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# UNIT 1 SOCIETY AND EDUCATION

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## 1.0 INTRODUCTION

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In this unit, you will learn what is society?, the nature of Indian society and the network of relationship between individual and society. It also delineates various institutions of society like family, education, religion, polity, economy. Through these institutions you will know the basic structure and its function in society. As the title of the unit is society and education, therefore, major focus directed to understand the relationship between society and education system. Educational institutions are very much part of society and learning is social production. Hence, you will learn the major contributions of education system to the development of society or mankind. Contrary to this, the nature and development of educational institutions are also shaped by the norms and values of society following its socio-cultural factors, economic milieu and political conditions context.

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## 1.1 LEARNING OBJECTIVES

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After studying this unit you will be able to

- a) Define society and discuss its constituent institutions, their relationships and functions.



- b) Describe the nature of Indian society, its evolution and relationship with education system.
- c) Analyze the linkages between society and education.
- d) Discuss the role of schools as an organ of society.

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## 1.2 SOCIETY: MEANING AND ITS INSTITUTIONS

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Society is a 'web of relationship' and these relations are fundamental for understanding human behaviour and different institutions of society. You must be aware about different forms of relations in your family, community and society. Within the family, there are relations like mother, father, son, daughter, husband, wife, brother, sister which we put under primary relations whereas uncle, aunt, nephew, niece are called secondary relatives. There are also tertiary relatives like friends, neighborhood relations and many other similar relations. These social relations can be understood with role and status in society. Role is a set of actions of an individual. A teacher in school performs various actions pertaining to teaching, evaluation, group activity in the classroom situation and actions concerning school administration. Similarly, he/she also perform actions within family and other situations. Thus one individual performs multiple roles in everyday life. For instance- A person is playing roles of father for his children, son for his parents, husband for his wife, brother for his siblings, teacher for his students and other roles. This shows that role is changing with changing social context and each role attached with certain position in society called social status. Both role and status are regulated by certain norms and values of the society. In other word, we can say that norms and values are collective conscience and unwritten constitution of any society, largely known among members of society as well as attached with sanctions (reward and punishment). Therefore, the understanding of social relations, role and status, norms and values are core concern of understanding of society.

The term "society" is rooted in Latin word *societas*, means friend and ally. The terms used to describe a relation or interaction among group. The concept of society defined by a large number of thinkers-sociologists, social anthropologist and other social scientists. Among these definitions mostly follow two ways as basic unit in society- first is 'social action' and another is 'interaction'. American sociologist MacIver and Page consider, "society as a system of usage and procedures, of authority and mutual aid, of many groupings and divisions, of controls of human behavior and of liberties". Hence, we can see society as a large group of people who interact with each other, share the same culture, territory and way of life. Its usage is very wide and ranges from one small community



(village) to world human society, from primitive culture to post-modern culture which differs with time and place. However, the concept of community and society are not same. Society is an abstract, broad and general concept whereas community is constituent of society and characterized with definite territory, close relationship called 'we feeling' and cultural similarity. Talcott Parsons, American sociologist, used term social system for society and considered 'interaction' is the basic unit to explain the human behaviour. For him, every action is not social unless multiplicity of people involved in interaction.

### **Individual and Society**

Every individual is a member one society or other society. As a member of society, you must be aware of different institutions of society playing significant contribution towards continuity. To understand society, social relationship and its dynamics, it is pertinent to know its basic constituent units i.e. social institutions and social processes. Social institution refers to 'a set of norms' applied to various aspects of human behavior regulated by well established, easily recognized and relatively stable norms for smooth functioning of society and social relations. There are some important institutions like family, education, religion, economy, polity which play different roles following the norms and values of one particular society. Now we will study these institutions in detail.

1. Family is the first school where children start their initial learning. The role of teacher played mother and other members of family. Even in the formal school system, different roles like teacher, pupil and parents are members of society and always carry their cultural baggage and values of same society. This common cultural baggage also led to common reference of learning and similar constructions. Throughout the ages the family has been a fundamental social institution at the core of the society. Family is a basic unit of any community and society which acts as joining institution between individual and society. It has almost universal existence across the world. It discharges many functions to society and individual from regulating marital bond, legitimate reproduction, care for young, controls human behaviour and functioning as an economic unit at least for consumption. It discharges this role with other associated institutions, like marriage and kinship. Family exist almost all human society, however, varies in terms of structure and function from society to society and time to time.
2. Religion: Religion is also one universal institution that exists from primitive to post-modern society. French sociologist Emile Durkhiem defined religion as unified system of beliefs and practices related to sacred things. Except Karl Marx, there is consensus that religion is functional role in society.



However, sometimes its rigidity also becomes dysfunctional. One of the most important functions of religion is social control.

3. Economy: Economy institution refers the rules, procedures and norms of production, distribution, consumption as well as working system and patterns. Economic activities and needs are very of any society irrespective of its stages of development. Karl Marx considered economy is the basic structure of any society on which other institutions are dependent.
4. Education: The process of education takes place in every society. However, its forms may from one society to another society. There are two common functions of education in every society. First universal function of education is to socialize the members of society and transmit the culture to the next generation. Second is to fulfill society's needs pertaining to human resource. Major socializing agencies are community, family, peer group and formal educational institutions. Besides this, there are many other functions of education are social mobility and intergenerational change. Present democratic system based on the principle of equal opportunity, competition and achievement, therefore, any educated and competent can enhance his/her status.
5. Polity: Each society has some or other system of rules. Political institutions are defined as a system of control through its organizations and legal or legitimate use of force. According to T. B. Bottomore, polity is mainly concern with division of power and authority in society.

These are basic institutions whose prevalence is almost universal with little variation. The structure and functions of these institutions vary with time and can be understand through social processes. Social process describes dynamics of social interactions and social interactions takes place within structure consists of various institutions. Two important social processes are socialization and social control that we will study later on. Secondly, the interaction between School and community has become increasingly formal and bureaucratic. Following this process, schools are becoming mega structure keeping a distance from community and society. John Dewey writes that 'we are apt to look at the school from an individualistic standpoint, as something between teacher and pupil, or between teacher and parent'. The result of this changing situation led to deviation of it role and responsibility. If we consider society as a social system then we may divide it into five sub-systems known as family, education, religion, economy, and politics. Each sub-system plays its own functions to sustain and maintain the society as a whole. In this way, we can say that all educational institutions are very much part of society.



In this section you read about the concept of society, its relationship with various social institutions and its dynamics. Now answer the questions given in check your progress.

**Check Your Progress-1**

Note a) Write your answer in about 50 words.

b) Check your answer with possible answers given at the end of the unit.

1. What do you mean by society?

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2. Discuss the role of family in society.

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**1.3 EVOLUTION OF INDIAN SOCIETY**

India social system is a very old and complex one. The social evolution of Indian subcontinent is rooted since early and middle stone ages. The deep fathomless Indian history often traced with oldest and largest civilization (Indus valley civilization). The archeological evidence reveals that this was one of the organized civic life with developed town planning, a system of writing, having knowledge of copper and gold, standardization of weights and measures and much other evidence of economic and political institutions. Vedic period known for development of four Veda the hymns and ritual practices and Vedic model for pedagogical inspiration.

Historically India has been a place of numerous groups of immigrants from various parts of the world particularly Europe and Asia such as Sakas, Parthian, Kushan, Mongol, Moghal, Portuguese, British, French, Dutch and others. These groups also carried their cultures to this subcontinent. All these cultural contact in the long run influenced each other and created this subcontinent ‘a place of melting pot’ of diverse cultures. This has resulted that India constitutes diverse cultures and followers of all world religions are living together in this country. Its complex social structure and culture is another distinct feature traced through the existence



of various races, castes, communities, religion and languages. Despite such complexity and diversity, it has one identity called unity in diversity.

### Unity in diversity

Unity in diversity a well known identity of India you must be hearing since childhood. Since ancient period, this feature has been identified by many foreign travelers – Megasthenes (315 BC), Fa Hsien (405-11 AD), Marco Polo (1288 AD), Ibn Batuta (1325-51 AD) and others. Here we will discuss unity in diversity with reference to its connotations and existing Indian social reality. The factors of diversity in Indian society are multiple races, numerous caste and sub-caste groups, all major religions, sects and cults, distinct communities, different cultural regions and languages.

The features of diversity are as following-

1. Races- B.S. Guha identified all six major racial elements in the Indian population, namely Negrito, Proto-Austroloid, Mongoloid, Mediterranean, Western Brachcephals and Nordic. In which first three are oldest inhabitants of this subcontinent, however, the concept pure is no more social reality due frequent social mobility. Now a day the term 'ethnic group' widely used.
2. Castes- Caste is also most common and widely prevalent Indian social reality even today. Anthropological Survey of India reveals that there are more than 4600 castes or sub-castes based community identified in India. It differs with *Varna*, it is very imaginary classification and reference taken from text. However, it regulates not only social status but also economic and political behavior in society.
3. Religions: Most of the major religions of the world like Buddhism, Christianity, Hinduism, Islam, Jainism, Jews, Zoroastrian and many bewildering variety of cults, sects and their followers live together in Indian society.
4. Communities- Beyond the caste and sub-castes groups, there are more than 700 distinct tribal and ethnic communities comprising almost 7.5 per cent of Indian Population. They are outside to our caste system and maintained isolation from with other cultural groups. However, after independence, the government policy for development started a process of integration.
5. Languages and other cultural diversity: As we are aware that culture is a wider concept, hence, here we include other remaining factors of diversity. There are diverse languages and diverse cultural regions. According to Grierson, India has 179 languages and 544 dialects but this estimate still



need to authenticate. However, Indian constitution has listed 22 regional languages which exclude bhil, Gondi, Kumauni, Tulu, Kurukh and others. Similarly, diverse cultural factor divides India into different culture region in terms of languages, dialects, dresses, fooding habit and other practices.

The features of unity also continued with above mentioned diversity features. Thus we say that diverse feature not always for collide and conflict but also co-exit together. M. N. Srinivas viewed the feature of unity inherent in Hinduism which represents more than three fourth populations. The features of unity also played significant role in Indian nation building.

