often with very little involvement from the students. The students' role is limited to listening to the teacher and taking notes, and accepting the body of knowledge as it is. Learning remains at the Knowledge or Comprehension Levels and may or may not be applied in new contexts. Rote memorisation technique is used by the students in the assessment exercise, which only test recall and basic understanding of the body of knowledge. It is assumed that all students in the class are at the same learning levels and have the same previous knowledge about the concept/topic.

**Constructivist Approach** of teaching – learning is one where students are actively constructing their learning under the guidance of their teacher/facilitator. The students are encouraged to ask questions on a given body of knowledge, research the questions through various sources of knowledge such as text books, reference books, internet, field trips, study tour, etc and present their findings. Usually such learning is done in small groups. The tasks required for the particular activity are shared by the group members and the findings are collated and presented. Learning is active and knowledge gaps are filled as students work together. Doubts may also be clarified by the teacher. Since this method involves learning by doing, it takes a little longer to complete the concept, but learning is more permanent and retention and recall is higher. Therefore students perform better in assessments after a Constructivist lesson.

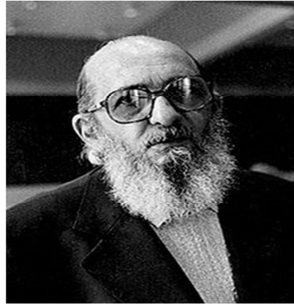
#### **Example: Political Hierarchy in a Village**

**Traditional Lesson:** Teacher explains the concept using her own voice and may draw the structure on the black board or use a PowerPoint presentation

**Constructivist Lesson :** Teacher divides the class into groups of 5-6 students and allots them a nearby village(different villages for different groups). A parent volunteer for each group is also assigned. The groups list out the questions they want to find out about the political hierarchy in the village , which is refined by the teacher and signed off. The students set off with the parent volunteer to the assigned village spend an hour or two with the sarpanch, interview him/her, record his/her interview as videos, ask relevant questions and come back. They then present their findings.

## IV. PAULO FREIRE – PRAXIS AND DIALOGIC METHOD

### Paulo Freire



1921-1997

- Brazilian educator
- *Pedagogy of the Oppressed*
- Hidden curriculum
- Banking model of education
- Praxis

The basic concepts of Paulo Freire which create an idea about the dialogical method to adopt to engage students :

#### Praxis (Action /Reflection)



The central concept in Freire's epistemology is **praxis, which means conscious action**. The act of knowing includes a dialectical movement from action to idea and from thinking on action to a new action (Ayhan, 1995). However, according to Freire, the educator must act in such a way to enable action and thinking to be in interaction with each other as thinking and action constitute a simultaneous unity in the praxis concept. These two items are so connected to each other that even if one of them is sacrificed only partially, the other would be damaged (Freire, 2011).

It is apparent that Freire's educational theory is an initiative to concretize the epistemology that is based on praxis. Freire proposes dialogue in this model of education, in which the teacher and the learner jointly undertake the act of knowing.

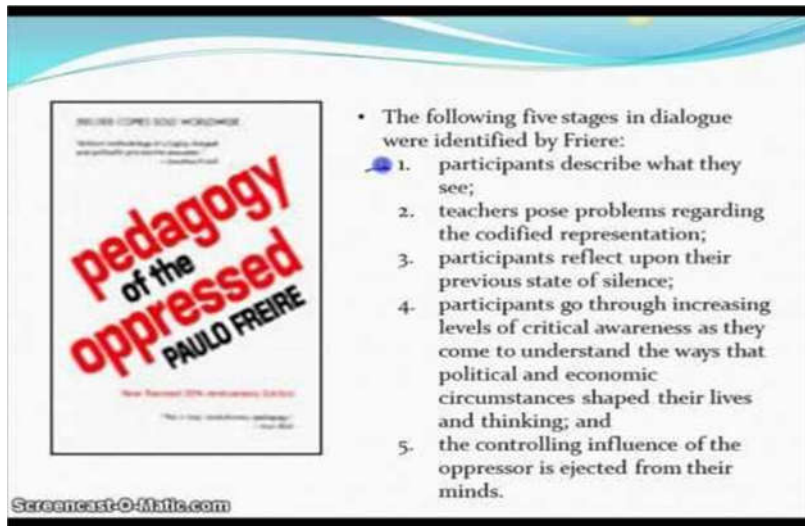
Praxis – action that is informed (and linked to certain values). Dialogue wasn't just about deepening understanding – but was part of making a difference in the world. Dialogue in itself

#### Praxis

- Freire regarded praxis as a central concept in question.
- Praxis constitutes the means of gaining critical distance from one's world of action to engage in reflection geared toward transformative action.

is a co-operative activity involving respect. The process is important and can be seen as enhancing community and building social capital and to leading us to act in ways that make for justice and human flourishing. Informal and popular educators have had a long-standing orientation to action – so the emphasis on change in the world was welcome. But there was a sting in the tail. Paulo Freire argued for informed action and as such provided a useful counter-balance to those who want to diminish theory.

It is not enough for people to come together in dialogue in order to gain knowledge of their social reality. They must act together upon their environment in order critically to reflect upon their reality and so transform it through further action and critical reflection.



The following five stages in dialogue were identified by Freire:

1. participants describe what they see;
2. teachers pose problems regarding the codified representation;
3. participants reflect upon their previous state of silence;
4. participants go through increasing levels of critical awareness as they come to understand the ways that political and economic circumstances shaped their lives and thinking; and
5. the controlling influence of the oppressor is ejected from their minds.

## Dialogue

Dialogue is human phenomenon. The essence of a dialogue is itself a word. Word is more than just a dialogue. **A word has two dimensions, reflection and action.** Human existence cannot be



silent, nor can it be nourished by false words, but by only true words, with which men transform the world. To exist humanly, is to name the world, to change it. To speak a true word is to transform the world. The word cannot exist in the absence of love for the world and me. **Dialogue cannot exist without humility.** Dialogue further requires an intense faith in man, faith in his power to make and remake, to create and re-create, faith in his vocation to be more fully human (which is not the privilege of an elite, but the birthright of all men).

Only dialogue, which requires critical thinking, is also capable of generating critical thinking without dialogue there is no communication, and **without communication there can be no true education.** Education which is able to resolve the contradiction between the teacher and



student takes place in a situation in which both address their act of cognition to the object by which they are mediated. **Content of education is a dialogue.** Content of education is neither a gift nor an imposition. Bits of information deposited in the students – but rather the organized, systematized, and developed “re-presentation” to individuals of the things about which they want to know more.

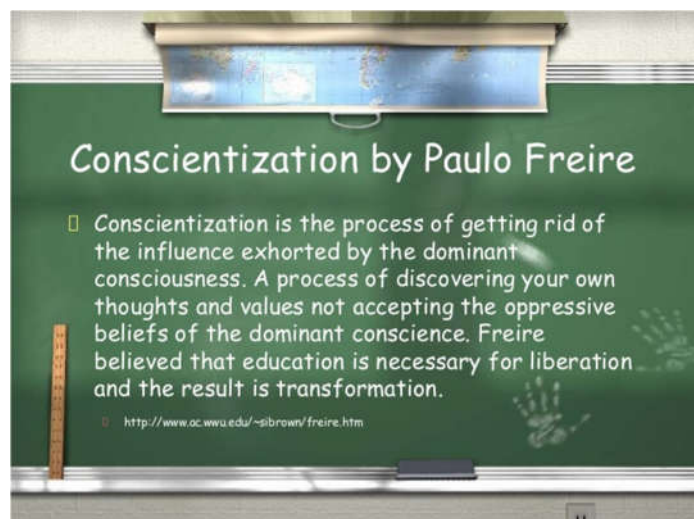
For the truly humanist educator and authentic revolutionary, the object action is the reality to be transformed by them together with other men – not other men themselves. The starting point of organizing the program content education or political action must be the present, existential, concrete situation, reflecting the aspirations of the people, utilizing certain basic contradictions, we must pose this existential, concrete ,present situation to the people as a problem which challenges them requires a response – not just at the intellectual level but at the level of action. The themes of education with a liberating purpose of dialogical education will liberate.

His emphasis on dialogue has struck a very strong chord with those concerned with popular and informal education. Given that informal education is a dialogical (or conversational) rather than a curricula form this is hardly surprising. However, Paulo Freire was able to take the discussion on several steps with his insistence that dialogue involves respect. It should not involve one person acting on another, but rather people working with each other. Too much education, Paulo Freire argues, involves ‘banking’ – the educator making ‘deposits’ in the educatee.

**To enter into dialogue presupposes equality amongst participants.** Each must trust the others; there must be mutual respect and love (care and commitment). Each one must question what he or she knows and realizes that through dialogue existing thoughts will change and new knowledge will be created.

### **CONSCIENTIZATION**

The idea of building a ‘pedagogy of the oppressed’ or a ‘pedagogy of hope’ and how this may be carried forward has formed a significant impetus to work. An important element of this was his concern with conscientization – developing consciousness, but consciousness that is understood to have the power to transform reality’ (Taylor 1993: 52).



The process of developing a critical awareness of one's social reality through reflection and action. Action is fundamental because it is the process of changing the reality. Paulo Freire says that we all acquire social myths which have a dominant tendency, and so learning is a critical process which depends upon uncovering real problems and actual needs.

### **CODIFICATION**

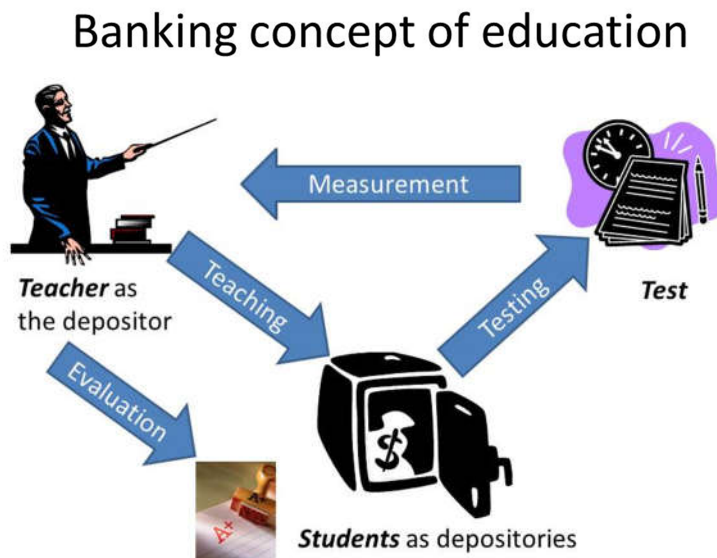
This is a way of gathering information in order to build up a picture (codify) around real situations and real people. De-codification is a process whereby the people in a group begin to identify with aspects of the situation until they feel themselves to be in the situation and so able to reflect critically upon its various aspects, thus gathering understanding. It is like a photographer bringing a picture into focus.

Themes – themes are totalities in themselves but are also elements which in interaction constitute the thematic units of the entire program.

Codification could be :

- a) Simple – visual channel, pictorial, graphic, tactile channel, auditive channel.
- b) Compound- simultaneity of channels.

### **BANKING CONCEPT OF EDUCATION**



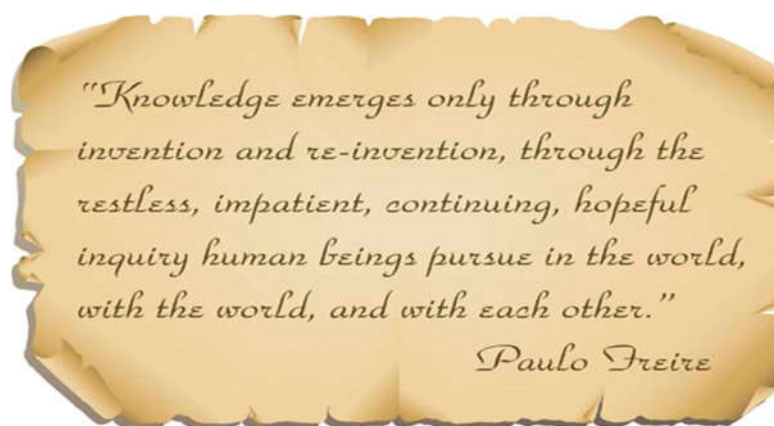
**Freire did not encourage the Banking Concept of Education**

The concept of education in which “knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing”.

Freire (2011) suggests that the defenders of liberation **should reject banking model of education** and replace it with the problem posing education because this type of educational work corresponds to the core of the conscious and puts communication into practice. Therefore, **problem posing model of education is a libertarian educational work**. Considering this aim of the problem posing education, more importance is attributed to what Freire means by liberty. According to Freire (2004; 2011), liberty is the thinking and acting of the people in order to transform the world on which they live. Actual liberation can be also considered as humanization.

Stressing that the general aim of the problem posing education is liberation, Freire also sets specific aims for the implementation of this model. According to him, problem posing education aims to strengthen the student’s skills of thinking critically or contemplating on the object of knowledge and reasons for his/her existence. When this aim is achieved, the student will start acquiring knowledge through a feeling of epistemological curiosity. It is not possible to acquire systematical knowledge without curiosity. In this respect, **curiosity is an instrument of acquiring knowledge** (Vittoria, 2010).

**“Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other.”** (Freire, 2011: 51).



The teacher does not interrupt the action of the student in problem posing education. The teacher also gets into the process of perceiving together with the student. Therefore, he/she does not consider the objects of perception as his/her own private property. In this way, people develop their strength of critically comprehending their ways of existing in the world in which they have found themselves and in the world of themselves (Yıldırım, 2011).

Paulo Freire tends to argue in an either/or way. We are either with the oppressed or against them. This may be an interesting starting point for teaching, but taken too literally it can make for rather simplistic (political) analysis.

There is a tendency in Freire to overturn everyday situations so that they become pedagogical. Paulo Freire's approach was largely constructed around structured educational situations. While his initial point of reference might be non-formal, the educational encounters he explores remain formal (Torres 1993: 127). In other words, his approach is still curriculum-based and entails transforming settings into a particular type of pedagogical space. This can rather work against the notion of dialogue (in that curriculum implies a predefined set of concerns and activities). Educators need to look for 'teachable moments' – but when we concentrate on this we can easily overlook simple power of being in conversation with others.

What is claimed as liberatory practice may, on close inspection, be rather closer to banking than we would wish. In other words, the practice of Freirian education can involve smuggling in all sorts of ideas and values under the guise of problem-posing.

The teacher can plan various activities with dialogic method to resolve educational and other social issues to change the social relations and educational issues. The Teacher may involve the students in the dialogue related to any issue and demonstrate how to resolve practically through action. This kind of thinking creates a freedom from various issues otherwise unresolvable.

**Teacher has to plan various themes and can be extended to education gradually.**

First teacher may ask the children to take some item and view why there are different interpretations about the same fact in different papers? This helps them to develop a sense of criticism. There after they don't look at them as passive objects but become conscious.

Similarly, different themes should be evolved from the subject concern and also they may be invited from the students and lead for dialogue and discussions.

**References:**

Freire, P. (1972) *Pedagogy of the Oppressed*, Harmondsworth: Penguin: Important exploration of dialogue and the possibilities for liberatory practice. Freire provides a rationale for pedagogy of the oppressed; introduces the highly influential notion of banking education; highlights the contrasts between education forms that treat people as objects rather than subjects; and explores education as cultural action. See, also:

Freire, P. (1995) *Pedagogy of Hope. Reliving Pedagogy of the Oppressed*, New York: Continuum. This book began as a new preface to his classic work, but grew into a book. It's importance lies

in Freire's reflection on the text and how it was received, and on the development of policy and practice subsequently. Written in a direct and engaging way.

Abdullah durakoğlu (2013). Paulo Freire's perception of dialogue based education, International Journal on New Trends in Education and Their Implications / [www.ijonte.org](http://www.ijonte.org)

## V. GRAMSCI'S ORGANIC INTELLECTUALS- COMMUNITY ENGAGEMENT AND SOCIAL CHANGE



The central argument of Gramsci on the formation of the intellectuals is that “the intellectuals” as a distinct social category independent of class is a myth. All men are potentially intellectuals in the sense of having an intellect and using it, but not all are intellectuals by social function. Intellectuals in the functional sense fall into two groups: in the first place there are the **“traditional” professional intellectuals**, literary, scientific and so on, whose position in the interstices of society has a certain inter-class aura about it but derives ultimately from past and present class relations and conceals an attachment to various historical class formations.