1. One political entity: Politically, almost whole sub-continent was under one kingdom such as Chadra Gupta Murya and Gupta period in ancient India. Since Mughol Period and British period clearly marked as one political regime. Therefore, Indian sub-continent from ancient period to modern period more or less has political unity except few aberrations.
2. Territorial integrity of Indian sub-continent: Geographically, whole sub-continent has one identity separated by Himalayas and Indian Sea. Though it varies within as Northern Himalayan, Aravali ranges, Peninsular India and united by mighty river system which encompasses entire sub-continent.
3. Common culture: Common cultural initiatives reflected throughout the Indian history. The emperor Asoka worked for unit to India by achieving cultural and religious harmony with non-violence principles. Mogul emperor Akbar projected the concept of a religion *Din-i-illahi*, also called a synthesis of Hinduism and Islam. Above all, we can observe our villages where different religious groups live together share their lifestyle, joint each other festivals and tied with one thread of Indianness.
4. Varna System: Single *Varna* model and *Varna* ashram system encompassing whole India into one society. Varna model of social classification is not restricted to any particular region rather explains all the social groups of India and their specific role and status.
5. Historicity: Long common historicity of Indian sub-continent makes it unique cultural tradition. More than 5000 years old society shows its uniqueness in terms of cultural syncretism, assimilation, and absorption as well as formation new socio-cultural groups. If we see the number of caste and sub-castes then find many groups emerge in the process of social mobility.
6. The existence of caste system outside Hindu religion: The castes and sub-castes are categories of Hindu social order whereas long common historicity reveals the existence of social stratification and caste other than Hindu believers. Anthropological Survey of India (1991) observed caste based



**Notes**

categories among Indian Muslims. These show the cultural assimilation of this subcontinent.

Therefore, on one side we have diversity in terms of race, caste, religion, culture and communities while on the other side we find unifying features like, one political entity, territorial integrity of Indian sub-continent, existence of all major religions but tied with one thread, single *Varna* model and *Varna Ashram* system encompassing whole India. Secondly the goal of education is to perpetuate and cement the differences among various social milieus. Through the complementarity of homogeneity and heterogeneity, education plays a significant role in nation building which Durkheim called organic solidarity. A. R. Desai (1976) in his book 'Social Background of Indian Nationalism' also explains the emergence and evolution of Indian Nationalism during the independence movement. During the freedom struggle, the above-mentioned different identities were considered as hurdles, however, they joined together under one umbrella called Indian National Congress. Different identities co-existed but also fought for one nation.

The second section dealt about the Indian society, its major connotations and evolution as a nation building process. Now answer the questions given in check your progress.

**Check Your Progress-2**

Note a) write your answer in about 50 words.

b) Check your answer with possible answers given at the end of the unit.

1. Discuss four features of unity in Indian Society.

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2. List out major groups of immigrants from various parts of the world in India.

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## 1.4 SOCIETY AND EDUCATION LINKAGES

Education is generally seen as the foundation of society which brings economic wealth, social prosperity and political stability. It is a major aspect of development of any modern society and most significant indicator of overall development of any region. Emile Durkheim emphasis the role of education system in the preservation of society and culture, particularly, it is very important in complex societies where families and other primary groups are not fully equipped to prepare the young for adulthood that is expected by larger society. John Dewey wrote extensively on this theme and his two contributions are very appropriate here- The School and Society (1899), Democracy and Education (1916). He argues that school is a miniature and reflection of society rather individual. The ultimate objective of school and schooling process is to foster the growth of social progress and expansion of democracy. Many other thinkers or practices has been contributed and discussed the relationship between education and society such as Leo Tolstoy, Antonio Gramsci, Paulo Freire, Brasil Bernstein, Ivan Illich, Pierre Bourdieu, Rabindranth Tagore, Sarvepalli Radhakrishnan, M. K. Gandhi etc.

### Social Functions of Education

Education is concerned with all people and considered as basic social need of all societies. John Dewey viewed that being a social need it performs major functions to the society as following.

- (a) Transmission of culture: Human beings are world building creature. The sum total of such creations, its preservation and transmission to the next generation are the core concern of any culture. The culture makes a distinction with other creatures. Each society has its own cultural heritage which they preserve and transmit to next generation. The most important role of education is to transmit the tradition, culture, skill and knowledge to the new smembers of the society. Thus culture is the most common link between society and education. Now you must be interested to know what is culture and its relation with society and education. Culture is a broad term which includes everything of human society. E.B. Tylor, British social anthropologist, defined culture as ‘a complex whole which includes knowledge, belief, art, law, morals, customs, and any other capabilities and habits acquired by man as a member of society’. Since inception of society itself, we can see that each society has some or other mechanism to educate and train their members through various agencies of society, like family, community, and other formal institutions.
- (b) Reduce inequality and disparity: Education gives us knowledge and knowledge is power. Education plays a significant role to society by solving



its problems. Rabindrinath Tagore writes “In finding the solution to our problem, we shall have helped to solve the world problem as well....If India can offer to the world her solution, it will be a contribution to humanity.” Through education one can acquire knowledge and participate in the process of empowerment. Indian traditional education system was neither open to all nor it had any uniformity. It was elitist in character and supported with religious purpose rather based on rationality which has created socio-economic inequality. After independence, constitutional provisions (Article 21-A and 45) changed this elitist approach to egalitarian approach and the process of empowerment observed in various empirical studies. UN Millennium Development Goals (2000) targeted eight goals in which two are significant here- first is to achieve universal primary education and secondly, gender equity. These have been accepted by 189 countries of the world including India. Following this goal Sarva Sikhsa Abhiyan (SSA) as a national flagship programme launched. For female literacy many initiative taken as Mahila Sankhya, Kasturba Gandhi Balika Vidyalaya (KGBV) etc. So far as concern of regional disparity, development of any region directly correlated with education status of that region. Thus, regional development is very much dependent on education, health and economic status of any region.

- (c) Social mobility and social change: Social stratification is a universal social fact. Social mobility refers the movement of individual and group position or status in the social hierarchy of any society. There are two important factors of social mobility- education and income status. Now, free and compulsory education to all provides opportunity to enhance one’s educational and income status. In India, since independence Equality of education opportunity has proved which was earlier restricted.
- (d) Development of new knowledge: Education is the way to acquire knowledge to achieve success in its life. Through education we develop new knowledge or addition to the existing knowledge to fulfill our new necessity. As we know that necessity is the mother of inventions. From simple savage society till present postmodern society, we can observe the drastic changes due to many inventions and discoveries. The initial knowledge of metals, fire and wheel played critical role in ancient development throughout world civilization. It acted as the turning point from food gathering to settled agriculture society. Similarly, there are many other examples of new knowledge in the history of mankind. Contemporary technological revolution through internet, multimedia and communication made the whole world as one village.



- (e) Individual development- Education is very important for an individual’s success in life. Education provides pupils teaching skills that prepare them physically, mentally and socially for the world of work in later life. Higher education helps in maintaining a healthy society which prepares health care professionals, educated health care consumers and maintaining healthy population. If there is a deficit of educated people then society will stops its further progress.

Therefore, we can see the role played by the education process towards society as a whole. Here, Education system included all forms including formal, informal and non-formal education. The combination of these forms may vary with time and space. Informal education process is the oldest form and its existence is as long as society itself. Formal and non-formal are plays later development. Informal education is characterized with changed relationship between learner and teacher in informal learning context, while the goals of informal education are always rooted firmly in value system. It has no direct concern with degrees or diplomas and supplements both formal and non-formal education. All these forms of education not evolved uniformly in different parts of the world. The Percentages of the population with no schooling varied greatly among less developed countries from less than 10 % to over 65 %, while more developed countries had much less variation, ranging from less than 2 % to 17 % (World Development Report 2000).

In this section you read about the relationship between education and society, particularly social functions of education to society and its contribution to development. Now answer the questions given in check your progress.

**Check Your Progress-3**

Note a) Write your answer in about 50 words.

b) Check your answer with possible answers given at the end of the unit.

- i) How education reduce the inequality in society.

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- ii) ‘Education is one significant indicator of development’ comment.

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## 1.5 SCHOOLS AS AN ORGAN OF SOCIETY

In earlier section, we read about the role of education to society and school is viewed as democratic, liberal institution committed to our progress. Now, contrary to this, we will discuss the influence of society to education system and particularly the dominant culture, unequal and stratified society. School is a part of society, teacher, learner, and parents are very much drawn from same unequal and stratified society. Schools cannot be taken in isolation. Society also play significant role in the development of education system. The role of socio-cultural factors, political conditions and economic milieu determines the nature of educational institutions, its objectives and curriculum development.

### The Influence of Society to Education Process

- (a) **Socio- cultural influence:** Education of any society has direct correlations with its socio-cultural factors. The process of education evolved in its social structure, social norms and values system. School is one such creation of human society to transfer the existing cultural content from one generation to next generation. In informal setting, socialization is a process through which community transact or educate their members about the norms and values of the society. Traditionally, education provided by religious institutions like Christian missionaries, Islamic Madarsa, Buddhist monasteries and other religious organizations. These institutions have the proselytizing feature and they inculcate their religious ideals. These are not limited established religions, each community transmit their norms and values. In this process of education and socialization, we also transmit the biases and differences of our society- i.e. hierarchy, stratification and inherent inequality. The dominance of elite culture, gender disparity and other socio-cultural features also transmitted to the younger generations. Pierre Bourdieu, French sociologist, viewed education perpetuate the culture of dominant class, this phenomenon he called 'cultural reproduction'. Similarly, Paulo Freire observed the teaching process, teaching method and language makes a difference between oppressors and oppressed. Major roles of school today- School as moral authority, preparing people for an occupation, school should not subservient to the community's dominant class.
- (b) **Economic aspects:** Equality of opportunity is a core value of democracy and Indian constitutional provision of education. Yet it has become increasingly clear that equalization of opportunity is exceedingly difficult to achieve in present economic condition. The economic process creating more and more as well widening the gap between rich and poor. According to Apple (2004) certain knowledge has linkages with economic production,



areas of studies highly demand in market situation like professional courses-engineering, medical MCA, MBA and other applied courses are higher demand in Indian context. Therefore, economy of society is important factor which has deep rooted implications on educational development and human development of any region. Karl Marx considered economy the basic structure for getting power and dominance in society. Further educational system also plays an important role in legitimizing control of the dominant section of society. Thus, the control economy can create wealth but educational power can only make it sustainable and provide legitimacy in society.

- (c) **Political conditions and its influence:** The nature of state, political parties, its ideology and policy directs the nature of education system and its policy in society. Democratic states profess ideals of democratic education development; however, inherent inequality is the weakness of these states. Indian democracy could not achieve the goal the goal of common school system. All democratic societies fail to provide education for all, particularly the deprive and marginalized sections could not have equal access to education owing to differential status. Contrary to this, socialist states claim for common education system but inculcate their own political ideology rather secular education. Communist regime of USSR and Nazi socialist principle of Germany are two best example of this. In 1933, under Nazi German education system schools were designed to mould children to get them unquestioningly accepts Nazi doctrines. Similarly, USSR, after 1917, used education to continue their communist agenda and educational institutions become the place of political socialization rather the search of truth.

Above mentioned factors have deep rooted influence on education system and it development. Apart from these three factors the historicity of society, geographical context and other complexities indirectly influences the education process and overall development of society. Despite these influences, the differences in ability and family background the children should be equally deserving of respect, equally worth of membership in the school community and equally entitled to develop their unique potential.

In this last section, you studied about the role of society towards the education process particularly three factors socio-cultural, economic and political conditions of society play role to the development of education system. Now answer the questions given in check your progress.



**Check Your Progress-4**

Note a) Write your answer in about 50 words.

b) Check your answer with possible answers given at the end of the unit.

1. What are the socio-cultural components influence the education system.

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2. How socialist state influences the education system.

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**1.6 LET US SUM UP**

In this unit, you read the concept of society, its basic constituent institutions like family, religion, education, polity and educational system and their collective role towards the continuity of society. We also study about Indian society, how it has evolved in the deep rooted history. History not only depicts the major events but also its unique character of unity and diversity and continuity as one Indian culture. As we know that culture is very significant to understand any society and its education system.

Education and society have close association since inception of society itself. On the one hand, education prepares individual to perform different social roles in society, whereas on other hand, society and culture determines system of socialization and the nature of education to be imparted to the members. Each society, from simple to the complex one, has its own system of educating their young generation and accordingly the institutions are developed. Above mentioned, last two sections are devoted to this understanding. First, education carries many social functions in society to transmit culture and knowledge. This alone makes mankind different than other animals of earth. Secondly, society has plays detrimental role in the process of education.



## 1.7 ANSWER TO CHECK YOUR PROGRESS

### Check Your Progress-1

- i) Society is network of relationships which explained through role and status. MacIver and Page defined “society as a system of usage and procedures, of authority and mutual aid, of many groupings and divisions, of controls of human behavior and of liberties”.
- ii) Family is the most basic unit exists in every society. This is the first school where children start their initial learning. It discharges many functions or role to society and individual from regulating marital bond, legitimate reproduction, care for young, controls human behaviour and functioning as an economic unit at least for consumption. It also discharges roles associated with other institutions, like marriage and kinship

### Check Your Progress-2

- i) The following features of unity are important to understand the Indian society.
  - a) Territorial integrity of Indian sub-continent:
  - b) Common cultural initiatives reflected throughout the Indian history.
  - c) Single *Varna* model and *Varna* ashram system encompassing whole India.
  - d) Long common historicity of Indian sub-continent makes it unique cultural tradition. More than 5000 years old society shows its uniqueness in terms of cultural syncretism, assimilation.
- ii) Historically India has been a place of numerous groups of immigrants from various parts of the world particularly Europe and Asia such as Sakas, Parthian, Kushan, Mongol, Mughal, Portuguese, British, French, Dutch and others.

### Check Your Progress-3

- i) Education plays a significant role to society by solving its problems including inequality and disparity. Through education one can acquire knowledge and change their economic and social status. Therefore, enhancing education status individual can acquire power and participate in the process of empowerment. This is very explicit in female literacy and initiative taken for women empowerment. Similarly, regional development is very much dependent on education, health and economic status of any region.



- ii) Education is generally seen as the foundation of society which brings economic wealth, social prosperity and political stability. It is a major aspect of development of any society and most significant indicator of overall development of any region. Education gives us knowledge and knowledge is power. Today, education is one important criterion to judge the level of development of any individual and society. Worldwide this accepted fact and can be seen in World Development Report (WB), Human Development Report (UN), and Social Development Report (CSD).

#### Check Your Progress-4

- i) Education of any society has direct correlations with its socio-cultural factors. The process of education evolved in its social structure, social norms and values system. School is one such creation of human society to transfer the existing cultural content from one generation to next generation. Thus, School is a part of society, teacher, learner, and parents are very much drawn from same unequal and stratified society. Schools cannot be taken in isolation.
- ii) The nature of state, political parties, its ideology and policy directs the nature of education system and its policy in society. Socialist states claim for common education system but inculcate their own political ideology rather than secular education. In 1933, under Nazi German education system schools were designed to mould children to get them unquestioningly accept Nazi doctrines. Similarly, USSR, after 1917, used education to continue their communist agenda and educational institutions became the place of political socialization rather 'search of truth'.

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### 1.8 SUGGESTED READINGS & REFERENCES

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## 1.9 GLOSSARY/ABBREVIATION

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1. **Community-** A group of people live together in a fixed territory, sharing one common culture and having a sense we feeling among them called community. It a name of settlement, village, city, tribe or nation.
2. **Socialization:** This is a process through which community and family transact or educate their members, particularly their young members. Where members of society are inculcated social norms, values. Social norms and values many times inconsistent to rational-legal law and policy, however, society changes with changing time.
3. **Formal education-** Formal education corresponds to a systematic, organized education model, structured and administered according to a given set of laws and norms, presenting a rather rigid curriculum as regards objectives, content and methodology. It corresponds to the education process normally adopted by our schools and universities.
4. **Non formal education-** Unlike formal education, non formal education is not well-defined set of features. The strategy does not require student attendance, decreasing the contacts between teacher and student and most activities take place outside the institution, like home based reading and other assignment. This endowed with flexible curricula and methodology, capable of adapting to the needs and interests of students, for their own speed, pace and requirement. Open and distance learning systems because its features fall within the scope of non-formal education.

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## 1.10 UNIT-END EXERCISES

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- I. Explain the roles of different institutions of society.
- II. Describe the features of diversity in Indian society.
- III. Discuss the major roles education towards the development of society.
- IV. Make distinction between formal and non-formal education.
- V. How socialization and education are correlated.



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## UNIT 2 COMMUNITY AND SCHOOL

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### STRUCTURE

- 2.0 Introduction
- 2.1 Learning Objectives
- 2.2 Understanding Community (Society vis-à-vis community)
- 2.3 Community in the Context of Elementary Education
- 2.4 Community and School Interface
  - 2.4.1 Influence of Community on Language Development of Learners
  - 2.4.2 Influence of Community on Cultural Development of the Learners
  - 2.4.3 Influence of Community on Life Skill Development of the Learners
- 2.5 Let Us Sum Up
- 2.6 Answer to Check Your Progress
- 2.7 Suggested Readings and References
- 2.8 Unit-End Exercises

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### 2.0 INTRODUCTION

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In the previous unit you have learnt about the society and the diversities existing in Indian society. In this unit you will know about the meaning of community, and how community as a part of larger society having common culture, (a way of life), customs/traditions/folklore/medium of communication (language) and existence of different life skills, influences the child's learning in the school.

The linkage of the school to the community influences the education given in that school. School fulfils the expectation of the community in terms of needs, interests and aspiration of the people residing in that community.

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### 2.1 LEARNING OBJECTIVES

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After going through this unit you will be able to

- describe the concept of community as a miniature society
- analyze the role of community in the context of elementary education
- explain the linkages between community & school



- discuss the influence of community on the language development of the learner
- illustrate the influence of community on the cultural development of the learner
- relate the influence of community on the life skill development of the learner

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## 2.2 UNDERSTANDING COMMUNITY (Society vis-à-vis community)

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(Education for All The Indian Scene) (MHRD 1993)

Before understanding community you should know the meaning of community. In ordinary language, community is an inter-dependent unit of people having common interests, observing common tradition, living by its own norms and modes necessary for the welfare and progress of people living in that particular community.

It was Aristotle who first defined the word “community” as a group established by men having shared values. There are different types of communities; the first one is *geographic community*, which is defined according to its members’ place of residence, such as a village or district. The second type is *ethnic, racial, and religious communities*, in which membership is based on ethnic, racial, or religious identification, and commonly cuts across membership based on geographic location. The third one is *communities based on shared family or educational*



*concerns*, which include parents associations and similar bodies that are based on families' shared concern for the welfare of students.(Bray 1996)

In biology a community is a group of interacting living organism sharing a populated environment.

Since the advent of internet, the concept of community no longer has geographical limitations, as people can now virtually gather in an online community and share common interests regardless of physical location. .Above all, a community is about sharing and communicating knowledge, so that everyone grows.

*Since community is a relatively larger social unit as compared to the family, the functions of the community are the continuation and furtherance of the functions of family. . However, in addition to that community also make arrangements for the formal education of the child. Like home it is a social institutions which takes the responsibility of establishing of educational institutions with a view to realise the functions in a more functional and systematic way. Obviously it functions in a more generalized way than the family and less generalized than society.*

*Do you find variation in the local communities? Why?*

The variation in the local communities may exist because of i) population (e.g. village community, town community or a city community), ii) language, iii) religion, iv) social composition v) Overall economic conditions of the population and cultural way of life. In India the village communities are divided predominantly on the basis of caste, creed, and religion. But in cities the social division is on the basis of socio-economic status of individuals that comprise the community.

People belonging to higher socio-economic status/class are normally more educationally conscious and have better and good quality of educational institutions for themselves. Being economically in a better position, they can afford to provide better educational facilities in their institutions. On the other .hand the village and tribal communities and slum dwellers in cities being economically weaker are unable to establish educational institutions to suit their needs.

As we know there is a continuous interaction between the members of community as they communicate with one another and discuss common social events and issues. It leads to the phenomenon of community life. The nature of community life depends on the nature of intervention among the members of the community. The open life of the community depends upon the free and frank interaction among the members and vice-versa.



How to understand the community

- Get to know the people of the community by associating with them you need to know the culture of people and how the people are interacting among each other
- Be open minded, friendly and sensitive to local culture, language, and tradition
- Involve yourself in the community celebrations and events?
- Try to meet the key-informants community leaders in different community celebrations occasions etc.

There are number of informal ways, i.e. celebrations and community functions like marriage, festivals, religious functions etc through which community transmits its understanding , its social, cultural (way of life), customs, and traditions to its members, which the child imbibes .

Thus it is necessary to understand community for its involvement. It should be noted that various communities may have different factors operating in similar or different manner indicating that community should be considered unique and should be understood and dealt with its specific context. . no community, group, or household is homogenous. Thus, it is crucial to examine and understand community contexts, including characteristics and power balance. It is important to examine the degree of community participation in some activities in society, since some communities are traditionally involved in community activities, while others are not used to working together with schools or even other community members.

**Check your progress -1**

1. What do you mean by community? Enlist two strategies for understanding the community?

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**2.3 COMMUNITY IN THE CONTEXT OF ELEMENTARY EDUCATION**

As we know that community helps in continuation and furtherance of social values, cultures, traditions, religions, faith and language. In addition to that it



also helps in promoting education. as it is the overall context in which children live and learn and apply what we have taught to them. Community includes the parents, and guardians of our students, other members of families, as well as neighbours, and others who live near the school. There are lot of instances in history. According to Delor Commission (1996) – the main parties contributing to the success of educational reforms are first of all the local community including parents, the school head, and teachers. The countries where the process of educational reforms has been successful are those where parents, teachers and local communities show determined and sustained commitments backed up by continued dialogue and technical and financial assistance. It is obvious that local community plays a very paramount role in any successful reform strategy.