Secondly, there are the **“organic” intellectuals**, the thinking and organizing element of a particular fundamental social class. These organic intellectuals are distinguished less by their profession, which may be any job characteristic of their class, than by their function in directing the ideas and aspirations of the class to which they organically belong. The implications of this highly original schema bear on all aspects of Gramsci’s thought. Philosophically they connect with the proposition that “all men are philosophers” and with Gramsci’s whole discussion of the dissemination of philosophical ideas and of ideology within a given culture. They relate to Gramsci’s ideas on Education in their stress on the democratic character of the intellectual function, but also on the class character of the formation of intellectuals through school.

They also underlie his study of history and particularly of the *Risorgimento*, in that the intellectuals, in the wide sense of the word, are seen by Gramsci as performing an essential mediating function in the struggle of class forces *Risorgimento*, The organic intellectuals of the

working class are defined on the one hand by their role in production and in the organisation of work and on the other by their “directive” political role, focused on the Party. It is through this assumption of conscious responsibility, aided by absorption of ideas and personnel from the more advanced bourgeois intellectual strata that the proletariat can escape from defensive corporatism and economism and advance towards hegemony.



Then how are these intellectuals are formed according to Gramsci?

### **The Formation of the Intellectuals**

Are intellectuals an autonomous and independent social group, or does every social group have its own particular specialized category of intellectuals?

The problem is a complex one, because of the variety of forms assumed to date by the real historical process of formation of the different categories of intellectuals.

The most important of these forms are two:

I. Every social group, coming into existence on the original terrain of an essential function in the world of economic production, creates together with itself, organically, one or more strata of intellectuals which give it homogeneity and an awareness of its own function not only in the economic but also in the social and political fields. The capitalist entrepreneur creates alongside himself the industrial technician, the specialist in political economy, the organisers of a new culture, of a new legal system, etc. It should be noted that the entrepreneur himself represents a higher level of social elaboration, already characterised by a certain directive [*dirigente*] and technical (i.e. intellectual) capacity: he must have a certain technical capacity, not only in the limited sphere of his activity and initiative but in other spheres as well, at least in those which are closest to economic production. He must be an organiser of masses of men; he must be an organiser of the “confidence” of investors in his business, of the customers for his product, etc. If not all entrepreneurs, at least an *élite* amongst them must have the capacity to be an organiser of society in general, including all its complex organism of services, right up to the state organism, because of the need to create the conditions most favourable to the expansion of their own class; or at the least they must possess the capacity to choose the deputies (specialised employees) to whom to entrust this activity of organising the general system of relationships external to the business itself.

It can be observed that the “organic” intellectuals which every new class creates alongside itself and elaborates in the course of its development are for the most part “specialisations” of partial aspects of the primitive activity of the new social type which the new class has brought into prominence.

Thus Gramsci insists there is no place for an intellectual other than in relation to a fundamental class. **Thus, he divides the intellectuals into two types: organic and traditional.**

An organic intellectual this holds a close relation to the world or lived experience of the class which he or she represents. The organic intellectual elaborates a vision of emancipation, embedded in a class experience, which entails first to discovering and then elaborating the “good sense” concealed in the “common sense.”

Gramsci saw one of his roles as assisting in the creation of organic intellectuals from the working class and the winning over of as many traditional intellectuals to the revolutionary cause as possible. Gramsci’s insistence on the fundamental importance of the ideological struggle to social change meant that this struggle was not limited to consciousness rising but must aim at consciousness transformation – the creation of a socialist consciousness. It was not something that could be imposed on people but must arise from their actual working lives. The intellectual realm, therefore, was not to be seen as something confined to elite but to be seen as something grounded in everyday life. Gramsci wrote that “the mode of being of the new intellectual can no longer consist in eloquence ... but in active participation in practical life, as constructor, organiser, “permanent persuader” and not just a simple orator” [Gramsci 1971 p10]

The creation of working class intellectuals actively participating in practical life, helping to create a counter hegemony that would undermine existing social relations was Gramsci’s contribution to the development of a philosophy that would link theory with practice. His philosophy was a direct counter to those elitist and authoritarian philosophies associated with fascism and Stalinism. His approach was open and non-sectarian. He believed in the innate capacity of human beings to understand their world and to change it. In his Notebooks, he asked the question: “is it better to “think”, without having a critical awareness, ... or, on the other hand, is it better to work out consciously and critically one’s own conception of the world?”. He wanted revolutionaries to be critical and made it clear that “the starting point of critical elaboration is the consciousness of what one really is ...”. [Gramsci 1971 p323]

**The role of informal educators in local communities** links up with Gramsci’s ideas on the role of the intellectual. The educator working successfully in the neighbourhood and with the local



community has a commitment to that neighbourhood. They are not 'here today and gone tomorrow'. They may have always lived in the area and have much in common with the local people or they may not. What is important is that they develop relationships with the people they work with that ensures that wherever they go, they are regarded as part of the community ('one of us'). "They can strive to sustain people's critical commitment to the social groups with whom they share fundamental interests. Their purpose is not necessarily individual advancement, but human well-being as a whole" (Smith 1994 p127).

### **Gramsci on Schooling and Education**

Schooling played an important part in Gramsci's analysis of modern society. The school system was just one part of the system of ideological hegemony in which individuals were socialized into maintaining the status quo. He did not write much in his Notebooks on the school system but what he did write was essentially a critique of the increased specialization occurring within the Italian school system and a plea for a more 'comprehensive' form of education. The vocational school was being created in order to help 'modernize' Italy. This new system was "advocated as being democratic, while in fact it is destined not merely to perpetuate social differences but to crystallize them in Chinese complexities". Gramsci describes the social character of the traditional schools as determined by the fact that each social group throughout society had its own type of school "intended to perpetuate a specific traditional function, ruling

### **Gramsci & Education**

- The learner as "active and creative," not "a passive and mechanical recipient".
- "to create a single type of formative school (primary-secondary) which would take the child up to the threshold of his choice of job, forming him during this time as a person capable of thinking, studying and ruling - or controlling those who rule" (Gramsci 1971 p40).

or subordinate" but the answer to the question of modernizing education was not to create a whole system of different types of vocational school but "to create a single type of formative school (primary-secondary) which would take the child up to the threshold of his choice of job, forming him during this time as a person capable of thinking, studying and ruling – or controlling those who rule" (Gramsci 1971 p 40).

Gramsci maintained that this type of school could only achieve success with the active participation of pupils and, in order for this to happen, the school must relate to everyday life. This did not mean that education should not include abstract ideas but that philosophical concepts, formal logic, rules of grammar etc. needed to be acquired in school "through work

and reflection” (Gramsci 1977 p42). He was clear that learning was not something that came easily for the majority of young people. “The individual consciousness of the overwhelming majority of children reflects social and cultural relations which are different from and antagonistic to those which are represented in the school curricula” (Gramsci 1971 p35). A learner had to be active not “a passive and mechanical recipient”. The relationship between the pupil’s psychology and the educational forms must always be “active and creative, just as the relation of the worker to his tools is active and creative” (Gramsci 1977 p42).

There was no doubt in his mind that education in modern Italy was one way in which the mass of the population was kept in its place. In order to transform this situation, the education system had to be confronted and changed dramatically. He did not underestimate the huge mountain that had to be climbed. “If our aim is to produce a new stratum of intellectuals from a social group, which has not traditionally developed the appropriate attitudes then we have unprecedented difficulties to overcome” (Gramsci 1971 p43).

Gramsci’s writings on education are not always easy to understand. In fact, they are quite confusing at times. They are certainly open to misinterpretation (Allman 1988, Entwistle 1979). The editors of his Prison Notebooks make the point that his apparent “conservative” eulogy of the old system of education in Italy was really only a device to get round the prison censors (Gramsci 1971 p 24). However, this device has had the effect of perplexing more than his captors.

**For informal educators, Gramsci stands out as a major thinker.** The importance he placed on critical self-awareness, on critical social awareness, on the importance of the intellectual being part of everyday life, on the part played by so-called ‘common sense’ in maintaining the status quo and the transformational possibilities of education. All of these are now commonplace in the formation of informal educators.

### **How to address the child in the classroom contextually and make conscious intellectual with a suitable profession for the future**

How does a teacher understand the child and connect to everyday life is the basic idea in the Gramsci’s ideology like the present child-centered curriculum. However, his ideas go beyond that can be contextualized in the Indian context , wherein the educator creates social awareness in the teacher through the field visits and understands the basic background in terms of their occupations and the resources available. Teacher empowers every individual to become an enterprise of his/her occupation or any other that he/she likes along with the basic

intellectual requirements to serve himself/herself and work for the welfare of the society where he/she lives without being a subservient to anybody .

Apart from the basic skills related to any occupation the intellectual development for critical thinking and analytical skills should be integrated in the curricular experiences. Skills related to the social relevance in order to make the learner sensitive to their potential intellect and create such thinking. They have the capacity to think and create an enterprise of their own and they are no less to anybody and conscious to their status quo irrespective of their social economic and geographical background and stand on their own with power and pride.

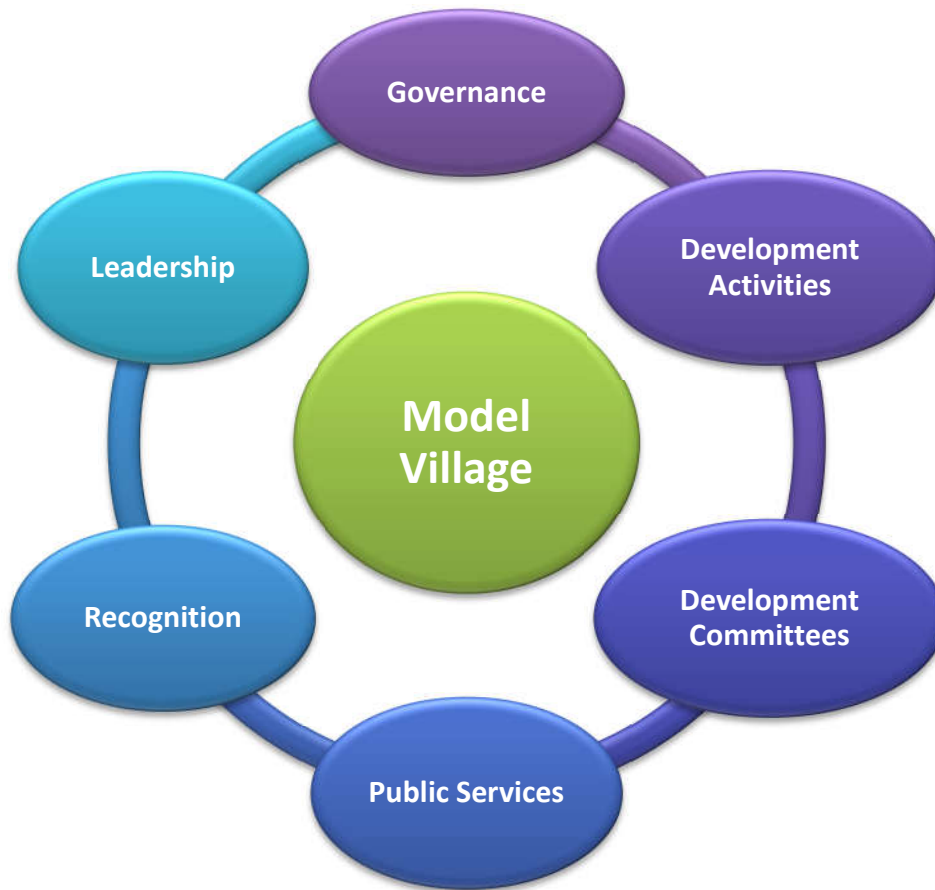
Curriculum transaction should be inclusive. A field visit should be given to understand the social issues and socially relevant occupations and professions to make a decision to become an independent and a conscious human being with confidence and a worthy livelihood.

Discussion in the groups to make them conscious of their potential and think what they want how do they live on their own.

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## VI. MODEL VILLAGE



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**A Model Village** would have most or all of the following features:

1. **Governance:** The village would be governed in a fair manner by a Village Panchayat. Some model villages have an all women panchayat.
2. **Development Activities:** are undertaken collectively by the villagers. Some of the success indicators are listed below:
  - a. 100% Literacy
  - b. Free from Alcoholism
  - c. Toilets in every home
  - d. Family planning measure
  - e. Availability of potable drinking water
  - f. Cooperative and collaborative work
  - g. Shared responsibility of the villagers in the development activities
  - h. Problem solving ability through cooperation and consensus

3. **Development Committees:** Various committees are set up to take care of the village governance. It is advisable that one person from each family is member of one committee or the other. Political interference should not disunite the villagers or distract them from development activities. Villagers do not need the police or courts to solve their disputes as the committees set up help resolve them. Some examples of committees:
  - a. Farming Committee
  - b. Education Committee
  - c. Drinking Water Management Committee
  - d. Alcohol Prohibition Committee
  - e. Health Committee
  - f. Loan Recovery Committee
  - g. Village Development Committee
  - h. Technology Committee
  - i. Financial Support Committee
4. **Public Services:** Some examples of Public Services that are available in a Model Village are:
  - a. Modern Farming Techniques
  - b. Drinking water purification plants
  - c. High School (to achieve 100% literacy)
  - d. Continuous Power Supply
  - e. Good road network
  - f. Good village sanitation
  - g. Primary Health Centre
  - h. Bank
  - i. Sports facilities
  - j. Market
  - k. Free Cable TV
  - l. Free Wi-Fi
5. **Leadership:** Visionary leadership, which is consistent, is needed to create a Model Village. Democratic decision making and a leader that takes all his people along ensure that development projects are implemented based on the priority of village needs.
6. **Recognition:** A good, local self-governance will lead to recognition and rewards. A model village is sure to win laurels locally, nationally and internationally.

### **Model Villages in Telangana**

1. Ankapur located in Armoor, Nizamabad District
2. Gangadevipalli in Warangal Rural District

The Chief Minister of Telangana has instructed to select one village from each district of the state and establish it as a model village with all the basic facilities and infrastructure like safe drinking water, sanitation, road network, power supply and other facilities.

The District Collectors and in-charge ministers have been instructed by the CM to identify the suitable villages that could be developed as model villages. For inclusion in State's annual budget for 2017-18, the officials have been asked to send proposals, along with the district plans. These model villages will be provided internet connectivity.

## VII. GANDHIAN MODEL



## **Gandhiji's Basic Education Scheme**

Gandhiji, lovingly known as the “Father of the Nation”, was the key architect of India’s independence. He is also the Father of Modern India. He not only got us independence but also conceptualised the Basic Education Scheme which would suit the needs of the Indians. This is also known as the Wardha Education Scheme as it was announced at an All India National Education Conference held at Wardha in 1937.



The following are the key points of the Basic Education Scheme:

1. The present system of primary education is not only wasteful but also harmful. Pupils pick up evil habits. The remedy lay in educating through vocational or manual training.
2. Manual training should be the core of all education. There was no other way to educate all our children except by the expenses of the teachers by the product of manual work. Thus education should be self-supporting.
3. Basic Education is based on non-violence
4. Takli is not the only craft. All other crafts could be utilised in its place.
5. Manual Training, Vocational Education, Self-Sufficiency, Non-violence education should be inculcated right from the primary stage.



Gandhiji was an apostle of peace, truth and non-violence. For him, Truth and Non Violence were two sides of the same coin. He believed that the greatness of a man lay in the degree to which he works for the good of his fellow men.

Gandhiji proposed very early about technical education and linking education with industry needs. Making the educated employable is very important.

### **Crafts-centric education**

The Gandhian principles of craft-centric education taught learners learning by doing, work integrated learning, dignity of labour and self-reliance through sustainable livelihoods. Some of the above thoughts of Gandhiji are similar to the current programs on entrepreneurship and skill development.