What ways community characteristics influence the education?

*Community characteristics both structural and functional determine the extent, nature and quality of education of the children belonging to a community. The community factors may act as impediments or facilitators in the education process of these children. The understanding of these factors may be helpful in better planning and implementing the education programs and schemes in school and thereby maximize the impact of education on the development of community. Some of the important structural and functional characteristics of community that influence education are socio demographic and caste composition, occupational patterns, belief system, custom and traditions, gender roles, perceptions about the significance of education attitude towards disabled, under-privileged and marginalized people and decision making process in the community.*

Decentralization of the education system holds out the possibility of introducing greater flexibility in the school system through measures so as shifting of school timing , calendar timing to suit the local socio-economic conditions. Community involvement and local level planning have been important policy postulates since Education Commission of (1964 – 66). Under the National policy on Education 1986 , revised programme of Action 1992 and 73 and 74th constitutional Amendment

Universalization of elementary education has been a priority in the educational development of our country since independence. Community participation is essential to realize the goal of universalization of elementary education.

If we want local people to participate, we have to start by getting to know the people, establishing rapport with them and analyzing with them situation and problems and discuss what needs to be done. .One such example is Shiksha



Karmi project of Rajasthan to tackle the chronic problem of teacher absenteeism titled "Filling the Vacuum"

Shiksha Karmi Project (SKP) is the project to tackle the teacher absenteeism in remote and inaccessible villages by the selection of two ordinary villagers to replace the (formally qualified but chronically absent) primary school teachers who would be responsible for teaching the children. The scheme explicitly relies on the extraordinary potential of ordinary people. The term ordinary in the sense that they may themselves have only a formal education up to class v in case of woman and class viii for man. Through their effective teaching, the Shiksha Karmis have actually inspired children, parents, and the community to view the schools /centres as positive and desirable places of learning. Another imaginative innovation entails utilising the services of elderly women as Mahila Sahyogi (women helper) to escort girls to school in difficult areas and take care of their siblings. This brought back life in once-empty primary school building. The challenge is to sustain the ethos -an ethos of involvement at the level of feelings, a sense of cooperation and belonging.

Another example of community involvement in education i.e PROPEL which is an action research project that propels rural community to design the primary schools. The most important part of the research that the ownership and control of project was on the villagers. Thus the credit for the success of the programme and the responsibility of any failure would be that of the villagers.



(Education for All The Indian Scene)

(MHRD 1993)



**LOK JUMBISH:** Project of Rajasthan whose Rajput historicity attracts the tourists, but the backward state, where the traditional Rajasthani society actively discourages women from stepping outside the homestead. The creation of a people accountable by a movement of the people and for the people for creating an environment for learning by using people’s knowledge and skills at every stage of the process was the main success. Thus the involvement of teachers in the process of providing quality education relevant to the child and community is a major plank of the project.

SSA (Sarva Shiksha Abhiyan) also places emphasis on decentralization and community ownership of schools. Community based approach is adopted for planning at the habitation level and monitoring of school activities. Participation of the community is sought through a series of school based activities that open up school as societal institution to the community. Community ownership is nothing but the feeling and attitude. It is our school and it is for our children not in absolute sense but in cooperative and stake holding sense.

The different indicators of community ownership are –

- Give and take relationship gets established between community and school
- Caring for the school in case of exigencies by the community
- Involvement of community in all activities of school
- Community is involved in the teaching - learning activities on decision making on transfer of activities and overall say on qualitative and quantitative aspect of school.

Universalization of elementary education is contextual. This contextuality varies across the country due to the very existence of different types of communities.

**Check your progress -2**

1. Define community ownership by taking at least 2 examples in the context of SSA

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**2.4 COMMUNITY AND SCHOOL INTERFACE**

Education has a social context in which it must be understood. To begin with, this context is observable in the local community which plays a vital role in



understanding and giving direction to the educational process. In India, the local communities are varied depending upon nature of habitations that comprise it. The educational needs of different types of communities vary according to their nature.

### **Community composition**

The structural composition of community determines education in many ways. Thus a community with a heterogeneous population with diverse castes, languages, religions and ethnicity may pose a challenge to education system in that community or may enrich the system depending on the mutual relationship and harmony between various population subgroups. The hierarchical caste or socioeconomic systems may lead to exclusion of lower caste and poor people from the education system. The attitudes towards minority ethnic or religious groups may influence the education of these groups. The language spoken in the community should play a deterministic role in the medium of instruction in the school.

### **Occupational and economic factors**

Poverty may impede education of many children due to other competing needs for survival. People may not be able to afford to spend on education or may prefer to send their children for work instead of school.

### **Customs, traditions and belief system**

Community traditions and customs based on and shaping its belief system may affect the education process in the community children. For example, a community having belief that children are disabled as a result of punishment by God for their (or their parents) sins in previous lives, may consider education of disabled children as an interference in “karma. These children and their families may be stigmatized and excluded “ from the education system.

Gender discrimination Community beliefs and practices about the gender roles may be discriminative against the girls leading to their exclusion from schools from the very beginning, or early dropout.

### **Attitudes towards underprivileged and marginalized groups**

The community may have a negative attitudes disabled, underprivileged and marginalized groups due to their belief system and exploitative practices which may hamper in proper participation of these groups in education process.

While the nature of local community determines and influences, the nature of



educational facilities to be provided, the educational institutions also influence the local community. From the education perspective we cannot consider school as an island with no link to the outside world i.e. community. Schools cannot and should not operate as separate entities from the community.

To bridge the huge gap between school and community both should come closer. For this dialogue is fundamental Dialogue between whom? Dialogue between community and school. Teacher is the most active agent made this dialogue possible through school and community interface.. Since each group in the community plays a different role in contributing to children's education, there must be efforts to bridge the gap between them in order to maximize the contributions. Education takes place most efficiently and effectively when these different groups of people collaborate. For the betterment of the community.

In this way the relationship between local communities and educational facilities is mutual and reciprocal.

The community expects the school and the teacher to realize societal aspirations and expectations through children. In this way the community influences the school and the teacher or the educational system.. An educational system is designed keeping in view not only the specific needs of a community but also the needs of a larger society or the nation as a whole.

An educational system, through its curriculum, must contain and propagate new ideas, values and behaviour. In order that inculcation of such values becomes a reality, co-operative and active participation of parents and other members of the community in the school programmes will greatly facilitate the educational process. The teachers must play a leadership role in all such interactions with the community members to propagate these ideas, values attitudes etc. to the community.

Community being the main stake holder of education should be given the ownership in education and thereby leads to the belongingness which enhances community involvement in planning, implementation and monitoring of education programmes. At the same time an involved community will be able to provide useful resources i.e human, material and financial resources to the school.

The only condition is that teacher must understand the community, its needs, aspirations and difficulties. This process can be facilitated if the teachers are enlightened members of the same community. The Delors Commission observes: "when teachers are themselves a part of the community where they teach, their involvement is more clearly defined. They are more sensitive and responsive to the needs of the communities and better able to work towards community goals.



Strengthening the link between school and the community is therefore one of the most important ways of ensuring that the school is able to be in symbiosis with its milieu”

**ACTIVITY-1**

1. Make a list of strategies that should be adopted by school to strengthen school and community interface
2. Discuss the strategies enlisted by you with the Principal of the school
3. Write the implications

### **2.4.1 Influence of community on language development of learners**

The development of oral language is one of the child’s most natural—and impressive—accomplishments. Almost all children learn the rules of their language at an early age through use, and over time, without formal instruction. The environment itself is also a significant factor. Children learn the specific variety of language (dialect) that the people around them speak.

As we all know that like learning to walk, learning to talk requires time for development and practice in everyday situations. Children seem born not just to speak, but also to interact socially. Even before they use words, they use cries and gestures to convey meaning; they often understand the meanings that others convey. The point of learning language and interacting socially, then, is not to master rules, but to make connections with other people and to make sense of experiences (Wells, 1986).

When children develop abilities is always a difficult question to answer. In general, children say their first words between 12 and 18 months of age. They begin to use complex sentences by the age of 4 to 4 & 1/2 years. As with other aspects of development, language acquisition is not predictable. One child may say her first word at 10 months, another at 20 months. One child may use complex sentences at 5 & 1/2 years, another at 3 years.

Primary education is primarily language education and language is not merely a component of culture, but also the carrier of culture. Therefore, home language assumes importance in understanding the cultural background of the learning child. Emphasis should be given the use of mother tongue as the school language. The non-use of child’s native language capabilities resulted in alienation, non-participation, discontinuation and large scale drop out from the school system.



## Notes

Children tend to have a context dependent style of thinking, whereas schools focus on context-independent modes of thought. Language of the tribal children is very much influenced by the socio-psycho environment of their community. And when the tribal children schooled through dominant language, they face socio-psycho linguistic problems due to context of the community. Below given a case study of how the language of the child is being influenced by the community to which the child belongs

PaNiya is one type of tribes of tribal communities in Gudalur, Tamil Nadu are socialized in their tribal language. But when they were exposed to spoken and written form of Tamil in school having different grammatical structures, this leads to a psycho-sociolinguistic drift.

From this case study, let us analyse /conclude that the set back to school achievement is attributed to the diglossic nature of Tamil language. Most of indigenous children turn away from school because they do not speak and use the official language which is used as the medium of language in the school.

As we know that school is being surrounded by an unfamiliar language without help to learn which means that children do not pick up national language/state language and find learning very difficult. There are a lot pedagogical imbalances between the needs and interests of the learner and the curriculum and transactional modalities in the school. So many children quickly loose interest and leave the school resulting to high dropout

there are lots of instances /research studies which show that it is vital to begin education in the language children know the best -mother tongue. Strategies for bridging home language and school language in the context of globalization in an age of technological advancement a child needs to learn many languages, and that suitable strategy need to be evolved for the process of transition from the home language to school languages. Active participation of parents, children, peers and teachers is needed

Teachers should encourage students to use their dialect material in the school curriculum and due considerations be given while textbooks are prepared. Highlighting linguistic and cultural diversity of the country and emphasized the need for mother tongue education which was the need of the time, and not a burden. The students in the rural area, and the only strategy to overcome this problem was to give education in the home language of the child. Rather than imparting education in incomprehensible standard languages, we should look for alternative strategies to overcome language disparity, educationally appropriate approach should be to provide mother tongue education with built-in mechanism for acquisition of communicative and academic skills in the school language for



its use as a medium in the later stage of education. This would require drastic change in the mindset of the teachers who are practitioners.

**Community language learning (CLL)** is an approach in which students work together to develop what aspects of a language they would like to learn. The teacher acts as a counsellor and a paraphraser, while the learner acts as a collaborator, although sometimes this role can be changed.

### **Barriers in Community Language Learning**

When learning a different language while in a multilingual community, there are certain barriers that one definitely will encounter. The reason for these barriers is that in language learning while in a multicultural community, native and non-native groups will think, act, and write in different ways based on each of their own cultural norms. Research shows that students in multicultural environments communicate less with those not familiar with their culture.

### **Nurturing Language Development**

Parents, caregivers, and teachers need to nurture the language development of the learner through certain strategies. Teacher can help sustain natural language development by providing environments full of language development opportunities. Here are some general guidelines for teachers, parents, and other caregivers.

- Understand that every child’s language or dialect is worthy of respect as a valid system for communication. It reflects the identities, values, and experiences of the child’s family and community..
- Encourage interaction among children. Peer learning is an important part of language development, especially in mixed-age groups. Activities involving a wide range of materials should promote talk. There should be a balance between individual activities and those that nurture collaboration and discussion, such as dramatic play, block-building, and book-sharing. Every area of the curriculum is enhanced through language, so that classrooms full of active learners are hardly ever silent.

**Check Your Progress -3**

**Notes:** a) Space is given below for your answers  
 b) Compare your answers with those given at the end of the block.

1. What are the main roles of a community concerning education of children?  
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Notes

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2. How does community influence the school?

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3. How do teachers help in the upliftment of community?

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ation system but from all the aspects of life. Tradition of engaging eldest son in family occupation leads to early drop out of children, as well.

Gender discrimination – community beliefs and practices about

### 2.4.2 INFLUENCE OF COMMUNITY ON CULTURAL DEVELOPMENT OF LEARNERS

As we have discussed about the influence of community on the language development of the learner and how school and community interface strengthens /reinforce it. We can move beyond language and make link with the culture, which is one of the fundamental right of all human beings to celebrate and enjoy their own culture. According to Article 29 of the convention on the Rights of the child, Education of the child shall be directed to the development of respect for the child’s parents his /her own cultural identity, language and values.

From this we can see clearly that language is a carrier of culture. It is one part of the entire cultural heritage and cannot be separated from culture .We should include it not because it is a fundamental right of children but it is useful for them for providing quality education

#### Meaning of culture

**Let us talk about the meaning of culture:** *Every group bound together or by common interests and purposes, whether educated or uneducated, rural or urban, possesses a body of traditions which may be called its folklore. Folk arts are traditional cultural expressions through which a group maintains and passes on its shared way of life.* They express a group’s sense of beauty, identity and



values. Folk arts are usually learned informally through performance, by example or in oral tradition among families, friends, neighbours and co-workers. . A living cultural heritage, folk arts link the past and present. Never static, folk arts change as they are adapted to new circumstances while they maintain their traditional qualities.

**Culture represents a tremendous spectrum of human expression that can be studied in a number of ways and a number of reasons. Its primary characteristics** is that its ingredients seem to come directly from dynamic interactions among human beings in communal-traditional performance .**As the culture have grown through time within the group that share the same ethnic heritage, language, occupation, religion or geographic area and these home grown traditional activities serve to identify and symbolise the group. These traditional forms of knowledge are learned informally within a one to one or small group exchange through performance. It is private but it can be made public when used by groups to symbolise their identity to themselves and others.** Folklore comes early and stays late in the lives of all of us. In spite of the combined forces of technology, science, television, religion, urbanization, and creeping literacy, we prefer our close personal associations as the basis for learning about life and transmitting important observations and expressions.

**National Policy on Education (1986) and the Programme of Action (1992)** envisage a cultural perspective of education for the development of child's personality and discover his/her inherent potentials. The objective of the cultural perspective of education to inspire the teachers and students to collect folk song, folk tale, riddles, local history, folk game and myths from the community which have rich learning potentials for the child' cultural development and overall personality development and it is a source of self -learning in the community by sharing experiences with others. The Community plays a important role in the cultural development of the child. The local culture if studied minutely reflects another realm of learning which can be foundation of institutionalized knowledge. The local history, its folk traditions, art,craft, etc. have immense educational potentials and can be used by teacher to make the teaching -learning process more enjoyable.

### **Examples from tribal social life and village**

For example, the Mahul Tree has a lot of significance in the tribal socioeconomic and cultural life and children could be taught about its importance in various spheres of life. The fruit of the tree is used as a vegetable and cooked and eaten as a curry. While the seed is used to extract oil, the by product of the seed (pedia) is used as manure in the cornfield. It is also used as a medicine for cows during



winter. The seed when burnt emits smoke which is used to cure any swelling on the neck. Liquor is extracted from the flower and apart from drinking purpose, it is used as an antiseptic and also helps treat piles. The trunk of the tree is useful in the household for firewood.

The entire rural economy is regulated by the Mahul tree, as it serves as an important source of livelihood and income generation for the tribals. Every household has about 30-40 Mahul trees and earns money by selling its flowers, fruits and liquor.

The tree finds reference in the village folk songs, tales riddles etc. Thus we find it spurs the creative instincts of the people and inspires their sublime and aesthetic senses.

It is also strongly wedded to their socio-religious life. In tribal marriages the trunk of the tree is planted at the centre where the ceremony takes place. The tree is an auspicious symbol representing family and pro-creation. It is also believed that gods and goddesses reside in the Mahul tree and therefore the tree is worshipped.

Every village has its own local history, myths and legends surrounding its trees, ponds, gods and goddesses, people etc. some of these the children already know, otherwise the teachers could tell them about their own village history. This will enable children to take pride in their own culture and traditions.

### **Festival-a facet of culture**

Now let us talk about different festivals which we celebrate in 12 months in a year. Every region and every community has its own festivals spread over the year. There is festival to celebrate every season and reason. So far the celebration of national festival i.e Independence day and Republic day which never had to do anything with region and community. But now we can see the same spirit in many religious or community specific festivals. Some such festivals which have cut through all castes and communities i.e Christmas, Diwali, Navratri/Durgapuja, Lohri, Basant panchmi /Sufi Basant, and Id.

As we know Christmas is a beautiful festival of Christians spreading love and cheer all around. But now-a-days we find every school celebrates this festival complete with christmas tree, Santa distributing pleasantries to children, and singing carols etc. for its cheerful spirit.

Like this Diwali is the biggest festival of India but its presence felt in other countries due to its beauty. The beauty of earthen lamps candles on dark Amavasya night, the fun of crackers lights up every heart. So irrespective of Hindu and non-Hindu every house is decorated with lights and enjoy the happiness.



Similarly during Navratri/Durga puja garba or dandiya nriya of Gujurat attracts everyone even Bengali people in spite of their own grand Durga puja fell to swing at festival. Similarly the fun and frolic Holi brings everyone closer.

During Id non-muslim friends wait to savor the delicacies of festivals which their muslim friends never fail to give as a token of love and friendship.

We all know about Basant panchami the festival to welcome the spring season when Goddess Saraswati is worshipped. But do you know that on this day Sufi Basant of Muslim is also celebrated. There is also a very interesting story about the origin of this Sufi Basant.

Above all festivals are about joy, cheer and happiness for everybody. This spirit of love, happiness, tolerance and respect for each others' culture strengthen secularism and develops positive attitudes to learn best practices from each other's culture. The main objective of staging any festival include, recreation, socialization and education

### **A Folk Game**

A traditional game played among the tribal girls in the villages of Kalahandi in which the girls assemble in the village street during their leisure hours and play. This way the games goes on ,that the girls repeat the names of fishes and names of different paddy. This game continues till each one plays a role.

Through the game the children can learn the names of different types of fishes as well as paddy. This can be used to teach them more about the fishes their habitat, food etc. Similarly they can be taught about paddy , the names of seasons and months when they are grown, and the regions where they are found etc. Girls can enact the role of fisher women and customers. They learn the units of measure of paddy and fish. By enacting the role helps the children to develop their conversational skills, questioning

As a teacher you should know about the cross cultural understanding of the community where the school is. This can be done through

- Exploring the diverse aspects of the variety of culture in the community.
- Understanding the characteristics and practices that comprise a culture and there by strengthening cross -cultural tolerance and appreciation of difference.
- Avoid the bias, preconception and myth.

Equip the child with the necessary knowledge and skills for their adult life. .

School and community interface plays a crucial role in the cultural development



of the learner by including the local culture into the various aspects of school activities as it provides an instant value to the knowledge as it shows communities and children that their own knowledge and beliefs are actually something worth. It also generates higher self-esteem in children of their own cultural identity, lower level feeling of inferiority and self denial which is very helpful for the overall development of personality .

The purpose of is to change teaching, learning, and school-community relations. In addition to gathering data from villagers, students went to nearby forests to study plants and animals as part of their regular science lessons. Some local villagers came along as “experts” to help them understand various species indigenous to that village.. In addition, the curriculum can be linked to daily life and teachers are able to use a much wider array of resources to improve student learning.

First of all organizing cultural mela by inviting parents, grandparents, from the community for displaying their culture in terms of art, dance, folk song, which provides an opportunity to familiarise oneself and students with the diverse culture of the community