Mahatma Gandhi said that handicrafts should be taught “not merely for production work but for developing intellect of the pupils.” And, this idea has been implemented in schools as



**Socially Useful and Productive Work (SUPW).** SUPW is mostly perceived as a hobby; it could be embroidery, chalk making, clay modeling, bamboo crafts, leather work, pottery, candle making, painting, batik, and many other socio-culturally relevant creatively stimulating activities that have a potential for enabling livelihoods. This helps children perceive manual work with dignity of work and labour.

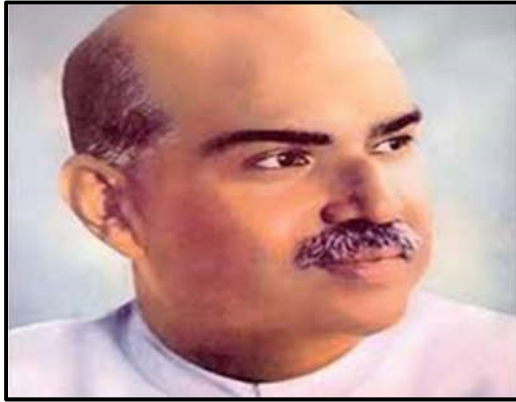
### **Advantages of craft-centric education**

1. Balances Theory and Practice
2. Builds creative and critical thinking skills.
3. It helps in reducing discrimination between manual and intellectual skills
4. It helps in overcoming prejudices through dignity of labour.
5. Build pride about earning a decent livelihood through sustainable sources of income
6. Allows community initiatives that build cooperative societies and small businesses.

Gandhiji's concept of basic education included manual work. He strongly believed in holistic curriculum, even in primary education that introduces children to work-experience through agriculture, weaving, carpentry and several other skills. This helps in balancing theory and practice.

Today, we are working consciously to build employability skills to meet the demands of the industry. More than 70 years ago Gandhiji had thought of all this. Along the way education got equated with academic excellence and theoretical knowledge and was not balanced with practical exposure while designing, developing and delivering courses through all the major curricular reforms since independence.

## VIII. DR. SHYAMA PRASAD MUKHERJI



Dr Shyama Prasad Mukherji was born on 6 July 1901 in Kolkata. His parents were Sir Asutosh Mukherji and Jogamaya Devi Mukherji.

### **Dr Shyama Prasad Mukherji - An Educationist:**

Dr. Shyama Prasad Mukherji was elected Fellow of the Calcutta University at the age of 23. He was appointed member of the Syndicate of the Calcutta University, in the place fallen vacant due to the death of his father, Sir Asutosh Mukherji. He served it with single minded devotion for more than two decades in various capacities and making unparalleled contributions to the cause of advancement of learning.

In 1926, Dr. Shyama Prasad Mukherji went to England to study for the Bar and joined Lincoln's Inn. He represented Calcutta University at the Conference of Universities of the British Empire.

In 1927, Dr. Shyama Prasad Mukherji was called to the Bar. He joined the legal profession first as a Vakil and then as a member of the English Bar, but he did not take his career at the Calcutta High Court very seriously.

In 1929 Dr. Shyama Prasad Mukherji started his political career when he entered the Bengal Legislative Council as a Congress candidate representing Calcutta University and resigned in 1930 when the Congress decided to boycott the Legislatures. He was re-elected to the Council as an independent candidate; since then he was never dependent on anybody in any field in his life.

### **ACHIEVEMENTS AS THE VICE-CHANCELLOR OF CALCUTTA UNIVERSITY**

In 1934, Dr. Shyama Prasad Mukherji became the Vice Chancellor, University of Calcutta.

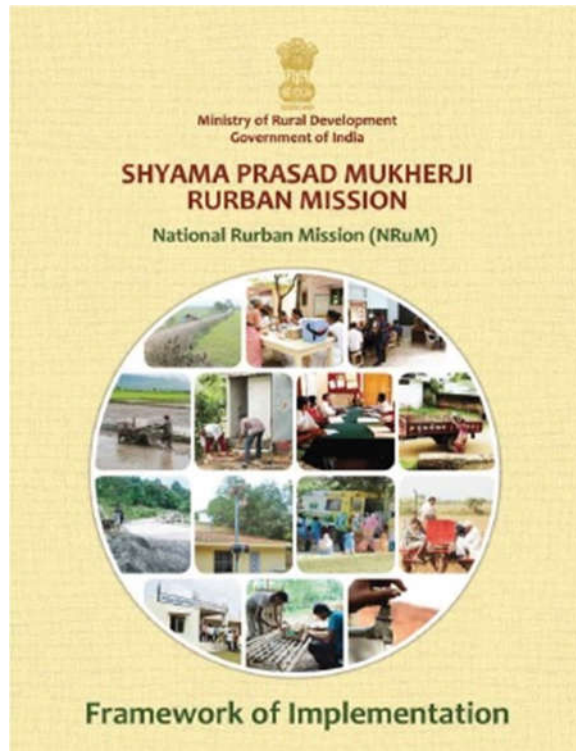
From 1934 – 38, Dr. Shyama Prasad Mukherji was the President, Post - Graduate Councils in Arts and Science for successive years, Dean of the Faculty of Arts, Member and then Chairman, Inter-University Board.

During his service as the Vice-Chancellor, Dr. Shyama Prasad Mukherji initiated certain new departments and courses and developed and improved existing ones.

His activities as Vice-Chancellor are listed below:-

1. He initiated a scheme for **agricultural education** and introduced the **Diploma Course in Agriculture**. He was deeply interested in **women's education** and implemented noteworthy scheme with the endowment of late Viharilal Mitra.
2. Dr. Shyama Prasad Mukherji organised the **Teacher's Training Department** and the introduced short term training courses including a vacation course to provide trained teachers for our schools.
3. He established **Chinese and Tibetan studies**.
4. Set up the foundation of the **Asutosh Museum of Indian Art and Fine Arts Gallery** and the work of archaeological excavations undertaken by the University.
5. He was instrumental in the establishment of the **Appointment and Information Board**.
6. He set up the new **Central Library Hall** with research and reading room facilities on modern lines.
7. He introduced **Hindi in the B.A course** and of **Honours courses in Bengali, Hindi and Urdu as second languages**.
8. A **Bengali Paribhasa** of scientific terms was prepared and published and a special scheme for **training students for public services examination** was put through.
9. A special series of **Bengali publications** in different branches of knowledge was undertaken. The series was intended for the benefit of students and general readers. **Bengali spellings were standardised** on his initiative.
10. The college code was formulated for the first time during his Vice-Chancellorship and the **new Matriculation Regulations** were framed and the **age restriction of students was abolished**.
11. The systems of compartmental examinations and concessions to failed students for appearing at examinations without getting admitted into colleges were introduced during the tenure of his office.
12. He succeeded in initiating **military training course** in our scheme of studies.
13. He improved and expanded the **Student's Welfare Department** for the promotion of the **physical health** of our pupils
14. He **abolished hostels reserved for students coming from the backward class** providing accommodation for them in the general hostels and messes attached to colleges. This was primarily done with the intent to create the spirit of brotherhood among them. Dr Shyama Prasad Mukherji ensured that special reduced seat-rents were charged from them.
15. The **University Foundation Day (i.e. January 24)** was celebrated every year. There was enthusiastic participation from students and teachers of different colleges and schools. This was a beginning to personalise teacher and student relationship.
16. A scheme was initiated in the Applied Chemistry Department for imparting **training in large-scale production of certain industrial goods**.
17. Invited **Rabindranath Tagore to give Convocation Address** in Bengali in 1937, for the first time.

In 1935, as a Member of the Court and Council of the Indian Institute of Science, Bangalore, Dr Shyama Prasad Mukherji took active interest smooth running and development of the Institute.





#TransformingIndia

# Gaon Badhega, Desh Badhega

Shyama Prasad Mukherji Rurban Mission

**Cluster Level**

Vermi composting for Organic farming

Inter Village Road Connectivity

Upgradation of Education Facilities

E-Gram Facility

**Village Level**

Agro Farming

Dairy Farming

Mobile health Units

Digital Literacy

**Household Level**

Skill Development

LPG Connections

Village Street with Drains

Solid Waste Management

Piped Water Supply

Individual Toilets

Street Lights

Development of 300 village clusters as rural growth centres empowered by urban amenities and infrastructure by 2019

Published Date: 10 March, 2016

The ideal of the welfare of the younger generation and of the country at large set by Dr Shyama Prasad Mukherji is being actioned through the Shyama Prasad Mukherji Rurban Mission. The scheme through development of rurban growth clusters aimed at catalyzing overall regional growth, would thus simultaneously benefit the rural as well as urban areas of the country, by achieving twin objectives of strengthening rural areas and de-burdening the urban areas hence leading to balanced regional development and growth of the country.

## **Shyama Prasad Mukherji Rurban Mission (SPMRM)**

### **Introduction**

- PM Narendra Modi launched the Shyama Prasad Mukherji Rurban Mission in Rajnandgaon district of Chattisgarh on 16 Sept 2015
- This scheme is a successor of Provision of Urban amenities in Rural Areas (PURA) model envisioned by our Late President Dr. APJ Abdul Kalam
- It is a cluster based approach to develop smart villages
- The scheme includes skill development as one of the key components

### **About Shyama Prasad Mukherji Rurban Mission (SPMRM)**

- RURBAN Mission is a cluster based approach to develop smart villages
- Shyama Prasad Mukherji Rurban Mission includes skill development and economic developmental activities
- It trains the rural youth on self-employable skills
- It aims to protect rural habitat and at the same time develops urban amenities

### **Objectives**

- The main objective is overall social, infrastructure and economic development of villages
- The scheme aims to develop a cluster of 300 smart villages across the nation by 2020

### **Beneficiaries**

- For the selection of clusters, the Ministry of Rural Development is adopting a scientific process of cluster selection which involves an objective analysis at the District, Sub District and Village level, of the **demography, economy, tourism and pilgrimage significance** and **transportation corridor** impact
- The clusters will be geographically close Gram Panchayats with a population of about 25000 to 50000 in plain and coastal areas and a population of 5000 to 15000 in desert, hilly or tribal areas.
- There would be a separate approach for selection of clusters in Tribal and Non-Tribal Districts

## What is a Smart Village?

- It is an area that has the lifestyles and economic characteristics of urban areas
- Smart village does not affect the features of the rural area while transforming
- Villages are classified into clusters for developing skills and local entrepreneurship
- Provisioning of economic activities and developing infrastructure is done in the identified clusters

## Mechanism

- State governments are responsible for cluster identification
- Funding through various government sponsored schemes
- Funds shared on Public Private Partnership (PPP) basis
- Central funds 30 percent of the project cost through Critical Gap Funding (CGF)
- Centre and State institutional mechanism for smooth implementation of SPMRM
- Initially 300 clusters are developed with a budget of 5100 crore covering 100 clusters on an annual basis
- The mission has an innovation budget for undertaking research, capacity building and development

## Major components of SPMRM Mission

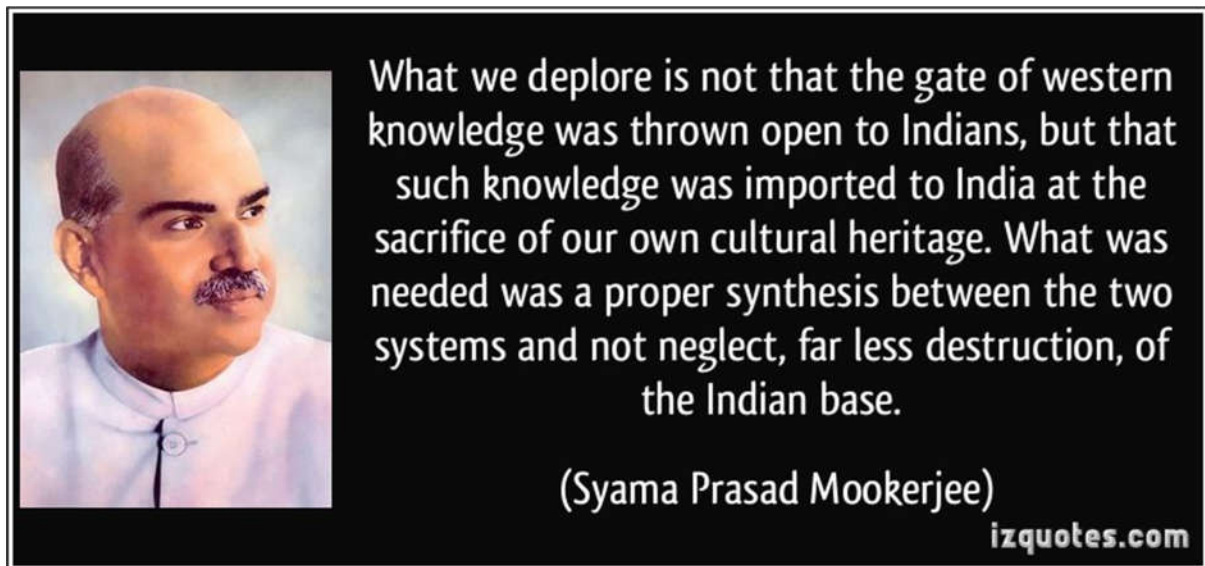
SPMRM has 14 mandatory components and a few other essential components:

- Cluster based Skill Development
- Digital literacy
- Skill training linked to employment
- Inter village road connectivity
- Mobile health units
- Infrastructure development
- LPG gas connections
- E-gram connectivity
- Electronic delivery of citizen centric services
- Public transport
- Warehousing
- Agriculture services
- Agro-processing
- Storage
- Water supply provisions through pipes
- Sanitation
- Waste management – solid and liquid
- Education facilities up gradation



## Benefits

- Mitigates the challenges of rural migration
- Reduces the after effects of hyper urbanization
- Catalyses the growth of both rural and urban sectors through the clusters identified by improving rural areas and decongesting urban areas
- Balances development of rural and urban sectors
- Helps in generating employment opportunities in the rural areas through appropriate skill training programs
- Rural youth will be educated and benefited the most from SPMRM
- Overall regional growth will be attained through SPMRM.



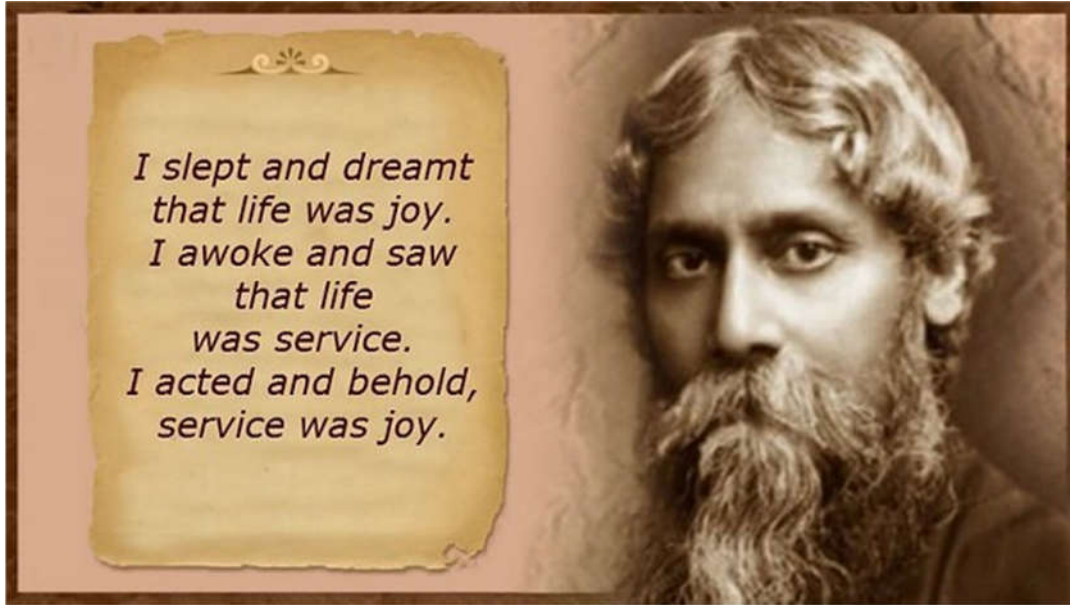
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## IX. TAGORE MODEL – RURAL RECONSTRUCTION





## Tagore's Philosophy of Life

Tagore was an apostle of Truth, Virtue & Beauty ( Satyam, Shivam, Sundaram)

Had a strong belief in the Supreme Being

Regarded Supreme Being as Omnipresent, Omnipotent and Omniscient

Nature and humans are manifestations of Brahma, hence men and women are equal

Believed in the close relationship between man and nature

Praised the idea of **Tapovan** (Hermitage) where teachers and students lived together with nature

Education will be meaningful if students are in touch with economic, intellectual, social, aesthetic and spiritual life of people

Social service not only benefits society but also lifts us spiritually

Ultimate goal of life - achieving **Satchitananda**

Self expression is done through various art forms

Activity based education is needed - play way methodology of learning was advocated

He was a humanist, full of love, empathy, fellow feeling and co-operation

He believed that Freedom should be the guiding principle of education

Believed in internationalism based on spiritualization and universal brotherhood

Self expression is very important and students should be trained in that

## Tagore's Aims of Education

Education system should be in close touch with the environment

Aimed at overall personality development

Education for harmony and self expression

Learning must be joyful and full of pleasure

Student must come out of narrow nationalism and embrace universal brotherhood

Education should encourage freedom of thought, independent spirit and free will

Promote moral and spiritual development

Develop the ability to assimilate and apply new ideas, knowledge, thinking and imagination

Appreciate our culture and cultures of other countries

Build rational thinking

Acquire scientific temper

Render social service to the country

Learn music and art forms to develop finer feeling of the heart

Earning of livelihood is emphasised

Rabindranath Tagore grew up in a family that was patriotic. So he was drawn towards politics, but his thoughts about politics and freedom were different. **He believed that India's strength was in her villages** and that we first need to develop self-power or atma-shakti before we develop political power. Tagore believed that 'society' was more important than the 'state'. Social service was more important than political power. **Rural development had to be done by villagers**, and so Tagore wanted them to be self-dependent.