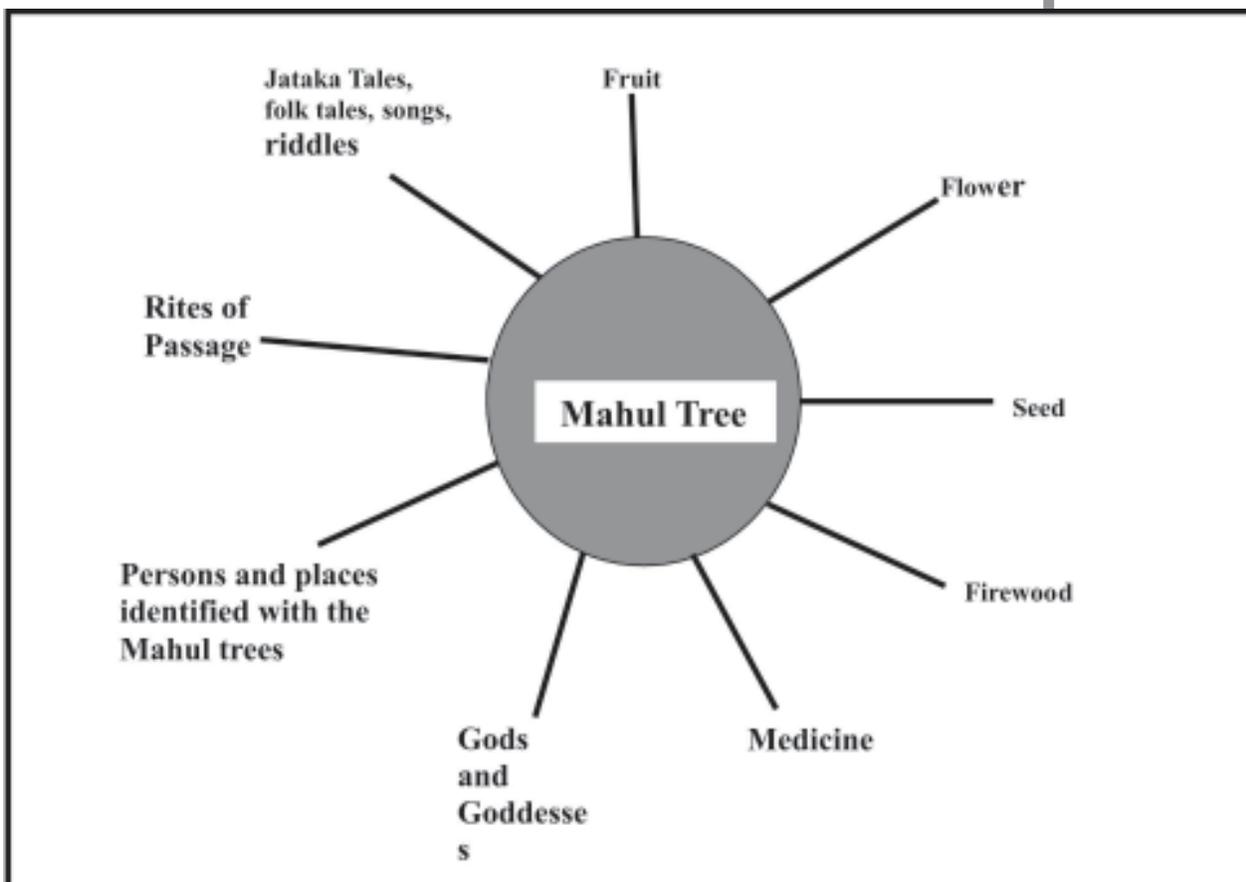
- Communities can contribute to schools by sending respected community members, such as religious leaders or tribe heads, to the classrooms and talk about community history, traditions, customs, and culture, which have been historically celebrated in the community
- let the students visit communities and ask questions about village history and the origins and causes of various forest-related problems. Community members should help them understand concepts taught in schools, and students used any resource available within the communities to enhance their understanding.
- Organize the curriculum following the existing cycles i.e. their yearly cycle or the life cycle.
- Involve community members and children in producing indigenous reading material.
- Involve the community members and children for enlisting the folk story, game, riddles, song, to be included in the curriculum
- Document and disseminate the best practices of indigenous knowledge.
- Facilitate the indigenous resource persons of the community by providing technical support in pedagogical skills.

Indigenous knowledge is not necessarily restricted to traditional knowledge but



it should be understood as indigenous way of transmitting new knowledge. We need to find innovative ways on how to transmit our indigenous knowledge to new generation if we don't want to loose it.

So you as a teacher can provide a platform to promote the wealth of the traditional knowledge in the form of story, folk tale, belief, practices and legacies by inviting religious leaders of the different ethnic and tribal communities. This way school and community interface help in reviving this traditional culture in today's context and help the children in getting to know their culture.



**ACTIVITY-2**

1. Visit to your local community and identify any three indigenous/ local knowledge in the form of folklore, folk-game and folk story, which you would like to include in your curriculum.

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### 2.4.3 Influence of community on the life-skill development of the learner

#### A Folk Story

Every day a hen used to go to drink water from a river. In that river lived a crocodile. The crocodile used to observe the hen coming to the river to drink water. One day he decided to feast on the hen. When the frightened hen came to know of the crocodile's intentions, she called out to him and saying "brother please do not attack me". The crocodile was taken aback; he thought how could he kill the hen who had made him her brother. So he decided to let her go free.

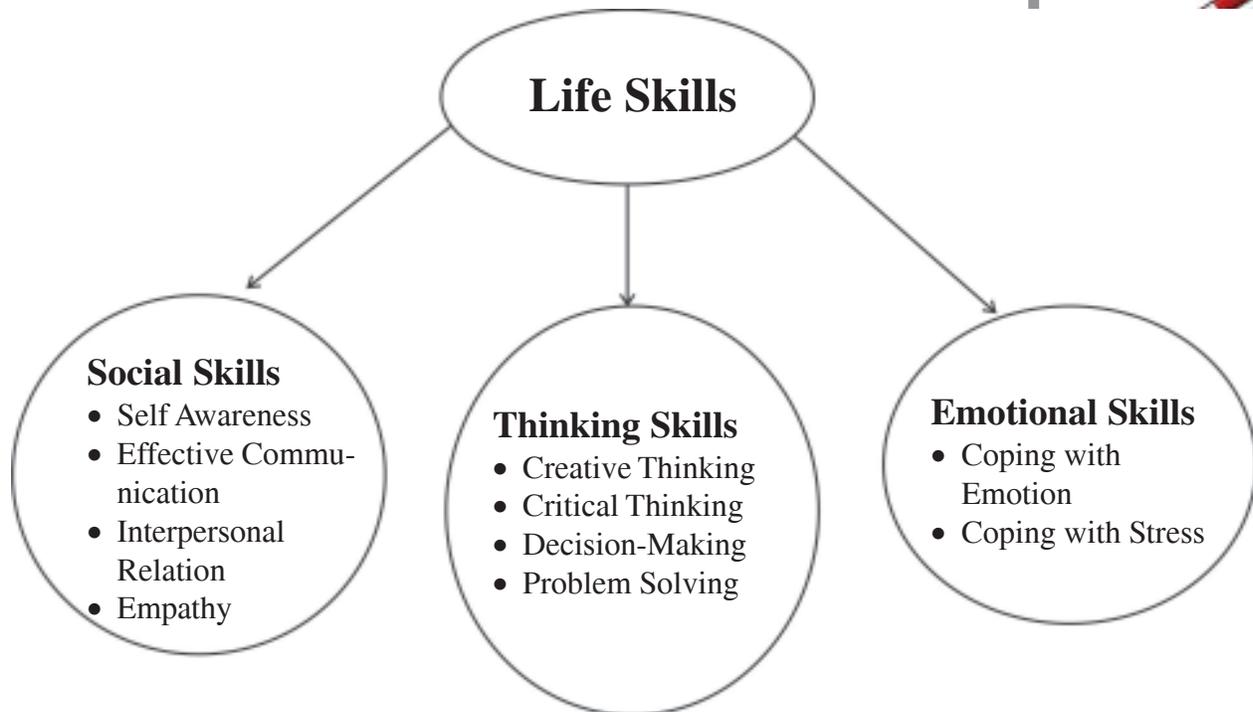
The next day when he saw the hen he decided not to spare her this time. But again the hen cried out "brother, please do not eat me." This time too the crocodile was in dilemma and could not eat the hen. Later on reflecting the hen's statement he thought as to how he could become the hen's brother, "I live in water and she lives on land, so how can we be related?" Unable to find answer to this question, he narrated the whole episode to a lizard and asked him if he could help solve the brother - sister mystery. The cunning lizard immediately came up with a reply. He said, "do not know that the tortoise, you and I were born from eggs?" So is the hen. That is why all of us are brothers and sisters". Now the mystery was solved for ever and the crocodile realised how he became hen's brother. From that day he never preyed on the hen.

#### Let us reflect on the story on the following questions.

- What the story represents in a tribal community?
- Do you feel that this folk story can be used for life skill development of the learner?
- If yes, then which life skills does the story tell about?

As we see the story represents the strong inter- personal bonds developed through better communication, positive attitudes and interpersonal skills where people share their joys and sorrows and lead a harmonious existence.

Now a question might come to your mind that what are life skills?



**Meaning of life skills-** Life skills are abilities for adaptive and positive behaviour that enable individuals to deal with the demands and challenges of everyday living. (WHO) Life skills are individual skills/abilities that each one of us passes and yet need to enhance in order to meet the challenges of life. Effective acquisition of life skills can influence the way one feels about oneself and others can enhance one's productive, efficacy, self-esteem and self-confidence. They also provide tools and techniques to improve interpersonal relations. Life skills are needed for effectively utilising the existing folk lore, folk traditions, local history, local belief, customs and discriminations, of the community which have immense educational potential to make teaching learning process more enjoyable and effective.

### Explanation of life skills

There are ten core skills which are broadly divided in three general categories i.e. thinking skills, Social skills and Emotional skills. As a teacher, you should explain each skill by using simple language and giving simple examples. Life skills are put to use in specific situations. Opportunities have to be provided for developing these life skills among the learners. The process is as important as the content. Life skill can influence the way we feel about ourselves and the way others perceive us.



## Notes

## Thinking Skills

### 1. Creative thinking

2. Creative thinking helps us respond adaptively and flexibly in our everyday life situation. It is about looking beyond our direct experience, exploring available alternatives and the various consequences of our actions or non action.
3. Creative thinking is a novel way of seeking of doing things that is characteristic of four components
  - fluency,
  - flexibility,
  - originality and
  - elaboration.

### 2. Critical thinking

- Critical thinking enables us to analyze information and experience objectively and assess the factors that influence that way we think and act.
- It is important for any of our crucial life decisions e.g. What option do I have?
- What can each option lead to?
- Is this really what I want?

### 3. Decision making

- Decision making helps to deal constructively with decisions about our lives.
- These can have consequences for health if adolescents actively make decision about their actions by assessing the different options and the effects that different options and different decisions may have.

### 4. Problem solving

- Problem solving skills empower us not only to control our problem, but can turn them to opportunities.
- It also leads to decision making and managing emotions and stress.

## Social Skills

### 1. Self Awareness

- Self awareness is the ability to understand our strengths, weaknesses, values,



outlook character, our needs, desires, aspirations, ourselves, feelings e.g. I like myself even though I am imperfect.

## 2. Effective communication

- Effective communication is the ability to express, both verbally and non-verbally, in ways that are culturally acceptable.

## 3. Interpersonal relationship skills

- It helps relate with people in a positive way.
- It also means being able to make and maintain friendly relationships, which can be of great importance to our mental and social well being.
- It may also mean being able to end relationships constructively.

## 4. Empathy

- Empathy is the ability to be sensitive to another person's situation, as in the case of AIDS sufferers, or people with mental illnesses, who may be stigmatized and ostracized by the very people they depend upon for support.

## Emotional Skills

### 1. Coping with emotions

- It involves recognizing emotions within us and others, being aware of how emotions influence behaviour and being able to respond to emotions appropriately.
- Intense emotions like anger or sadness can have negative effects on our health if we do not respond appropriately.

### 2. Coping with stress

- Coping with stress means recognizing the sources of stress in our lives, recognizing how this affects us, and acting in ways that help us control our levels of stress, by changing our environment or lifestyle and learning how to relax.