In his presidential address to the Bengal Provincial Congress Conference in 1907 at Pabna, Tagore drew the attention of his countrymen to the **sufferings of rural life** where the people *"do not have food, health, happiness, security, mutual co-operation: people accept their adversity without challenge, meet death without making any effort, and blame their own misfortune when they receive injustice, and leave their distressed relatives in the hands of the Fate"*. He observed that *"the real face of our motherland can be seen in the villages: here is the abode of life-force: the Goddess of prosperity seeks her seat here. Such was his feeling for the villages and their poor inhabitants.*

We have seen how in the post-independence era the programme of community development and other such programmes practically failed. Tagore himself forecast that unless the villagers themselves were given the power and responsibility for development activities, rural development projects were bound to fail. In his famous essay '*Swadeshi Samaj*', he strongly advocated for the inauguration by all means of rural India's capacity for managing the various problems of the people by making suitable reforms and reconstruction of the social system, including the economic and self-governing institutions. For this purpose he declined to take the help of the government and its bureaucracy. Tagore never accepted the unlimited power of the political state and government. **He stressed upon self-initiative and self-help**. As a great social philosopher his most favourite ideas were **social progress through self-initiation and social co-operation**.

Tagore carried out several experiments of his rural development ideas at Sriniketan and the Kaligram estate. In 1912, Tagore bought a house with a lot of land (Surul) that later becomes famous with the new name "Sriniketan" ("Place of Wellbeing"). He sent his son Rathindranath there, who was trained in agriculture in America, to improve village life. But, an outbreak of malaria stopped the program which only regained new life when the American Leonard Knight Elmhirst (1893-1974) and his later wife and millionaire Dorothy Staight Whitney began to support it in 1921. **In 1923, Sriniketan became the Institute for Rural Reconstruction**. The institute's focus was on laboratory research directed to improve productivity, yet included health, social life, and education as crucial aspects of Sriniketan. Furthermore, co-operatives in banking, groceries and handicrafts were established to improve village life. Tagore sent

university students to teach villagers in handicrafts. In 1929, there are altogether 315 apprentices. Sriniketan also launched many educational programs such as evening schools for adults and children: in 1940 there are 16 of these schools with 500 enrolled students. Its institute "Siksha Charcha Bhavana" provided teachers education that was oriented towards a more holistic curriculum that includes music, agriculture, sanitation, scouting and handicrafts. Adult Education took place through *melas* and performances, talks, training camps, and the first public circulating library of Bengal. Women Education also took an important place at Sriniketan: Besides a special school for village girls, there are educational projects that cover child rearing, nutrition, etc. With help of a society called "Loka-Siksha Samsad," a distance university that teaches in Bengali up to BA level is introduced. All of these projects strongly **increased alphabetisation and agricultural productivity.**

Tagore gave so much importance to education of the village boys and girls. He had realised that the success of his entire scheme of rural reconstruction would ultimately depend upon them. He expected the **future leadership in the villages to come from these educated boys and girls.**

For making his social development ideas a success Tagore organised the '*Sahayak Sangha*' in 1923, which was later known as '*Brati Dal*'. The members of *Brati Dal* took the pioneering role in all activities like health awareness, spreading of education, firefighting etc. "Among other activities of social service by the *Brati Balaks* (Scouts) were collecting rice and other articles of food and clothing for the poor and needy in their villages, clearing the jungle and filling up the pits of stagnant water; kerosinisation of tanks to destroy the mosquito larvae; making drains in villages to allow the water during the rains to run out, and many other types of service they may be called upon to render at any time." ('Reconstruction and Education in India' —P.C. Lal)

From his personal observations of the village life in his young days, he had derived a close view of the immense sufferings of the villagers. **These sufferings were mainly due to their superstitions, ignorance and lack of mutual co-operation.** The removal of ignorance by education thus became one of the main passions of his life. Tagore said: "Our centre of culture should not only be centre of the intellectual life of India but the centre of economic life also. It must cultivate land, breed cattle to feed itself and its students; it must produce all necessaries, devising the best means, using the best materials, calling science to its aid. Its very existence should depend upon the success of its industrial ventures carried out on the co-operative principle, which will unite the teachers and the students in a living and active bond of necessity. This will give us also practical industrial training, whose motive force is not the greed of profit."

It was Tagore's firm conviction that **poverty, disease, depopulation, joylessness and backwardness of the rural areas could and should be removed by cooperative efforts.** If

cooperative institutions function properly, they will promote self-sufficiency in all our primary needs such as food, clothing and shelter. When this happens there will be nothing to attract the foreign manufacturer. Hence there will be no international jealousies leading to global wars.

Thus the **development of cooperative institutions on right lines can lead to national independence and through that to international peace**. One can easily understand how Tagore declined to accept 'the politics of begging' in all of his activities. 'Self-reliance' is the true essence of his educational thoughts and this idea he spread in all his endeavours.

Tagore also was **against the orthodox rote-oriented educational system introduced in India under the Raj**. These views crystallised in his experimental school at **Shantiniketan**, ("Abode of Peace"), founded in 1901 on the site of a West Bengal estate inherited from his father. Established in the traditional *brahmacharya* structure — where students live under a *guru* in a self-sustaining community — became a magnet for talented scholars, artists, linguists, and musicians from diverse backgrounds. Tagore spent large amounts of energy fundraising for Santiniketan, even contributing all his Nobel Prize money. Today, Tagore's school is a Central University under the Government of India.'

Rabindranath was an idealist. His deep understanding of rural problems and efforts for village progress are relevant even today.

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<http://www.scots-tagore.org/education>

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## X. FIELD ENGAGEMENT

### **Suggested Community Projects:**

Every Saturday for six Saturdays or continuously for a week, students are engaged in the Rural community to take up the following activities:

1. Study of special distribution of various social and occupational groups in the village
2. Application of Participatory Rural Appraisal techniques of resource mapping and social mapping
3. Awareness program involving school community, development specialists and villagers in developing Village Development Plan.
4. Involving high school students in the education programs of selected villages.
5. Conducting capacity building programs with self-help groups and government officials for different vocations and developing necessary locally relevant learning skills.
6. Conducting field visit and field interaction with the help of school resources of the village and Self Help Groups and Village Resources for the students.
7. Orienting school education committee members in the village with the help of village level officers.
8. Conducting / facilitating school-community health camps.
9. Reporting the health concerns of the school-village, drainage system of the school-village and health habits of the school students-villagers to the concerned authorities.
10. Organizing Vanamahotsvam with school-community participation a fest for creating awareness of trees and planting of saplings. Creating awareness on climatic changes and hazards with the help of students in the villages. And also inputs on how to address the same.
11. Organizing awareness programs relating to sanitation, water, soil fertility management, biomass energy and means of producing wind and solar energy.
12. Promote adult literacy, awareness on govt. programs.
13. Rapport building and connecting with community leaders for school facilities and programs.
14. Involving parents, ensuring retention for quality outcomes.

## **Participatory Rural Appraisal**

Participatory Rural Appraisal (PRA) is a set of participatory and largely visual techniques for assessing group and community resources, identifying and prioritizing problems and appraising strategies for solving them. It is a research/planning methodology in which a local community (with or without the assistance of outsiders) studies an issue that concerns the population, prioritizes problems, evaluates options for solving the problem(s) and comes up with a Community Action Plan to address the concerns that have been raised.

PRA is particularly concerned that the multiple perspectives that exist in any community are represented in the analysis and that the community itself takes the lead in evaluating its situation and finding solutions. Outsiders may participate as facilitators or in providing technical information but they should not 'take charge' of the process.

In PRA, a number of different tools are used to gather and analyse information. These tools encourage participation, make it easier for people to express their views and help to organize information in a way that makes it more useful and more accessible to the group that is trying to analyse a given situation.

Some features of PRA which make it well-suited as a learning and problem-solving tool for the rural poor are:

- It encourages group participation and discussion
- The information to be processed is collected by group members themselves
- It is presented in highly visual form, usually out in the open and on the ground, using pictures, symbols and locally available materials
- Once displayed, the information is “transparent rather than hidden” - all members can comment on it, revise it and criticize it. This assists in cross-checking and verifying collected data.

## **History**

Participatory rural appraisal evolved from rapid rural appraisal-a set of informal techniques used by development practitioners in rural areas to collect and analyze data. Rapid rural appraisal developed in the 1970s and 1980s in response to the perceived problems of outsiders missing or miscommunicating with local people in the context of development work. In PRA, data collection and analysis are undertaken by local people, with outsiders facilitating rather than controlling.

### **When to use PRA**

PRA supports the direct participation of communities, with rural people themselves becoming the main investigators and analysts. Rural people set the priorities; determine needs; select and train community workers; collect, document, and analyse data; and plan and implement solutions based on their findings. Actions stemming from this research tend to serve the local community. Outsiders are there to facilitate the process but do not direct it. PRA uses group animation and exercises to facilitate information sharing, analysis, and action among stakeholders.

PRA is an exercise in communication and transfer of knowledge. Regardless of whether it is carried out as part of project identification or appraisal or as part of country economic and sector work, the learning-by-doing and teamwork spirit of PRA requires transparent procedures. For that reason, a series of open meetings (an initial open meeting, final meeting, and follow-up meeting) generally frame the sequence of PRA activities. A typical PRA activity involves a team of people working for two to three weeks on workshop discussions, analyses, and fieldwork.

### **PRA Techniques**

Over the years techniques and tools have been described in a variety of books and newsletters, or taught at training courses. However, the field has been criticized for lacking a systematic evidence-based methodology.

The basic techniques used include

- Understanding group dynamics, e.g. through learning contracts, role reversals, feedback sessions
- Surveying and sampling, e.g. transect walks, wealth ranking, social mapping
- Interviewing, e.g. focus group discussions, semi-structured interviews, triangulation
- Community mapping, e.g. Venn diagrams, matrix scoring, ecograms, timelines

To ensure that people are not excluded from participation, these techniques avoid writing wherever possible, relying instead on the tools of oral communication and visual communication such as pictures, symbols, physical objects and group memory. Efforts are made in many projects, however, to build a bridge to formal literacy; for example by teaching people how to sign their names or recognize their signatures. Often developing communities are reluctant to permit invasive audio-visual recording.

## **Participatory Action Research**

**Participatory action research (PAR)** is an approach to research in communities that emphasizes participation and action. It seeks to understand the world by trying to change it, collaboratively and following reflection. PAR emphasizes collective inquiry and experimentation grounded in experience and social history. Within a PAR process, "communities of inquiry and action evolve and address questions and issues that are significant for those who participate as co-researchers". PAR contrasts with many research methods, which emphasize disinterested researchers and reproducibility of findings.

PAR practitioners make a concerted effort to integrate three basic aspects of their work: participation (life in society and democracy), action (engagement with experience and history), and research (soundness in thought and the growth of knowledge).

"Action unites, organically, with research" and collective processes of self-investigation. The way each component is actually understood and the relative emphasis it receives varies nonetheless from one PAR theory and practice to another. This means that PAR is not a monolithic body of ideas and methods but rather a pluralistic orientation to knowledge making and social change.

In education, PAR practitioners inspired by the ideas of critical pedagogy and adult education are firmly committed to the politics of emancipatory action formulated by Freire, with a focus on dialogical reflection and action as means to overcome relations of domination and subordination between oppressors and the oppressed, colonizers and the colonized. The approach implies that "the silenced are not just incidental to the curiosity of the researcher but are the masters of inquiry into the underlying causes of the events in their world". Although a researcher and a sociologist, Fals Borda also has a profound distrust of conventional academia and great confidence in popular knowledge, sentiments that have had a lasting impact on the history of PAR, particularly in the fields of development, literacy, counterhegemonic education as well as youth engagement on issues ranging from violence to criminality, racial or sexual discrimination, educational justice, healthcare and the environment

Community-based participatory research and service-learning are more recent attempts to reconnect academic interests with education and community development. Strategies for democratic social and environmental change and justice, particularly among the most vulnerable people and places of the world must be taken up. It calls for the active involvement of community members and researchers in all phases of the action inquiry process, from defining relevant research questions and topics to designing and implementing the investigation, sharing the available resources, acknowledging community-based expertise, and making the results accessible and understandable to community members and the broader public. Service learning or education is a closely related endeavour designed to encourage



students to actively apply knowledge and skills to local situations, in response to local needs and with the active involvement of community members. Many online or printed guides now show how students and faculty can engage in community-based participatory research and meet academic standards at the same time.

Collaborative research in education is community-based research where university teachers are the community and scientific knowledge is built on top of teachers' own interpretation of their experience and reality, with or without immediate engagement in transformative action.

### **Field Learning**

Field learning lies at the heart of social work education and one's development as a social worker. Field learning will immerse the researcher in the extraordinary range of human and social problems that lead communities to reach out for help. It will provide the researcher with the opportunity to develop skills and appreciate the realities of coping with complex problems in the context of specific program-delivery systems.

Field Learning trains the researcher to work with a wide range of populations in diverse practice settings. With an emphasis on training for social work practice that promotes social and economic justice; the field education will advance the learning as a relationship-centered, reflective practitioner, preparing the researcher for work with individuals, groups, families, and communities.

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## XI. CASELETS

### **Case #1: Village Education And Farmer Development**

**(Chapters 1,3,4,5,9)**

#### **CHALLENGE**

Mahbubnagar district predominantly has population of other backward classes, scheduled castes and scheduled tribes. The overall literacy rate of this district is 55.04 percent which is 11 percent below the state average.

Depalli village, located 80 km from Hyderabad, lags behind in development by ages, in the areas of primary education. There is one teacher for all subjects in the local school and school dropout rates were high. Farmers too were poor and not well informed about opportunities of earning better.

#### **RESPONSE**

“Kisaan Sevak Foundation” (KSF) used this village to launch their community school. This was the brain child of Satya Raghu, a CA Faculty and a group of chartered accountants, Ashwini Lavanya, Shweta Sharma, Joyson Gunturi, Ayush Sharma and Phani Kiran and others. They realised that simply increasing the income of farmers was not enough. They also needed to bring development in areas of education, general awareness levels of farmers and healthcare to make a real difference in their lives. Satya had already collaborated with Ayush to start Cosmos Green, a rural enterprise working with farmers on production and marketing at Depalli. The team started weekend supplementary classes but there was initial resistance. This was because the purpose and benefits of these classes were not known.