**Life skills may be directed toward personal actions or actions towards others, or may be applied to actions that alter the surrounding to make it conducive.**

As we know that children in India live in diverse circumstances and they require guidance and assistance both covert and overt from their parent teachers, peers, and society in general to complete the various tasks of development. They have



a right to a safe and supportive environment, accurate and age-appropriate information and skill building. These are required for making them responsible and productive citizens and at the same time they will be socially adept, successful and asset to the society. Many children in marginalized and vulnerable communities suffer from low self-esteem and lack of interpersonal skills. Girls especially have low self esteem because of social and cultural discriminations that exist in the community.

### **Meaning of life skill education**

Life Skill-Based Education (LSBE) refers to an interactive process of teaching and learning, which enable learners to acquire knowledge and to develop attitudes, and skills which are needed to make decision and take positive actions to support the adoption of healthy behaviours.

Life skill education is more than a participatory classroom-based activity. It is an empowering approach helping children to take positive action to protect them and to promote healthy and positive relationships.

You as a teacher should be well equipped to do some activity with the students to enhance their life skills . As you know our culture is rich with folklore and stories that are a rich repository of intellect, wit and humour. By taking stories from the community legacies, folk stories, teacher can help the students to apply the life skills in appropriate combinations to various life situations

Given below is a story titled” Birbal’s secret”

### **BIRBAL’S SECRET**

*One day as Birbal entered King Akbar’s court , he saw all the courtiers laughing and smiling .He asked the King, Your Majesty, why is everyone in a merry mood?”*

*“Oh, nothing in particular Birbal,” the King replied. We were discussing the colour of people’s skin. Most of the courtiers and even I am a fair complexioned man. How are you darker than us?”*

*As always, Birbal had an answer ready. “Oh! I think you do not know the secret behind my complexion.”*

*“Secret, what secret is it?” enquired the King.*

*“A long time ago ,God created the world and filled it with plants, birds and animals. However he was not satisfied. So he decided to gift looks, wealth and brains to all. He happy to His new creation. so He decided to gift looks, wealth and brains to all. He announced that every human was given five minutes to*



*gather the gifts they liked. I got busy in collecting a brain full of intelligence and wit and had no time left to take the other things. All of you were busy in collecting looks and wealth and the rest is history”*

*Hearing this all just gaped in a muted silence. But King Akbar laughed out at Birbal’s presence of mind and appreciated his wit.*

Now, you have to take a complete session to narrate the story and make them understand which life skill has been used and how to enhance the life skill in other situations.

**Objectives: By the end of the session your student will able to**

- Understand the basic Life Skills.
- Realised that Life Sills can be enhanced and can be used for day to-day functioning

**Time: 35 minutes**

Life skills Being used: Self-Awareness, Critical thinking, Creative thinking, Effective communications

Advance preparations:(i) Copies of the story (ii)Chart of the 10 Life Skills

Linkages:: You can link the story with the other stories, folk tales, real life incidents of the communities

Methodologies: Story telling, Discussions, Question-Answers

Step 1 Greet the students and state that our country have rich collections of stories that can be very educative and interesting Tell them that today they would be reading an interesting story.

Step-2 Please read the story carefully before your students and tell them to listen carefully

Step-3 After reading out the story, you ask the student to reflect upon and ask the students following questions.

1-What did you understand from this story?

2-When God asked everyone to choose something, why Birbal chose brains?

3-What do you think is more important-fair complexion or brain and why?

Step-4 Applaud the students and tell them by saying that life-skills are used by all of us in our daily lives. We can learn more about the life-skills through different folk tales, folk stories and real life incident of some persons.



Step-5 You encourage your students to tell some witty stories and have some discussion on some interesting stories

### ACTIVITY-3

Identify/Select a folk story, or a real life incident from the community and take the session on the above mentioned procedures for enhancing the life-skills of your students and write a report on the following points-

1. Which story did you used for the session? Write a brief of this story
2. Which Life-skills are being used in this story?
3. Do your students come with the expected responses what you have thought?
4. Did you integrate with their curriculum?

## 2.5 LET US SUM UP

This unit has attempted to make you familiar with the concept of community and how to understand community from different structural and functional characteristics. We also discussed the role of community in achieving the goal of primary education, particularly in the context of elementary education and SSA. We also talked about how the school and community interface can be strengthened by the mutual cooperation and participation of both school and community with examples from different states through different success stories and strategies.

We know that learning of the child is greatly influenced by the culture, language and life-skills of the community where the child resides. The child has a context specific independent thought whereas school has dependent style of thought, We have also discussed various issues related to language, culture, and life-skills addressed through school and community interface to make learning meaningful, joyful and relevant through inclusion of folk stories, folklore, folk games in different local dialect and in the mother tongue of the child to prevent the alienation of the child from the school. In this unit there is a discussion and explanation of utilizing ten core skills in their day -to day life

- Be open minded, friendly and sensitive to local culture, language, and tradition
- Involve yourself in the community celebrations and events?
- Try to meet the key-informants community leaders in different community celebrations occasions etc.



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## 2.6 ANSWER TO CHECK YOUR PROGRESS

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### Check Your Progress 1

1. Community is known as a part of larger society having common culture, customs, traditions, language and existence of different life skills.

Strategies for understanding the community :

- Involve yourself in the community celebrations and events.
- Talk with people of community of different age group

### Check Your Progress 2

1. Shiksha Karmis Rava actually inspired children, parents, and the community to view the schools/centres as positive and desirable places of learning.

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## 2.7 SUGGESTED READINGS & REFERENCES

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Government of India (undated) *Sarva Shiksha Abhiyan- Framework for Implementation*. Ministry of HRD, Department of Elementary Education and Literacy, New Delhi

Jayaram, N, (2008) *School-Community Relations in India: Some Theoretical and Methodological Considerations*, Paper presented at National Seminar on Community and School Linkages: Principles and Practices (March 17-19, 2008), NUEPA, New Delhi.

Gaysu R. Arvind(2008) *Locating Community in School Education: Emerging Perspectives and Practices to Empowered Participatory Governance*, Paper presented at National Seminar on Community and School Linkages: Principles and Practices (March 17-19, 2008), NUEPA, New Delhi.

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## 2.8 UNIT-END EXERCISES

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1. Explain society, community and school are interrelated with each other.
2. What is the influence of community on language and cultural development related to school and society.



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## UNIT 3 CONTRIBUTION OF COMMUNITY IN SCHOOL EDUCATION

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### STRUCTURE

- 3.0 Introduction
- 3.1 Learning Objectives
- 3.2 Case 1: The Story of Two Villages and a City
- 3.3 What is Community?
- 3.4 Significance of Community Participation
- 3.5 Government's Initiatives to involve Community in School Education
- 3.6 Ways the Community can contribute in School Education
- 3.7 What role community can Play to improve School Education
- 3.8 Fostering School-Parent and Community Partnership
- 3.9 How can Community Identify and Mobilise Local Resources
  - Case 2: Community involvement in Micro planning
    - 3.9.1 Participatory Learning and Action (PLA) techniques
    - 3.9.2 Chapati Community Visioning
    - 3.9.3 Using seeds, sticks and flags
- 3.10 Case 3: Interface of Community and School Education
- 3.11 Structures through which the Community can be represented
- 3.12 Case 4: Ambedkar Prathmik Shala, Krishivadi, Navsari, Gujarat: February 2006
- 3.13 Case 5: Jobantekri Primary School, Vadodara
- 3.14 Let Us Sum Up
- 3.15 Suggested Readings and References
- 3.16 Answer to Check Your Progress
- 3.17 Unit-End Exercises

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### 3.0 INTRODUCTION

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Policymakers, educators and others involved in education have increasingly recognized the significant role communities can play in the administration, management and monitoring of the educational institutions. There is mounting evidence that community involvement in schooling can have a dramatic impact on education access, retention, and quality. One of the major recommendations



made by the National Policy on Education 1986 was related to empowering communities for the management of educational institutions at the local level. The NPE recommended the establishment of an appropriate institutional framework at the district and sub-district levels such as the District Board of Education and Village Education Committee in order to ensure that the community members play an important role in the management of primary education. The move towards decentralization and empowerment of community got a further fillip with the 73<sup>rd</sup> and 74<sup>th</sup> constitutional amendment relating to Panchayati Raj Institutions. Since then tremendous amount of experience in the field has accumulated with respect to the involvement of the community in the management of primary education in different states of India. SSA which is an instrument to achieve the target of Universalisation of Elementary education also emphasizes on the participation of community in the planning and management of school education. This unit will help you understand the contribution of the community in the school education. The present unit focuses on the importance of community in improving the access, participation and quality in school education.

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### 3.1 LEARNING OBJECTIVES

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After going through this unit you should be able to

1. to understand why and how the community could be involved in school education;
2. to analyse the importance of the involvement of community in school education;
3. to discuss the various methods used by community to get involved in school education;
4. to discuss the field level experiences from which the teachers and head teachers could learn and understand the need for involving the community in school education.

This unit would explain to you the concept of community and its contribution in the improvement of school education.

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### 3.2 CASE 1: THE STORY OF TWO VILLAGES AND A CITY

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*My name is Gita. I work in the education department. With great anticipation and enthusiasm. I reached the village of Sansi. I saw children playing, the women working in the field and some men sitting on a cot gossiping. I asked them where*



## Notes

could I find the cluster resource center/ block resource centre. They looked at each other blankly. After asking many other people I met the cluster resource coordinator. He was sitting outside his office. I told him that I would like to meet the Village Education Committee members and the School Management Committee members. He said that they were busy and could trace only one of the members. I went to cluster resource centre and it was dark inside. I requested him to show the records of the meeting and I discovered that they were poorly maintained and there were no minutes of the meeting. I met two of the SMC members who were parents of the school going children. They informed that they had never attended any meeting for last six months. I visited two schools of the village and found the children and the teachers missing. The midday meal was served but the quantity was not sufficient. I got disturbed and started thinking why the people were not interested in the management of school? Why were the village committee members not supervising the teacher and school attendance?

After few days I went to Surkha village and the scene was like any other village. I asked them if they could show me the way to cluster resource centre. One young person took me to the cluster resource centre where I found that few teachers were sitting and discussing their problems. The cluster resource coordinator took me to the schools where I found most of the teachers and students were in their classroom and some of the students were in the art room. When I asked for the record, they immediately showed all the records. I was surprised to see that all of them were well maintained and the records of the Village Education Committee were in place. The parents who were members of the School Development Committee enthusiastically narrated as to how they formulated the School Development Plan. They also informed that the utensils for mid day meal were contributed by the community. Few members from the community also were taking mathematics classes for the academically weak children. One of the parents would go to school to monitor the mid day meal and another parent was teaching music to students. The SDMC members informed that they organised plays to generate awareness about the importance of education especially for girls and arranged doctor for medical checkup of the students. The members also with the help of social workers and teachers visited those households from where the children were not coming to school. The people we met appreciated the efforts of community and were also aware of the structures like Village Education Committee/ School Development Committee.