The tutors got candy and tiny gifts to get the children’s attention. The KSF team made classes more interesting and meaningful, using activity-based lessons and a personal approach for the students. Today the classes have grown in strength, to more than 100 children. Even other problems among children like learning problems, disabilities and malnutrition have been identified and tackled. Shambhavi one such girl child was so severely affected that it led to her very low IQ. She is being treated with medical help and nutrition. Girl child school dropout rates were higher. So girls are being encouraged to join the classes. Today the daily evening schools are being run by girls only.

The team also conducts special sessions to encourage awareness among farmers on news and current affairs. They are also introduced to the digital world through e-commerce sites and social media which will create awareness in them and help curb the exploitation that uneducated farmers are often subjected to.

#### **LEARNING**

1. Use of practical activity based learning style which also addresses concerns of their village has kept children and their parents interested in this endeavour.
2. Building collaboration, cooperation and partnerships helps to bring a sustainable income for farmers along with education to the rural community.
3. Communication of the Government schemes, matters of current affairs pertaining to farm development to bridge the urban rural information divide.

## QUESTIONS

1. Why did Kisaan Sevak Foundation start the evening school?
2. What were the other benefits of the KSF School?
3. How were farmers of this community benefited?

## **Case#2: Aadarsha Village Organisation – Telangana**

### **(Chapter 2)**

#### **CHALLENGE**

Aadarsha, our village, is situated 17kms from Addagudur mandal headquarters. There were socio-economic problems in the village due to poverty, alcoholism and violence against women and illiteracy especially among women. There was a need for empowerment of women through access to livelihood opportunities and for building economic resilience of families.

#### **RESPONSE**

Through the cluster livelihoods resource centre and SIRD, women self-help groups in the village were trained to start and run agri based enterprises. There was initial resistance because they had never done it before. For the first year, they purchased 1200 quintals of paddy, 450 quintals of red gram and 300 quintals of castor. They used the funds borrowed from the SHGs for this. For two seasons on a turnover of Rs 1 crore, they earned a profit of Rs 2,10,000/ There are numerous benefits of this business. They are as follows:

- SHG members as employees get paid a fixed honorarium and the profit contributors share the profits.
- It generates employment for women and daily wage workers involved in the supply chain.
- In this way, the farmers as producers directly tap the market/customers and do away with middlemen.
- This is a powerful method of empowering women by raising their social and financial status. It also leads to better saving and investment and upliftment of the family and the village.

#### **LEARNING**

1. Self Help Groups brought about socio economic change in village and promoted gender equity.
2. NRLP programmes have been effective in training and capacitating people in skill development for livelihoods.
3. Upliftment of women leads to multiple benefits for the family and the society at large, especially when women become decision makers.

#### **QUESTIONS**

1. What did women's SHGs do?
2. How did women benefit from this?
3. How did the village benefit from this?

### **Case#3: Model Village; Ankapur – Telangana** **(Chapter 6)**

#### **CHALLENGE**

\*Ankapur village of Nizamabad district of Telangana is today considered to be one of the “Model Villages” in the country. Initially the villages faced problem of drought, scanty rainfall, and poor income for farmers with small land holdings and frequent crop failures. The village lacked infrastructure like pucca houses, banks, and communication networks.

#### **RESPONSE**

Thanks to innovative farming techniques with the technical inputs of ICRISAT, ICAR, and the private sector seed companies, the farmers have been benefited immensely. Drought resistance, hybrid seeds with small harvesting cycles have been used by farmers. Today Ankapur is the seed hub for pearl millet (bajra) hybrid seed production of India, accounting for about 80% of the total pearl millet hybrid seed requirement in the country. And farmers even with small land holdings are producing good outputs and are earning net profits of Rs 9000-10,000 per acre by producing seeds of pearl millet hybrids. It is also the first village in Nizamabad district to cultivate cut flowers in polyhouse. Farmers are also cultivating commercial crops like turmeric, maize and vegetables on a large scale.

There are 22 seed processing factories in the village, of companies like Pioneer, Pro-Agro, Ganga Kaveri, Kaveri, Tulasi and Nuziveed. The red jowar seed developed here is exported to northern India. These companies have solved the problem of unemployment among the village youth.

Many villagers have sent their children abroad for higher studies. Those children have found jobs in countries like U.K., U.S.A. and the middle east. These NRI children have also contributed funds for the village development. Today the village is fully electrified, with good roads and full pucca houses with all modern amenities. The farmers have 100% repaid their agriculture loans.

No wonder the village has earned the reputation of “Model Village”, from ICAR, ICRISAT, and International Rice Institute. Even the Chief Minister Mr. K Chandrashekhar Reddy has commended this village and given it funds and asked other to emulate it. Teachers and students must visit this village and study it.

#### **LEARNING**

1. Modern farming techniques, use of hybrid seeds and use of drought resistant crop varieties coupled with multiple cropping has increased farm incomes for even the small farmers in this village.
2. Adaptation to climate change through rain water harvesting, skill development and education among the youth has helped build the resilience to the village.

#### **QUESTIONS**

1. How did ICAR, ICRISAT and private companies help farmers of Ankapur?
2. How did the NRIs help the village?
3. Which aspects helped the farmers to increase their incomes?
4. Ankapur has been hailed as a “Model Village”. Please write how this development came about.

## **Case #4: Self-Engagement**

**(Chapter 1, 3,9 )**

### **CHALLENGE**

It is a case of ZPHS Thondapally, located at Shamshabad, Rangareddy. In most of the schools it is a common phenomenon that, if any teacher absent or on leave the class is left alone without any arrangements or activities. If any arrangements were made, the students would not happy with those arrangements.

Padala Laxman and his other co - trainees of B.Ed during the year 2005-2006, observed this and thought of a strategy to engage all such classes. If any teacher is absent in the school the students were encouraged to manage the class with various activities related to that particular subject.

### **RESPONSE**

While teaching practice is going in the Thondupally School the student teachers observed the classroom environment. If one teacher is absent the students are moving around and outside the classroom sometimes quarrelling amongst themselves. If any teacher engages the class, the students were unhappy with the engagement of the teacher. They felt it to be a temporary arrangement and another boring session. It is student's psychology that they wanted enjoyment through other activities in the absence of the class work and their teacher. The students were given roles to participate in engagement of the classroom with the activities like puzzles, Quiz, group discussions on various topics, singing songs, telling stories, narration of experiences in which they handled different situations.

The student teachers observed all these things and motivated the students towards self-learning with various activities related to the concern subject.

Students were given ideas towards to engage the class when teacher was absent. They were advised to engage the class by planning various activities.

The trainee teachers were also part of the classroom activities as an observer to give support as and then required. Care was been taken not to intervene unnecessarily.

### **LEARNING**

1. Activity based learned encouraged participatory learning in the classroom.
2. Everybody got a chance to take part in the process of learning.
3. The stimulus variation in this process is different through various activities.
4. Self-learning is strengthened.

### **QUESTIONS**

1. Why teacher trainees introduced self-learning strategies?
2. What are the activities they under taken during the class?
3. How were the students motivated towards engaging the class?
4. How are the students benefitted from this strategy?

## **Case#5: Inculcating Reading Habits**

**(Chapter 3, 8)**

### **CHALLENGE**

Students of D.Ed in DIET, Warangal have no reading habits except reading questions and answers for final examinations. These students will become primary school teachers without any perspective on education as they have not read any books related to education.

### **RESPONSE**

Dr. V. Lalitha Devi, Senior lecturer, DIET, Warangal and Dr. P. Shankar, Lecturer, DIET Warangal used to read several books in their chamber. Students used to visit their chamber regularly to have an interaction on various issues of academic and non-academic. During these interactions they used to observe the books their lecturers are reading. Students sometimes showed interest to know what book was and what its contents were. During this interaction some students were able to connect or identify with the contents of the book and would request to give that book for their reading. This interest of the students got the teacher to think of a strategy to encourage the students to read the book. They introduced them to the book with an effective narrative. Initially these two lecturers gave their personal books to the students so that they can read and return them. The one condition they put was to write a brief review of the book they read and to discuss the same in the classroom. This initiative made the students aware of the different books available on education beyond the textbooks. They realized the importance of reading books to develop a perspective on education and also a perspective on life. The borrowing of personal books by the students from the lecturers yielded good results and students started purchasing books for various occasions and they started reading and reviewing them.

### **LEARNING**

1. Do not preach, but practice it.
2. Teacher should be a role model for the students.
3. Mentoring is much better than teaching.
4. Books bring improvement in your vocabulary, comprehensive and genera awareness.

### **QUESTIONS**

1. How the mentoring help the students in inculcating reading habits?
2. What strategy the lecturers of DIET Warangal adopted to improve reading habits?
3. What is the role of teacher in improving reading habits of the children?
4. In what way reading and reviewing the books will help the students?

## **Case# 6: Celebrating Auspicious Days In Schools**

**(Chapters 3, 4, 5, 8)**

### **CHALLENGE**

Generally we celebrate various auspicious days like Science Day, Maths Day, and Children's Day, Republic Day, Independence Day and other days in a normal way. On all these days, essay competitions, elocutions, quiz and other competitions are organised to test the knowledge of the students through pen and paper. The students who are good in academics take active part in this. But there is no place for slow and moderate learners. Even though they take part they may not win any prizes. This leads to low morale of the students even during the festive mood in the school. This practice is not inclusive. It denies the right to participation, which may become hurdle for the progress of the child.

### **RESPONSE**

The students of B.Ed 2015-17, IASE, OU under the leadership of Eshwar came with a proposal to their mentor Dr. P. Shankar. They wanted to celebrate Mathematics Day with the class VIII children of Government High school Moulali where they are doing teaching practice. They informed that they are going to perform a skit on importance of Mathematics in everyday life. For this skit they deliberately selected four students of class VIII those who are very weak in Maths and also very inactive in classroom processes. As this skit is not about algorithms of Mathematics, nor about the by hearted version of Srinivas Ramanujam's biography. This skit was full of everyday activities which includes Mathematics. Students understood the concept with high confidence and performed well as if they are masters in Mathematics. Their Mathematics teacher felt happy about their performance, as they were applying their Maths in everyday life. After this skit the morale of the students increased and the attitude of the maths teacher is changed. Mathematics teacher now believes that there are no slow learners in learning Mathematics. But we have to change the way of presentation to give clarity in concepts. Any auspicious day should not be celebrated routinely. The occasion for the festival should be a happy one and encourage students to learn the things.

### **LEARNING**

1. Utilize auspicious days for learning new things
2. Ensure inclusive participation in learning
3. Encourage slow learners by giving them appropriate recognition to their capacities.

### **QUESTIONS**

1. How the auspicious days are celebrated in the schools?
2. How mathematics day celebration is planned?
3. What criteria adopted to select the children to play the skit?
4. How do you plan to celebrate auspicious days to learn new things?



## **Case#7: School Leader Initiative For Community Support**

**(Chapter 1,4,6, 7)**

### **CHALLENGE**

As the Leader of their schools, the Head Masters always complain about the lack of facilities in the school and that the community is not contributing or supportive. Sometimes community misuses school properties like ground, toilets and classrooms. But, getting support from the community for the development of the school is not a challenge for Dr. H. Shirisha, Head Master presently working in ZPHS, Bhoodaan Pochampally, Yadadri district.

### **RESPONSE**

Dr. H. Shirisha, Head Master, ZPHS, Bhoodaan Pochampally, Yadadri district, says that one must not blame the community for their non-cooperation in the development of the school. It is the responsibility of the Head Master to gain the confidence of the community by working very effectively within the limited resources available. The initiative of mobilizing resources from the community has yielded good results. Where ever she works she puts a personal request first to her friends, well-wishers, relatives and then village people for small contributions like donating fans, benches, books, subscription of newspapers and journals. These amounts do not cost big money. She also invites her relatives those who are doctors for Medical service to the students especially for girls. She invites people who want to celebrate birthdays and other functions in their school. These activities are done in the presence of parents which becomes a motivation for the community to support the school.

### **LEARNING**

1. Right leadership brings support from the community.
2. Effective work culture of school gains the confidence of the community.
3. School functioning become smooth with the support of community.

### **QUESTIONS**

1. What is the popular notion among school functionaries about community participation?
2. How the community support can be taken for the development of the school?
3. What strategies should be adopted to involve community in school development programmes?
4. How to gain the confidence of the community for the Effective functioning of school?

## **Case# 8: Motivation For School Participation**

**(Chapters 3, 4, 5)**

### **CHALLENGE**

Many of the children don't show any interest to attend the school regularly and take part in the school activities. There are instances of dropouts for this reason too. ZPHS Bhoodan Pochampally, Head Mistress Dr.H.Shirisha solved this problem.

### **RESPONSE**

Dr.H.Shirisha, Head Mistress, ZPHS, Bhoodaan Pochampally, Yadadri district, had a challenge with a student with name Ajay studying class VI who is suffering with mild mental retardation. His IQ level is very low and all the activities of the school did not create any interest in him or respect for learning. Every day he would come to the school but bunk the classes. Soon he was reluctant to come to school. The Head Mistress understood that the regular academic programme is not interesting for him and it is at every stage challenging his self-respect. And this child did not participate and had no role to perform in the school. Then the HM assigned a task to him to see that all the students who are taking mid-day meal should wash their hands with surf water. His task was to be ready with a bucket of surf water, when the bell rings for mid-day meal. No student should get the meal until they wash their hands with surf water poured on their hands by Ajay. Now he become a leader with responsibility and having a role to play in the school with due respect. His communication and connections improved tremendously. The focus and love of the teachers shifted towards Ajay. Now he slowly started reading Telugu books and his attendance has improved.

### **LEARNING**

1. A right strategy must be adopted to ensure participation in school activities by all the children.
2. Teachers must not focus only on academic credentials of the students in assessing their development.
3. Respect and responsibility increases the degree of participation in learning.

### **QUESTIONS**

1. How should you distribute the responsibilities to the students in functioning of the school?
2. How can a teacher support the development of a student?
3. What strategies should be adopted to ensure respect and responsibility of the learner?
4. How can teachers gain the confidence of the students for an effective participation in school activities?

## **Case #9: Functioning Style Of School – Collective Responsibility**

**(Chapters 3, 7,8,9)**

### **CHALLENGE**

The government schools of greater Hyderabad do not deliver the desired quality of education, in comparison with the corporate and rural schools. The students of these government schools belong to the deprived sections of the society. But, Bahadurpally primary school located in Qutbullapur mandal, Rangareddy district is having different story.

### **RESPONSE:**

Raju Asari is a social worker trying to locate a successful government school which function differently from the popular assumption about government school. As part of his project he come across with Bahadurpally government primary school Qutbullapur mandal, Rangareddy district

సోపల్ వర్క్ ఫీల్డు వర్క్ లో భాగంగా ఆ మధ్య నగరానికి కూతవేటు దూరంలో ఓ ప్రభుత్వ పాఠశాలకు వెళ్లం. అక్కడ అనేక విషయాలు గమనించాం. నిజానికి ఇలాంటి ప్రభుత్వ పాఠశాలలు తెలంగాణ వ్యాప్తంగా చాలానే ఉన్నాయి. వీటన్నింటిని చూసిన తర్వాత ప్లైవేట్ పాఠశాలలకు దీటుగా ప్రభుత్వ పాఠశాలలను తీర్చిదిద్దవచ్చు అనే విశ్వాసం కలిగింది. 'తినడానికి చేపను ఇవ్వడం కాదు, ఆ చేపను పట్టే నైపుణ్యాన్ని నేర్పించు' అనే సూక్తి ఆ పాఠశాల ప్రధాన ముఖద్వారం వద్ద కనిపించింది. ఒక ప్రభుత్వ పాఠశాల అనగానే సహజంగానే అక్కడ ఉండే సదుపాయాలు గుర్తుకొస్తాయి. ఇవ్వాల చాలా ప్రభుత్వ పాఠశాలల్లో మౌలిక సదుపాయాలు లేవన్నది వాస్తవం. కానీ అంతకంటే ఆందోళనకరమైన అంశం ప్రభుత్వ పాఠశాలల్లో విద్యార్థుల సంఖ్య తగ్గిపోవడం. ప్రభుత్వ పాఠశాలలు అంటే చిన్నచూపు చూస్తున్న ఈ కాలంలో ఒక పాఠశాల రేపటి తెలంగాణ ప్రభుత్వ కేజీ టూ పీజీ ఉచిత విద్య కార్యక్రమానికి నమూనా నిలుస్తుంది అంటే అతిశయోక్తి కాదు. గిరేటర్ హైదరాబాద్ మహానగరానికి కూతవేటు దూరంలో కుద్దుల్పూర్ మండలంలోని బహదూర్పూర్ మండల పాఠశాల ప్రభుత్వ పాఠశాలలకు ఆదర్శంగా

నిలుస్తున్నది. గత ఏడాది వరకు ఇద్దరు విద్యాలంటేర్లు, ఒక ప్రధానోపాధ్యాయునితో నడిచిన ఆ పాఠశాల విద్యార్థుల డేరాపాట్లతో సతమతమయ్యేది.కాని నేడు అక్కడ పరిస్థితి పూర్తిగా మారిపోయింది. ఓ స్వచ్ఛంద సంస్థ ఆ ప్రభుత్వ పాఠశాలను దత్తత తీసుకున్నది. ప్లైవేట్ కార్పొరేట్ పాఠశాలలకు దీటుగా అక్కడ విద్య బోధన జరుగుతున్నది. గత ఏడాది కంటే గణనీయంగా విద్యార్థుల సంఖ్య పెరిగింది. విలువలతో కూడిన విద్య అందిస్తున్నారు. క్రమశిక్షణ అనేది పాఠశాల స్థాయి నుంచి అలవాటు చేస్తే దాని ప్రభావం చాలా ఉంటుంది. అంతేకాదు హానెస్టీ బాక్స్. పాఠశాల పరిసరాల్లో ఏ విద్యార్థికి చెందిన ఏ వస్తువైనా పోతే అది ఎవరికి దొరుకుతుందో వారు నిజాయితీగా హానెస్టీ బాక్సులో వేయడం. అలా నిజాయితీని ప్రదర్శించిన వారి తెల్లారి పేరేయర్ సమయంలో ప్రశంసించడం. అంటే ఇదొక రకంగా వారికి నైతిక విద్యను బోధించడం లాంటిదే. సంక్షిప్త అంశాలను సులభ పద్ధతిలో పిల్లలకు అర్థమయ్యేలా చిత్తరాల రూపంలో బోధించడం. ఇందులో పర్యావరణ అంశాలు మొదలు నీతి శతకాలు అన్నీ అందరూ చదువుకునే విధంగా బైట ఒక ప్రదర్శించడం. ఆయా అంశాలు బొమ్మల రూపంలో ఉండడం వల్ల పిల్లలను ఇట్టే ఆకర్షిస్తున్నది. ఒకటి నుంచి ఐదవ తరగతి వరకు ఉన్న ఆ పాఠశాల పాఠశాలల పిల్లలు ఒక్క చదువులోనే కాదు అన్ని రంగాల్లో తమదైన ప్రతిభను చూపుతున్నారు. ఇందులో విశేషమేమంటే అక్కడ చదువంతా ఒక బట్టి పద్ధతిలో కాకుండా విద్యార్థులకు కిండర్ గార్డెన్

పద్ధతిలో బోధిస్తున్నారు. బడి అంటేనే పారిపోయే పిల్లల్ని పద్ధతిగా తమ పనులను చక్కబెట్టుకునేట్లు తీర్చిదిద్దుతున్నారు. ఇక చదువు అంటే టీచరే బోధించడం కాదు. తాన చెప్పదలచుకున్న విషయాలు బోర్డుపై రాసి పిల్లలను తమ నోట్ పుస్తకాల్లో రాసుకోమని చెప్పడం కాదు. పిల్లల మధ్యనే వారికి అర్థమయ్యేలా బోధించడం. పాఠం చెప్పిన తర్వాత పది మంది పిల్లల చొప్పున ఒక దగ్గర కూర్చోబెట్టి ఒక సందేహాలను మరొకరు నివృత్తి చేసుకోవడం. ఇక లెక్కలు సులభ పద్ధతిలో అర్థమయ్యేలా బోధించడం. అలాగే ఎక్కాలను సైతం పాటల రూపంలో బోధించడం వల్ల వారు ఈజీగా గుర్తుపెట్టుకుంటున్నారు. ప్రభుత్వ పాఠశాలల్లో చదివే పిల్లలకు షరోత్సాహమందిస్తే వారు తన ప్రతిభను నిరూపించుకోవడానికి ఉత్సాహం చూపిస్తారు. ఒక్కొక్కరిది ఒక్కొక్క కల. కొందరు కొన్ని రా మెటీరియల్స్ ను ఉపయోగించి కొన్ని వస్తులను తయారు చేయడం, అలాగే చిన్నతనం నుంచే క్రీడల పట్ల వారికి ఆసక్తి కలిగించడం ఇవన్నీ విద్యార్థులను పాఠశాలవైపు ఆకర్షించే అంశాలే. ఇంత కంటే మెరుగ్గా రాష్ట్ర వ్యాప్తంగా ఉన్న చాలా ప్రభుత్వ పాఠశాలల్లో జరుగుతుండవచ్చు. ఒక నిర్ణీత లక్ష్యం కోసం నిరంతరం శ్రమిస్తే ఫలితాలు వాటంతట అవే వస్తాయి. అయితే ప్రభుత్వ పాఠశాలలను పటిష్ఠం చేయడానికి బహదూర్ పల్లి పాఠశాలే ఆది కాదు అంతమూ కాదు. ఇది ఒక నమూనా కావాలి.

ఇవ్వాల ఫలాన స్కూలులో అత్యున్నత ప్రమాణాలతో కూడిన విద్య లభిస్తుంది అనేది వాళ్లు చేసుకునే ప్రచారమే కావచ్చు. లేదా ఆయా పాఠశాలల్లో చదివితే మంచి భవిష్యత్తు ఉంటుంది అనే విశ్వాసం కావచ్చు. దీనికి కారణం అవి సంపాదించుకున్న నమ్మకం. ఇప్పుడు ప్రభుత్వ పాఠశాలలు కూడా ఆ నమ్మకాన్ని నిలబెట్టుకోవాలి. ఎందుకంటే కూలిపని చేసుకునే వారు సైతం ఎంత ఖర్చు అయినా సరే షరైవేట్ పాఠశాలలోనే చదివించడానికి మొగ్గుచూపుతున్నాడు. కానీ ప్రభుత్వ పాఠశాలలో మాత్రం చదివించడానికి సిద్ధంగా లేడు. ఎందుకంటే అక్కన మౌలిక సదుపాయాల విషయంలో కావచ్చు, బోధన విషయంలో కావచ్చు వారు షరైవేట్ పాఠశాలలను ఆశ్రయించడానికి కారణమవుతున్నాయి. నిజానికి షరైవేట్ పాఠశాలల్లో బోధించే వారికంటే మెరుగైన అర్హతలు ప్రభుత్వ ఉపాధ్యాయులకు ఉండవచ్చు. కానీ చదువు చెప్పడానికి ఆ అర్హతలే సరిపోవు. పేద, మధ్య తరగతి పిల్లలకు నాణ్యమైన విద్యను అందించాలనే బాధ్యత వారి తల్లిదండ్రులు వారిపై పెడుతున్నారు. వాళ్లు బాధ్యతను నిర్వర్తించడానికి సంసిద్ధులు కావాలి. ప్రభుత్వ పాఠశాలల పరిరక్షణ ప్రభుత్వ బాధ్యతే కాదు, ఉపాధ్యాయుల బాధ్యత అనే విషయాన్ని మరువరాదు. షరైవేట్ పాఠశాలలు ఏటా అడ్మిషన్ల సమయంలో వాళ్లకు వచ్చిన ఫలితాలను చూపెట్టి విద్యార్థులను తమ పాఠశాలలకు వచ్చే విధంగా ప్రచారాలు చేస్తున్నప్పుడు ఆ పని ప్రభుత్వ ఉపాధ్యాయులు ఎందుకు చేయకూడదో ఆలోచించాలి. అంతేకాదు ఇవ్వాల బహదూర్ పల్లి మండల పరిషత్ పాఠశాలలో ఆసక్తి కలిగించే అంశం ఏమంటే రోజువారీ విద్యార్థుల హాజరుపట్టిక ఉంటుంది. అందులో ఎంత మంది హాజరయ్యారు ఎంత మంది రాలేదు అన్నది క్లాసుల వారీగా బోర్డుపై రాస్తున్నారు. ఒకటి రెండు రోజులకంటే ఎక్కువ రోజులు రాని విద్యార్థి ఇంటికి వెళ్లి వారి సమస్యను తెలుసుకుని, ఒకవేళ వాళ్ల ఇంట్లో తల్లిదండ్రులు అంగీకరించుకుంటే వాళ్లకు అర్థమయ్యేలా చెప్పి విద్యార్థులను పాఠశాలకు తీసుకుని వస్తున్నారు. పేద, మధ్య తరగతి విద్యార్థి పాఠశాలకు రాకపోవడానికి ఆర్థిక సమస్యలు కూడా ఒక కారణం కావచ్చు. లేదా కుటుంబ సమస్యలు ఏవైనా ఉండవచ్చు. తల్లిదండ్రులు ఇద్దరు కూలి పనికి వెళ్తే ఇంట్లో చిన్నపిల్లలు ఎవరైనా ఉంటే వారిని చూసుకోవడానికి మరొకరి చదువును త్యాగం చేసే పరిస్థితులు ఇప్పటికీ గ్రామాల్లో కొనసాగుతున్నాయి. దీన్ని అధిగమించేందుకు అందరూ కృషి చేయాలి. ఇక షరాధమిక స్థాయిలో విద్యార్థులకు నేర్పించే విషయాలు వారికి జీవితాంతం ఉపయోగపడతాయి. పాఠశాల బోర్డుపై ఏ రోజుకారోజు ముఖ్య వార్తలు రాయడం, జనరల్ నాలెడ్జికి సంబంధించిన ఒక ప్రశ్న రాయడం, నిన్నటి ప్రశ్నకు జవాబు ఇవ్వడం. ఒక మంచి మాట రాయడం. ఇలా విద్యార్థులకు పాఠ్యపుస్తకాల పరిజ్ఞానమే కాకుండా ఇతరతరాల విషయాలపై అవగాహన కల్పించడం. ఇవన్నీ ఇప్పుడే కొత్తగా వచ్చినవి కాదు. గత రెండు మూడు దశాబ్దాల

కిందట ప్రభుత్వ, ప్రైవేట్ పాఠశాలల్లో ఉన్నవే. కానీ రానురాను ఆ పరిస్థితి పోయి ఇరవై నాలుగు గంటలు పుస్తక పురుగులుగా మార్చే సంస్కృతి వచ్చింది. మార్కుల పేరుతో పిల్లలను బైట ప్రపంచంలో ఏం జరుగుతుందో తెలియకుండా పుస్తకాలకే పరిమితం చేయడం. ఒకరకంగా ఇది పిల్లల చదువుల కోసం తల్లిదండ్రులు పైసలు కుమ్మరిస్తే, పిల్లలు ఆ పుస్తకాల బరువును మోడయం లాంటిది. మార్పును కోరుకుంటే మార్పుకనుగుణంగా మన ప్రణాళికలను రూపొందించుకోవాలి. వాటిని పకడ్బందీగా ఆచరణలో పెట్టాలి. ఇవాల దేశంలోనే కాదు చాలా రాష్ట్రాల్లో ముఖ్యంగా అవిభక్త ఆంధ్రప్రదేశ్ లో మొదలు తెలంగాణ రాష్ట్రంలో సైతం ప్రాథమిక విద్య పటిష్టంగా లేదని అనేక అధ్యయనాలు తేల్చాయి. ప్రాథమిక విద్య పటిష్టంగా ఉంటేనే విద్యార్థి భవిష్యత్తు బాగుంటుంది. కానీ నేడు ప్రభుత్వ పాఠశాలల్లో ప్రాథమిక విద్య అభ్యసిస్తున్న వారి సంఖ్య రోజురోజుకూ తగ్గిపోతున్నది. దీనిపై నిందారోపణలకు పరిమితం అవడం కంటే ప్రభుత్వ పాఠశాలల పటిష్టతకు కృషి చేసే మంచి ఫలితాలు తప్పకుండా వస్తాయి. కొత్తగా ఏర్పడిన తెలంగాణ రాష్ట్రంలో పిల్లల బంగారు భవితకు బహదూర్పల్లి ఒక బాట కావాలి.

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## LEARNING

1. Collective responsibility yields good results.
2. Implementation of training inputs makes a difference to teaching quality.
3. Quality is the product of processes.
4. Inputs of various school processes and pedagogy inculcate values among children.

## QUESTIONS

1. How to make the difference in functioning styles of schools.
2. What is the role of collective responsibility in the functioning of a school?
3. What made Bhabudurpally school to become a role model for others?
4. How to inculcate values among the children through schooling?

## **Case #10: A Girl's Education**

**(Chapters 1, 2, 4, 5, 6 )**

### **CHALLENGE**

Kasiram Tanda is a small Village/hamlet in Kaddam (peddur) Mandal in Adilabad District of Telangana State, India. It comes under Allampally Panchayath. It is located 61 KM towards South from District headquarters Adilabad. There is high dropout rate of girls in this Tanda. The girls are forced to discontinue their studies and are married at very early age.

Suguna, a 13-year-old girl studying in eighth standard had to quit her study as she was getting married to a twenty-year-old man from the other village. She didn't want to discontinue her studies. Her parents were forcing her for marriage as they could not afford her educational expenses and fear of increase in marriage expenses if it is delayed.

### **RESPONSE**

Suguna approached Usha Shree, her school teacher with her problem. Her Telugu teacher met her parents and explained them about the Tribal Social Welfare Educational Institutions which take care of education, food and other expenses of the tribal girls. She explained to them about the scholarships and reservations provided by the Government during higher education. Suguna's parents were satisfied with the teacher's assurance regarding the bright future of their daughter. They cancelled Suguna's marriage and sent her to the Tribal Welfare Residential School to continue her studies. Suguna later became a Government School Teacher near her village. She inspired many of the drop out girls in her Tanda to continue their education and to be self-reliant.

### **LEARNING**

1. The will to break the existing social norms like child marriage led to continue her studies.
2. The co-operation of the school teacher in convincing the parents boosted the girl's morale
3. The awareness of the Government's initiatives for the education of the girls.
4. Becoming a guiding force to several others.

### **QUESTIONS**

1. What factors led Suguna to discontinue her studies?
2. Who helped Suguna in convincing her parents?
3. What did the teacher of Suguna explain to her parents?
4. Is Suguna able to realise her dreams?

## **Caselet #11: Universal Elementary Education & Back To School Strategies** **(Chapters 1,2,3,4,5,6,7,)**

### **CHALLENGE**

The Mamidipudi Venkatarangaiya Foundation or MV Foundation (MVF) founded by Dr Shantha Sinha in 1981 as a research institution is a community-based organization based in the Ranga Reddy District of Telangana which works with a two pronged approach of the elimination of child labour and the Universalisation of Education to withdraw children from both bonded and child labour and enroll them into government schools. Learning from their initial experiences MVF formed a charter of “non-negotiables” that are used as a guide for the organization.

### **The Non-Negotiables: MVF’s Charter of Basic Principles for Emancipation of Child Labour**

1. All children must attend formal full-time day schools. Not night schools or non-formal education centres.
2. Any child out of school is considered a child labourer. The definition of child labour therefore encompasses every non-school-going child employed in wage or non-wage work, in hazardous or non-hazardous occupations, on daily wages or on a contract bases as bonded labour working for the family or for others.
3. All work/ labour is hazardous and harms the overall growth and development of the child.
4. There must be a total abolition of child labour. Any law regulating child work is unacceptable.
5. Any justification perpetuating the existence of child labour must be condemned.

MVF reached Ravulapally Village in Sharkarpally Mandal, Ranga Reddy District in 1992 and found that 200 children were employed and 25 were bonded labourers. This was a huge concern for them and the community. The village had a one-room school and was understaffed.

### **RESPONSE**

The MVF volunteers began motivating parents to send their children to school. The stakeholders who helped in the transformation were:

1. **The Panchayat:** Started a fund-raising program for the school by asking every ration card holder in the village to donate five rupees to enable employing another teacher. And also pressurised the Government for better infrastructure.
2. **Youth Groups& Parents:** Youth groups, created in 1996, extended very strong support in bringing back children to the school by organizing study groups and cultural events. For those children held in bonded labour, they worked diligently with landlords and parents to convince them of the need to send children to school and also threatened landlords with government action, as bonded labour is against Indian law. Many landlords let the children go and cancelled all the debt against them. Youth also met with parents to convince them to take on their own work and allow their children to attend school. If these attempts were not successful, youth volunteers encouraged children to run away to the residential camps, where they could live and attend school.
3. **School Staff:** The youth group built good relations with the headmaster and the teachers, who started supporting the initiative of MVF. They played an active role in retention programs and even visited students who were absent to check why and find a solution.

In approximately a decade, the school was upgraded upto Xth grade.

Ravulapally now has members who are government employees, which was unheard of.

### **LEARNING**

1. Empowerment of the youth, building a sense of responsibility, taking pride in their role and success of their efforts were great motivators to continue the work.
2. The youth groups, school staff and Panchayat collaborated and had a shared vision and a purpose, are respected in the community and empowered as advocates and champions.

### **QUESTIONS**

1. Explain how education helps in social mobility?
2. What was the role of youth groups and school staff in bringing children back to school for UEE?
3. How were the children of Ravulapally benefited?
4. Explain how collaboration in community participation was undertaken in Ravullapally to remove child labour?

(Source: MVF Foundation website)



## **Caselet # 12: Leadership And Centres Of Excellence**

**(Chapters 1, 4,5,6,7,8,9)**

### **CHALLENGE**

Zilla Parishad High School, Ankoli is located in the Adilabad district of Telangana. ZPHS Ankoli was established in the year 1984. It is an Upper Primary and Secondary Co-educational School. The total number of students in ZPHS Ankoli is 358. The pass percentage of ZPHS Ankoli in the Academic Year 2016-17 was 85%. Shri Narsaiah is the Head Master of the School. He holds an M Sc degree in Psychology and an M Ed. His children are also teachers. A highly self –motivated person, he has worked hard to take the school to great heights.

### **RESPONSE**

The school has sufficient staff and good infrastructure – Digital Lab, Science Lab, Library, Electricity, Classroom, Toilet facility, Drinking Water Facility

The Headmaster himself is a role model – he has 34 years' experience as a teacher, worked as Mandal Education Officer for 3 years and is a Head Master now. He even participated( as a MEO along with 2 other MEO's) in a research Project at the National University on how to reduce school drop outs

The Village Education Committee or School Management Committee of ZPHS Ankoli is a Local Body and comprises 9 parent representatives (Parents of students of Grades 6, 7 and 8, Chairman and Vice Chairman and Ex Officio Members – 6 nos.)

The School Management & Development Committee comprises 6 member : Head Master who is the Convener; a Co-convener (a female teacher if the HM is male), One Ward Member, one Anganwadi Teacher, one Health Auxiliary Nurse Midwife(ANM) (from Local Sub centre) and the Mahila Samakhya President.



### **LEARNING**



The school teachers are trained and motivated to use the Activity Based teaching methodologies and follow the Continuous and Comprehensive Evaluation as prescribed by the State Govt.

Grade X girl students Ms Kaveri and Ms Divya stood 2<sup>nd</sup> in a State Level Badminton Competition in the year 2017-18.

Mr Kalyan of Grade 6 and Ms Nikita of Grade 8 participated in a Zonal Level Carrom Board competition.



Students take part in Gardening activities and maintain the school garden.

They maintain personal hygiene thereby encouraging Swatch Bharat Campaign.

Children are disciplined when they eat their midday meals

In 2016 summer heat wave, even though it was summer vacation, Midday Meals were provided to the students to help them

Support received from the local community is invaluable – Morning and Evening Classes are held for Grade X students for coaching of

subjects from the examination point of view. Parents pooled up and contributed Rs 10,000/- rupees for the evening snacks of the students who attend these classes.

## QUESTIONS

1. How do Village Education Committees impact the performance of a Rural School?
2. Discuss the skills of the HM in inspiring the teachers' and students' performance.
3. How has democratic decentralisation of education helped in the development of ZPHS Ankoli?
4. "Sports add more value than academics". Do you think ZPHS believes in this philosophy? Give reasons.

## **Case #13: Creating An Interest And Encouraging Participation**

**(Chapters 3,6)**

### **CHALLENGE**

There was a school called Suvidya High School where I worked as a Biology teacher in Jagtial. There were some students whose attitude was somewhat indifferent (in attention, motivation, interest). The faculty was unable to get the students interested and involved in the teaching-learning process.

### **RESPONSE**

As a Science teacher I taught the most of the lessons by written scientific method. One of the lessons I taught was on pollination through insects. Instead of telling the students about pollination through verbal teaching, I took the students to the garden in our school where no. of insects (honey bees) were searching for nectar. I told them the characteristics of the flowers (small, nectar, attracted shown petals) to be attracted by insects. I showed the pollen grains (anther) and stigma to the students from the flowers which were in their hands. Then I asked the students to observe what was going on in the garden. They told me that insects were flying from one flower to another. They understood that some pollen grains were attached to the legs and tentacles of the insects. And I posed a question what happens if insects along with pollen grains moved to one flower to another flower.

Then they brainstormed for a while and gave me the answer that pollination occurs through the insects whenever they transfer the pollen grain from the stigma of one flower to another flower. From that day onwards, the students used to wait for my classes. Other teachers also applied this method of teaching in their classes.

### **LEARNING**

1. Used observation as a method to understand the concept
2. Active involvement of students in lesson through garden visit, brainstorm through thought provoking questions.
3. Creating the interest by observing the process of pollination through insects.

### **QUESTIONS**

1. How did the teacher create the interest among students?
2. Why did the teacher use this lively process of pollination?
3. What were the outcomes of this teaching-learning process?
4. Was there any evidence of change in the students' behaviour?

**Case #14: Enrollment and Retention In Government Primary School at Ragojipet Village**  
**(Chapters 1,4,5,6)**

**CHALLENGE**

There is a village called Ragojipet in Medipally mandal of Jagtial district. There was less enrollment and retention of students in government primary school. Parents in their village had a wrong notion about Government school and their teaching practices and they expected medium of instruction to be English and that proper care should be taken in the school for engaging students till 5'o clock.

**RESPONSE**

In response to the above challenge teachers (B. Rajesh and B. Rajender) of the school came up with some strategies to increase the enrollment. They canvassed from door to door of the village with a motto that the government is providing education with midday meals, books and uniforms. They conducted meeting with the parents and came to know about their requirements of English medium, proper care and student engagement till 5'o clock. They conveyed their constraints about the fixed school timings and language of instruction, but they had one innovative idea. To implement this idea, they required the help (financial and moral assistance) of the village community. They then discussed this idea with parents and sarpanch and explained their financial constraints for providing for volunteers to teach in English medium. They sought some financial support to provide these facilities. Community members accepted their proposal and were ready to give money. Teachers asked the Sarpanch to collect the money from the community members. With the financial assistance provided by the parents they hired 3 volunteers to teach in English medium and ask the volunteer teachers to engage the students till 5'o clock. Then the strength of school increased gradually year by year. After completion of their deputation these contractual teachers were retained as the school strength had increased, thanks to their sincere teaching methods.

**LEARNING**

1. Building community cooperation and partnerships helped to increase the enrollment of the students.
2. Communicating the benefits of Government institutions to the community is important.

**QUESTION**

1. Why did the teachers conduct meetings with the parents?
2. How did they collaborate with the community members?
3. Was there an enhancement in the enrollment rate of the students?
4. What did they do for better enrollment?

## **Case#15: Increasing The Understanding Levels Of One Indian Culture Among Secondary**

### **School Students**

**(Chapters 3, 7,8,9)**

#### **CHALLENGE**

There is a school called ZPHS, Thimmajipet in Mahabubnagar District. The Telugu subject teacher, Anjaneya Goud was good at prose but not so good in poetry. His challenge was that he wanted to familiarize the students with real life instances and wanted to teach about the “Indian Culture”. In one particular lesson, he wanted to teach children about the “Burrakatha” but he could not make his own presentation.

#### **RESPONSE**

The problem teacher Anjaneya Goud was facing was how to deliver / present what Burrakatha is to the students in a way they understand? He wanted to utilize the local resources to familiarize the students with this concept. So he hired some people to play the Burrakatha. He then brought them to his 8th class. The Burrakatha stage players came dressed in their traditional get up along with the musical instruments that they use. They enacted the Burrakatha for 10-15 minutes, and they used slang language and told a story using local folk language and music. After they left the class, this act was retained in the memory of the students who had seen all this with rapt attention. Then the Telugu Sir explained the theory of what Burrakatha was and how it is played. What the Burrakatha actors narrate (stories about freedom fighters, events and culture and epics). Because of this real life demonstration, the concept of Burrakatha and the Telugu Sir both remained in the minds of the students. This kind of exposure to the students will create interest and awareness about our culture and better understanding of the theoretical concepts.

#### **LEARNING**

1. Use real life activities to enhance learning.
2. Practical demonstration creates interest and better understanding of the concepts.
3. The above method (observation of real life acts, episodes or incidents) also brings about awareness about our art and culture.

#### **QUESTIONS**

1. Were the students able to sustain their attention till the end of the class?
2. What would have happened had the teacher did not invited the Burrakatha players?
3. Could the teacher have the same effect/level of understanding levels without the real life presentation?
4. Why are these types of real life exposure not provided to students?

**Case#16: Field Trips To Enhance Understanding Levels Of The Students About Soil Types And Different Crops**  
**(Chapters 3,7,9)**

**CHALLENGE**

There is a school called ZPHS, Thimmajipet in Mahabubnagar district. The science teacher Apparao faced the challenge that he could not make the students understand about the various types of soil and crops to the students.

**RESPONSE**

The teacher took up the challenge and decided to observe “days” like “seethafhal day” or “water day” at school. He took the students to the field where he could show them different types of soils like black soil and red soil, and different water absorbing capacities of the soils. Students touched the soil and felt that and observed what their Sir told them. They collected the samples of soil types in covers. Then they were led to the field where different types of crops grown like paddy, maize and cotton etc. The teacher told the agriculture practices of those crops. And the teacher conveyed the requirements of the particular field. While they were observing the students get excited to touch the soil and to see the real life fields. In this way they could connect real life to their theory lessons in the classroom.

**LEARNING**

1. Learning is enhanced with practical field visits.
2. Teacher must try to use the available resources in connecting the theory to real life.
3. This practical demonstration methodology inculcates the spirit of learning, curiosity, problem solving abilities and scientific bent of mind among students.

**QUESTION**

1. How did the field trips help to increase the comprehension of the theoretical content?
2. What would have happened had the teacher not taken the students to the field?
3. Could the teacher help develop scientific bent of mind among students?

## **Case#17 Combating Life, Bokkamanthula Pahad - Nalgonda**

### **(Chapter 6)**

#### **CHALLENGE**

Bokkamanthula Pahad is a medium size village located in Nidamanur of Nalgonda district. It is one of the country's 250 poorest districts (out of a total of 640), of Telangana State. It has a total of 449 families residing in it. The Bokkamanthula Pahad village has population of 1639 of which 835 are males while 804 are females as per Population Census 2011. Bokkamanthula Pahad village has lower literacy of 62.72% when compared to the State Average.

This is a story of a woman by name Mrs. Nirmala. The story begins sometime 32 years back, in the year 1985.

A couple, Sri Chandraiah and Mrs. Sivamma, were residing at Bokkamanthula Pahad village. They were poor, land less and were daily wage workers. They had four children. Their eldest son was Sankar, daughter was Nirmala, followed by two boys Uday and Prakash.

Like other Indian Conservative Families, Sri Chandraiah and Mrs. Sivamma did not believe in gender inequality. They believed that the only male children will carry family name forward and will support them at their old age and will perform their last rites which will give them good life after death in heavens. They also felt that girls are a burden.

#### **RESPONSE**

Hence only boys were sent to the school for getting the formal education. Nirmala, was a very intelligent and active girl. She also wanted to go to school along with her brothers, but her parents did not allow her to go to school and insisted that she learn all the household chores. However, Nirmala was very adamant and requested her grandfather to support her. Nirmala's Grandfather was convinced with her determination. With the intervention of the Grandfather, Nirmala was finally enrolled in the Government School.

The three boys were lacking in the Studies, however Nirmala was doing excellently well in her studies. But when she was studying her 9th Standard, at the age of 12 years, the-family- decided to marry her off to her-cousin's widower, who was 30 years old, for taking care of his small children. Nirmala resisted the marriage, but in vain. She was married off at the tender age. Even after marriage she wanted to continue her studies. She tried to pursue her husband and in-laws. In the beginning they did not agree. Because of the persistent persuasion by Nirmala, somehow the in-laws agreed. After completing all the household chores, and sending the children to school, she used to attend her school and completed her SSC. Nirmala's husband, Mr. Shekar, was having a welding shop. The income earned by Mr. Shekar was not sufficient and hence Nirmala wanted to start a Kirana Store. But her idea was ridiculed.

Mr. Shekar got into some bad habits and was getting frequently sick. 5 years later Mr. Shekar became very sick, the family did not have enough finances for his treatment and he passed away.

Nirmala's in-laws are very old, so they were not in a position to work. Nirmala's brothers could not acquire any employable skills. They had learned some welding skills from Nirmala's husband only. They themselves were in a bad financial status and hence were not in a position to support Nirmala.

The total burden of the family, two children of her cousin, her own child and the old in-laws, fell on the tender shoulders of Nirmala.

Nirmala did not lose courage. She stood very strong. She started a Kirana Store, by taking small loan from friends and relatives. Very quickly she was doing good business. Economically, the family overcame the blow caused by the death of her husband who was the bread earner. She was still determined to complete her education. She completed her graduation through distance mode. Then she got the admission for the Post Graduation Course at Mahatma Gandhi University, Nalgonda. She took up the teaching profession. For two years she worked as a guest faculty at a Government Degree College. She continued to run her Kirana Store. Presently she is working as Guest Faculty at Telangana State Social Welfare Residential College for Women.

She has educated her three children. The two children of her cousin have completed their studies and the elder one is working on contract basis with forest department. Second child is preparing for group II examinations after completion of her graduation. Her child is pursuing her graduation.

Nirmala's thirst for higher education is not yet quenched. She is now 32 year old, she is pursuing her Ph.D at Osmania University, Hyderabad.

## **LEARNING**

The story of Nirmala is not an isolated story. This is the story of majority of the girls in the underprivileged classes in the remote villages. Many have succumbed to the social ills of the society for generations. The difference in this case, is due to Nirmala's mental strength and struggle to fight the ills of the conservative superstitious society to live with self-respect and pride. There are still many Nirmalas who are still passing through different phases of difficulties in life.

## **QUESTIONS**

1. What would you have done, if you were Nirmala?
2. What is your response if you are Collector for Nalgonda District?
3. Would you repent for your actions as Parents of Nirmala?
4. Give your Response to the 'Gender Inequality' issue as an NGO working in this area.
5. What are the initiatives that have to be taken by Telangana State Government?
6. As a Human Being, What is your responsibility?

(Note: This is a real story, but Names of the persons are changed)



## **Caselet # 18: Goal Setting, Motivation And Performance**

(Chapter 1, 3, 4, 5,6, 7, 8, 9)

### **CHALLENGE**

Shri Sai Prasad Suguru is currently a School Assistant at Zilla Parishad High School, Chegur in Mahboobnagar District of Telangana. He is a B Sc, B Ed and currently pursuing M Sc. A very self –motivated person, with a vision of uplifting the community, he has initiated revolutionary ways of bringing children into the formal education system.



As a young teaching professional, Shri Sai Prasad Suguru joined as an SGT at the school in Chinnatandrapadu Village in Ieeja Mandal of Mahbubnagar Village.

The area had people from the “Keep Away Society” and there were only 20 students in the school when he joined. School enrolment needed to be increased.

Private schools had a dominant presence in this Mandal which needed to be reduced

The society there was divided into factions. Integration needed to be built.

### **RESPONSE**

When Shri Sai Prasad Suguru joined the school, he made an assessment of the students and devised innovative play way and activity based methodologies for the students. He also maintained a very friendly and approachable relationship with the students. Students liked coming to school and learning due to this nature of Shri Sai Prasad Suguru. He also learnt the local dialect to enable children to identify with him.

But complaints were raised by the society about the methodology of teaching, but he persisted.

In three months, impact was seen and parents and the village started appreciating his efforts. From 20 students in the year 1995-1996, the strength rose to 170 in the year 1996-1997. The Govt gave him an Assistant Teacher as a support, thus recognising his effort.

Students started moving out of private schools and joined this govt school.

The village youth also became friendly with him due to his helpful nature.

Shri Sai Prasad Suguru then focussed on sports for the children and held many competitions for children with the support of the Mandal Parishad President (MPP).

When DPEP (District Primary Education Programme) was set up, the school shared a report of their needs with the government which was useful for the other schools in the mandal.

8 primary schools in 1995 were all converted to Upper Primary Schools in three years due to the dedicated efforts of Shri Sai Prasad Suguru.

The strength increased and from 4 high schools in 1995, there were 14 high schools in the mandal in less than 3 years.

### **LEARNING**

1. Parents of Shri Sai Prasad Suguru were service oriented. His father was also a teacher in Srirangapuram. There was no High School in a 40 - 50 km radius. So he used a room in his house to teach children of the neighbourhood purely as a community service. His mother would feed the

children. This inspired Shri Sai Prasad Suguru to take up community improvement projects. He had a very clear dream –to be a teacher; as he felt that it was a powerful way to work with the community and impact lives.

2. His father was once transferred to a difficult terrain Aragidda (Gattu Mandal in Mahboobnagar). The people were not aware of festivals like Ganesh Chaturthi and were an isolated society followed old traditions. Shri Sai Prasad Suguru's father brought about a lot of change in the place. His relatives demotivated him, but that did not deter Shri Sai Prasad Suguru's father.
3. Clearly, Shri Sai Prasad Suguru's father has been his inspiration.

## QUESTIONS

1. What qualities of the teacher, Shri Sai Prasad Suguru, have ensured that rural students benefit?
2. How can teachers contribute to create a happy and healthy learning environment at school?
3. Childhood experiences are the foundation for achieving dreams and goals. Do you agree with this statement? Why or Why not?
4. Did Shri Sai Prasad Suguru achieve integration of society? Why or why not?

(Source: A conversation with Shri Sai Prasad Suguru, currently School Assistant at ZPHS Chegur)

## **Caselet #19: ICT In Education As A Powerful Tool For Better Conceptual Understanding** **(Chapter 3)**

### **CHALLENGE**

School Education started integrating technology aids in the teaching-learning process in late 1990's /early 2000's. Teachers were trained to use ICT tools like computers, projectors, Internet, etc as a useful teaching aid in delivering their lessons and for conceptual teaching. Colourful graphics, voice overs (in the medium of instruction) keep students engaged and attentive and make difficult and abstract concepts easy to understand.

Urdu medium govt schools in Hyderabad District were facing the problem of low attendance, drop outs, poor enrolment and results.

### **RESPONSE**

The Lok Sabha Member of Parliament from Hyderabad, Shri Asaduddin Owaisi, through funds from his MP LADS (Member of Parliament Local Area Development Scheme) sponsored an easy to use ICT in Education Tool called K-Yan loaded with Urdu Multimedia Content for Grades 5 to 8 in 17 Urdu Medium Schools in the old city of Hyderabad in February 2006. **K-Yan**, K stands for Knowledge and Yan is a Sanskrit word meaning vehicle. Hence K-Yan is a knowledge vehicle. K-Yan was designed and developed by Infrastructure Leasing & Financial Services Limited (IL and FS) Education, an organization dedicated to development of educational infrastructure in India. IL and FS collaborated with IIT Mumbai in the development of K-Yan to meet the urgent need for a low-cost media product specially designed for group learning in schools and other learning communities. K-Yan community computer combines the functions of a multimedia computer, large format flat screen TV, DVD/VCD/CD player, CD Writer, Projector, Internet, Video Conferencing and Audio – Visual system in a single compact unit. K-Yan has a Wireless Keyboard and a Wireless Mouse. This enables the teacher to become a facilitator and encourages students to develop an innovative and curious mind-set as teachers encourage students to use the wireless keyboard and mouse to complete the summative assessment exercise at the end of every lesson.

### **LEARNING**

1. Difficult to explain topics like Atomic Structure, Functioning of the Human body could be easily explained by using the powerful multimedia lessons in Urdu. Hence, retention and recall improved and over a period of time.
2. Disasters (earthquakes, drought, floods, and fire) and the related devastation were easily shown in the classroom through the K-Yan.
3. Attendance improved in these schools as K-Yan built interest in the children and peer communication and influence brought back children to school.

4. Enrolment improved and dropouts reduced
5. Teacher self-esteem improved, as she/he learnt the use of the K-Yan device and regularly integrated it into the teaching learning process.

### **QUESTIONS**

1. What was the innovative way of bringing children back to school?
2. How did the K-Yan with Urdu lessons help the teaching-learning process?
3. How did the school benefit from the K-Yan?
4. Suggest a multimedia integrated lesson plan for any disaster related concept.

(Project initiated and implemented by IL&FS Education)

## **Caselet #20: Road Safety Education In Schools**

**(Chapter 3, 6)**

### **CHALLENGE**

In response to a rapid increase in traffic accidents in urban India, Toyota Kirloskar Motor (TKM) initiated the Toyota Safety Education Program (TSEP) to educate children on basic road safety procedures and create a sense of road safety amongst children aged between 6 and 12. The program was launched in Bangalore in 2007, and has since been extended to nationwide.



### **RESPONSE**

The Toyota Safety Education Program (TSEP) is designed to spread awareness on road safety and traffic management amongst children in the age group of 6-13 years. This program has already reached more than 300,000 students since launch. This program was implemented in a few govt schools in Hyderabad and Ranga Reddy District



The primary objectives of the "Toyota Safety Education Programme" are:

- To create awareness on traffic safety amongst the school children in classes 5-7
- Extend TSEP to the community in the form of TSEP clubs
- Program Delivery :
- The program is being delivered between elite, public, government schools in a ratio of 20:40:40. Incentives in the form of reading materials, books, stationery have been built in especially for government school students to create an impactful program.
- Different sessions are held on road safety and road signs during social studies or moral science classes.
- To enhance interest, interactive puzzles, card games, board games and computer games are used to make learning more fun.
- Teacher-training programs to further expand road safety education in a sustainable manner have also been implemented by Toyota Kirloskar Motors.

### **LEARNING**

1. Children are able to recognise road signs.
2. Children learn and follow traffic rules.
3. Children follow pedestrian crossing rules.
4. Children learn first aid and dealing with an emergency on the road due to an accident.
5. Children would influence parents in safe driving.

## QUESTIONS

1. What are the road safety issues in rural areas?
2. What innovative ways could be used to develop road safety in rural schools?
3. Design a program for middle school (upper primary school) students of your school to build road safety skills.
4. Is road safety related to environmental protection? Justify your answer.

## **Caselet #21: UNICEF's Wash Program**

**(Chapter 3, 6, 7)**

### **CHALLENGE**

An estimated 1.9 billion school days could be gained if the Millennium Development Goals (MDGs) related to safe water supply and sanitation are achieved and the incidence of diarrhoeal illness is reduced.

One way of achieving this is by providing schools with safe drinking water, improved sanitation facilities and hygiene education that encourages the development of healthy behaviours for life. This strategic approach is known as Water, Sanitation and Hygiene Education (WASH) in Schools being implemented by United Nations International Children's Emergency Fund (UNICEF).

### **RESPONSE**

The strategy helps fulfil children's rights to health, education and participation, and has been widely recognized for its significant contributions to achieving the MDGs – particularly those related to providing access to primary education, reducing child mortality, improving water and sanitation, and promoting gender equality.

The UNICEF cooperation on Water, Sanitation and Hygiene (WASH) in Telangana focuses on hygiene awareness, elimination of open defecation and ensuring clean and safe drinking water and promoting the building and use of toilet facilities.

WASH in Schools not only promotes hygiene and increases access to quality education but also supports national and local interventions to establish equitable, sustainable access to safe water and basic sanitation services in schools.

### **LEARNING**

Effectively implemented WASH in Schools programme will lead to students who:

1. Are healthier.
2. Perform better in school.
3. Positively influence hygiene practices in their homes, among family members and in the wider community.
4. Learn to observe, communicate, cooperate, listen and carry out decisions about hygienic conditions and practices for themselves, their friends and younger siblings whose hygiene they may care for (skills they may apply in other aspects of life).
5. Change their current hygiene behaviour and continue better hygiene practices in the future
6. Learn about menstrual hygiene and physical and emotional changes during puberty (learning to avoid menstrual odour, discomfort and urinary or vaginal infections will encourage girls to come to school during menstruation).
7. Practice gender-neutral division of hygiene-related tasks such as cleaning toilets, fetching and boiling water and taking care of the sick.

## QUESTIONS

1. What are the Millennium Development Goals? Why are they important?
2. Which Millennium Development Goal is covered by WASH?
3. Why should schools have a WASH program?
4. What aspects of WASH program would you implement in a school your area?
5. What long term benefits would the WASH Program yield?

(Source: UNICEF Website)



## **Case#22 Ready To Use Kit To Teach In The Classroom With Simple Things Related To Each**

### **Subject**

(Chapter 3, 7, 9)

### **CHALLENGE**

Teachers feel it difficult and are at times stuck without adequate ideas to prepare teaching resources in the classroom.

### **RESPONSE**

Teacher educator made the student teachers to prepare kits when they went to community participation project visit. They were told how to prepare small kits and supply them to rural teachers during the visit. Students were asked to collect in a small box some nails, springs of ball pens, some different shape boxes and bottles of small size, rubber bands, etc: which could straight away be used to demonstrate and conduct experiments in the classroom to teach some concepts.

These kits are prepared by the student teachers and the same were given to school teachers by explaining to them the purpose of this kit. This kit would serve two purposes, viz one to make our student teachers to understand how to make a kit to use for their class and second to make the regular teachers in the village school to directly use these kits in their class to enhance the learning.

### **LEARNING**

1. Ten groups of students from science, social science could prepare kits in their respective subjects.
2. They could demonstrate how to use such kits using readily available small resources that would make teaching interesting.
3. Students will develop such ideas to keep the things ready to use for easy and effective teaching, in a way to create and sustain interest in children.
4. Students and teachers will be able to make this as a practice to create a resource material on their own without much difficulty or even ask the children to bring such material to make a kit.
5. If such practical ideas are instilled in the students they can connect the theoretical learning in the class to the practical and real things around their life.

### **QUESTIONS**

1. How do you create resources from immediate environment to make your teaching effective and creative?
2. How do you connect your teaching to the students' immediate environment?
3. Did you thought earlier like this if yes how? If no why?
4. Can you given such other ideas to make a teacher become more resourceful by looking around?

**Case #23: Resources From My Waste At Home To My Class: Gunny Bag - IASE**  
**(Chapters 3,7,9)**

**CHALLENGE**

Student teachers find it difficult while preparing plans to teach and make some teaching support materials and aids during practice teaching internship program. Both hostelites and day scholars face this difficulty.

**RESPONSE**

Teacher educator asked the students in the beginning of the course to keep a gunny bag / an empty carton at one corner to store all the things that they throw in dustbin like some tins, boxes, rappers, covers, etc. (which do not decompose). When they go to teach in the classroom during training, if they open this bag they can find materials that can be useful to demonstrate in their teaching as teaching aids. Teacher educator can make the students discuss and adopt the same method during their practice teaching.

**LEARNING**

1. Students develop the insights on how to use waste material as a useful teaching aid that can connect a concept to practical application during class room teaching.
2. Originality and creative thinking can be developed by this method.
3. Resourceful thinking can be initiated by encouraging use of limited available resources.
4. This is a useful technique to manage classrooms with variety and can sustain interest among the students.

**QUESTIONS**

1. What prompted the teacher educator to make the students collect the waste in a gunny bag?
2. How did students get motivation and developed various ideas from the waste martial while preparing them as Teaching Aids?
3. How did this small idea help the student teachers to become work more resourceful and interesting while teaching in the class room?
4. How can student teachers generate such ideas to become more useful?
5. Can you share other such of these ideas that can be practical and interesting?

## **Case#24 MBNR: Pursued Higher Education Risking His Life To Set An Example For Village Youth**

**(Chapters 1, 4,5,6,7,8)**

**(Student Teacher From IASE)**

### **CHALLENGE**

Pursuing higher education was a big problem for a student named Mohan Sutthar in a particular village where the political leaders do not allow children even to go to school and those who somehow completed their schooling were not allowed to move out of the village. If any teacher comes to school to teach they would be discouraged. If anybody went out of the village for higher studies, his or her family would be harassed.

### **RESPONSE**

Mohan Sutthar who pursued his bachelor's in education (B.Ed) belonged to that (Gattu mandal) remote mandal where a caste group is dominant and are the local leaders who were not interested in making the childrens to get literate .They created fear in the teachers who came to village school and they were threatened not to teach. They never allowed any child who somehow completed schooling to go for further studies. This student took a decision and informed his family to say that this boy ran away from this family .He left the village and completed his education and reached to the extent of B.Ed and gradually started this momentum in the village to make youth to come out of the village to complete the education. But the student could not change the political leaders mind set because it is difficult for young boy from a poor background to reach out to them.

He shared his thoughts with many other likeminded higher authorities. He still looks for a solution to educate the village youth. He has started a silent movement by gradually bringing out the village youth and encouraging them to educated and get better exposure and opportunities to earn and live a better life. He is continuing to create a strong force of educated youth and is taking the help from authorities to awaken his village. There was a change observed in the village youth and the leaders started realizing the same youth that were earlier fearful and subservient may now become fearless, empowered and a problem for them.

### **LEARNING**

1. This student created awareness among village youth to come out of the village and educate themselves to become a strong order to bring a change in their secluded life.
2. This student's education made him to develop confidence and today he is hopeful of bringing a positive change through education, to transform the village.

## QUESTIONS

1. What prompted the student to take such decision to come out of village to pursue higher education?
2. How did he make a difference to some youth of his village to go for further education?
3. What was his future vision to transform the village?
4. How will you support such village in your way?

## **Case#25: A Village With A Beggars Colony - Pasumamla Village (Near Hayathnagar)**

(Chapters 1, 7)

### **CHALLENGE**

In a community project visit to a village, the students and teacher educators realized that there was a colony where some beggars were rehabilitated by NGOs. That entire colony had people living in two room houses. There was a small school in the community hall. This people of this colony went for begging, or doing street plays, playing musical instruments or were rag pickers, to earn their livelihood. Most of their families had a TV with dish connection with various channels at their homes. Their homes had all modern amenities and they were eating well. But students realized that they were happy with what they had. But the one thing the students were concerned was the literacy levels of the inmates and the hygiene of their living space.

### **RESPONSE**

Students planned to celebrate the international literacy day in the village and conducted some games to involve all the people including the beggars' colony children and adults. After establishing rapport with them the students conducted some awareness programmes on personal and public hygiene, government schemes and literacy. Then each of the students have taken responsibility of one group of people from the colony and taught them on each weekend on how to keep themselves and their environment clean. They were taught how to eat in a hygienic way as it was found that children eat in bowls outside home where all houseflies and mosquitoes sit on their food. Then they also created an interest and motivated parents to send their children to the community school. Adults too were taught in an evening school so as to develop basic literacy.

### **LEARNING**

1. Students could understand how the people live in a village and what kind of living conditions they have.
2. Students understood how the villagers live happily especially beggars by creating their own world of happiness.
3. They also realized that the children's education, health and hygiene were not being paid attention to and hence not planned some interventions to correct these problems.
4. They have understood that as teachers they should go for involvement of community and bring children to schools and conduct various welfare and awareness programs in collaboration with the community to develop the village.

### **QUESTIONS**

1. How did this community visit help the students to understand the village?
2. What were the problems in the beggars' colony?
3. Can these students really become good teachers of tomorrow to reflect on social issues and help out the community?