I visited Bhalswa slum in urban areas. The lanes were narrow and the people were standing in a queue to collect water. There was no toilet facility and the lanes were filled with dirty water. I asked if I could meet the cluster coordinator and also parents who were members of School Management Committee. They



*gave me the phone number of cluster coordinator and I could not meet the parents as they had gone for the work. Next day I could meet the cluster coordinator and two of the parents. When I checked the records there were only two meetings in the preceding year and the parents also showed their inability to monitor the school activities as they did not find time from the busy schedule and long working hours. However the representatives from a NGO showed me the bridge course center they were running for the children and they were also involved in the household survey to find out the children who were not enrolled and who had not been coming regularly to the school. This NGO was creating awareness on the importance of education, running a bridge course center and also visited the regular government school to help children in getting enrolled. They were also helping the dropped out children to appear for Xth standard exam through the open school.*

**Check your progress-1**

**Note:** Space is given below for writing your answer.

- 1. Having read the story of two villages and one city how do you feel? Which of the villages/city in the story is similar to your place?

.....  
.....  
.....

- 2. How the community is involved in Village Surkha? Explain their activities?

.....  
.....  
.....

- 3. In Bhalswa slum who is the mediator between the school and the community? Try to find out the names of such organization in your area and how they are contributing?

.....  
.....  
.....

- 4. How Surkha is different from Sansi village?

.....  
.....  
.....



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### 3.3 WHAT IS COMMUNITY

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Community generally denotes a group of people who have common interest and work together. We all live in a community and some of the common factors that bind us to our community are

- language
- territory
- customs
- tradition and culture
- occupation
- common goal

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### 3.4 SIGNIFICANCE OF COMMUNITY PARTICIPATION

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There is increasing realization that involvement of the people, especially rural poor and landless labourers, urban marginalized groups like living in slums and squatter settlements, disadvantaged groups like Scheduled Castes and Scheduled Tribes and women in programmes of educational development is essential.

The objective of community participation in education is to universalize education which means availability of schooling facilities to all children; getting all children to enroll and making the system responsive to retain all students. The goal of any kind of activity that attempts to involve community and parents /families in education is to improve the educational delivery so that more children learn better and are well prepared for the changing world.

Participation of the community is a means to increase the mobilization of the financial, human and material resources required to make the educational system efficient. Participation is also necessary to adopt education to the needs, problems, aspirations and interests of all sections of population especially weaker sections.

Participation is also essential for the democratization of education especially in the perspective of achieving equal opportunity. Participation is indispensable in order to avoid having the community become indifferent towards the education system. It is also an important instrument to stimulate initiative.



### 3.5 GOVERNMENT'S INITIATIVES TO INVOLVE COMMUNITY IN SCHOOL EDUCATION

The various government reports and policies started advocating for an education system that is more responsive and accountable to the community. Therefore, community participation became a major agenda of discussion in the country in the mid 1980s when decentralization began to be recognized as an important component of the educational reform and change processes. The National Policy on Education (NPE 1986/1992) and the constitutional revival of Panchayati Raj Institutions (through the 73<sup>rd</sup> and 74<sup>th</sup> constitutional amendments), the local self governing bodies created a context for reforming the school system by empowering the community to locally generate and implement institutional practices to support the school.

- The National Policy on Education (1986) and the accompanying Programme of Action called for an integrated and decentralized approach to developing school education systems with a focus on building the capacity of districts in planning and management of school education, particularly at elementary level. Community participation was regarded as a fundamental requirement for improving the entire education system and creating an appropriate framework for accountability at each level of administration. The shift took place from community development to community participation or empowering the people or the grass root democracy. It was emphasized in policy documents that the people need to have power in the decision making process. The community should be involved in the activities of schools, in the planning of school education at village/ward, block and district level.
- In pursuance of the Policy and Programme of Action, the state governments had taken steps to set up local bodies like Village Education Committee (VEC) and various other participatory structures.
- Major responsibility of the VEC should be preparation of micro-level plan, school mapping in the village through house to house survey and periodic discussion with the parents. The other functions of these committees included generation of awareness among the community so as to ensure participation of all members and development of teacher/instructor and community partnership to oversee the effective and regular functioning of the school.
- In fact community participation in education got translated into reality with the creation of various grassroot level structures such as Village Education Committee (VEC), School Management Committee (SMC), Mothers Teachers Association (MTA) Parents Teacher Association (PTA) Mothers



Notes

Associations and Women Monitor Groups (WMG). Under various educational programmes such as District Primary Education Programme (DPEP), Sarva Shiksha Abhiyan (SSA), added emphasis has been given to the formation and involvement of VECs and PTAs in elementary education with specific roles and functions. Although VECs and PTAs have been set up in all schools across the states, variation in their nature and composition, roles and responsibilities is observed.

- Right of Children to Free and Compulsory Education Act 2009 also makes it mandatory for all the schools to constitute the School Management Committee and also specifies the functions of Village Education Committee/ Ward Committees in the planning and management of elementary education which would be discussed in great detail in Unit 4

**Check your progress-2**

**Note:** Space is given below for writing your answer.

1. Explain the importance of the community participation in school education?

.....  
 .....  
 .....

2. Describe the functions of Village Education Committees in the planning and management of education?

.....  
 .....  
 .....

**3.6 WAYS THE COMMUNITY CAN CONTRIBUTE IN SCHOOL EDUCATION**

*Go to people*  
*Love with them*  
*Live with them*



*Learn with them  
Link your knowledge with theirs  
Start with what they have  
When you finish your job  
the people will say  
we did it all by ourselves*

Community involvement helps to raise a responsible child. It encourages parents/communities to actively participate in their children's learning in schools by visiting schools to monitor hygiene and teaching/learning process in the classroom, discuss pupils' performance with teachers and provide support to their children's quality learning.



Community can be involved through different ways:

- participation in the surveys for out of school children, awareness building campaigns on issue of child labour, enrolment drives;
- participation in the school mapping exercise, location of the school, availability of schooling infrastructure like building, classrooms, toilet and drinking water facility;
- involvement through the contribution of money, materials, and labour;
- involvement through 'attendance' (e.g. at parents' meetings at school), visiting schools to monitor hygiene and teaching/learning in the classroom, discuss pupil's performance with teachers;



**Notes**

**Contribution of Community in School Education**

- involvement through consultation on a particular issue like how to improve the infrastructure or teaching methodology;
- participation in the delivery of a service, teaching when the teacher is absent or teaching a vocational skills/ music to the students;
- monitoring the attendance of children, regularity of teachers;
- monitoring the incentives like free text books, uniform reach to the students, monitoring the regularity and quality of mid day meal.

It is evident that there are potentially a range of areas in which communities can be involved in education, from mobilization of resources and constructing classrooms, to supporting the development of curriculum and design of policy. They can also help in the monitoring of school activities. This is explained through the following table.

**Matrix of Dimensions and Degrees of Community Participation in Education**

Community role/Education functions	Use of service	Contribution of resources	Attendance at meetings	Consultation on issues	Involvement in delivery	Delegated powers and decision-making	Real powers and decision making at every stage
Designing policy							
Mobilizing resources							
Curriculum Development							
Teacher hiring & firing							
Supervision							
Payment of Salaries							
Teacher training							
Textbook design							
Textbook distribution							
Certification							
Building & maintenance							

*Adapted from Bray 2000 Table 1, p. 20).*



Notes

**Check your progress-3**

**Note:** Space is given below for writing your answer.

1. How the community can contribute in school education?

.....  
.....  
.....

2. Collect information from your area and write in what ways the community is participating in improving the education of children?

.....  
.....  
.....

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### **3.7 WHAT ROLE COMMUNITY CAN PLAY TO IMPROVE SCHOOL EDUCATION**

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The community can promote the school education by working with the school principal and teachers, they can act as pressure group or watchdog if they find any irregularity in the school functioning. The community can perform following functions which are described below:

- generating awareness about education benefits and increasing enrolment;
- representation in Village Education Committees/Ward Education committees/School management committees to manage schools;
- To increase the daily attendance rates of school students;
- To increase girls’ retention in school;
- To increase the number of parents observing teachers teaching in the classroom;
- boosting morale of school teachers;
- monitoring the appropriate use of financial resources in the school;
- recruiting and supporting teachers;
- making decisions about school locations and schedules;
- monitoring and following up on teacher attendance and performance;
- actively attending school meetings to learn about children’s learning progress;



- providing skill instruction and local culture information;
- helping children with studying;
- identifying factors contributing to educational problems and discussing the possible solutions.

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### 3.8 FOSTERING SCHOOL-PARENT AND COMMUNITY PARTNERSHIP

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Increasingly, it is becoming evident that schools and communities should work closely with each other to improve the quality in education. With respect to addressing barriers to development and learning and promoting healthy development, schools are finding they can do their job better when they are an integral and positive part of the community. Indeed, for many schools to succeed with their educational mission, they must have the support of community resources such as family members, neighborhood leaders, business groups, religious institutions, public and private agencies, libraries, parks and recreation, community-based organizations, civic groups, local government. If the community is engaged with the school it would lead to better management of school and improved pupil performance. For the community to actively participate in school they should be informed about the challenges and success of a school, know how they can contribute and feel a sense of pride and ownership in the school's achievement. The schools can perform better if there is close linkage between the school and community which can be established in the following ways:

- ***Parents and schools who communicate regularly and clearly:*** They share information important to students' success. Teachers inform families about learning objectives, school programmes, and pupils' performance. The parents are actively involved in the cultural programmes, and sports events organised by the school.
- ***Schools that are well managed:*** Community will be able to contribute in those schools which forms School Management Committees and give representation to the parents of different socio economic groups. The meetings are regularly held and the suggestion given in the meeting are carried out.
- ***Schools that encourage parents involvement:*** Parents and guardians are warmly welcomed at the head teacher's office and in the classrooms. parents suggestions are valued and they are implemented.
- ***Teachers who are ready to guide and advise parents:*** If a parent has concerns about a child, or a child has special needs, the teachers are ready to help



with guidance and counselling. Teachers are also ready to talk about ways in which parents can monitor their children's progress and check on their homework. All parents and guardians, even those who cannot read and write well are treated with respect.

- **Parents and guardians who share their skills and knowledge with schools:** Parents volunteer as classroom aides, assist in field trips, coach sports, help with lunches, monitor school hygiene, such as the latrines and hand-washing facilities, provide teaching aids such as used boxes, seeds, waste material, act as resource persons ready to speak to the children on selected topics, help organize school events such as school annual day, national festivals, attend pupils' performances in drama, music and dance and are active participants in school meetings.

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### 3.9 HOW CAN COMMUNITY IDENTIFY AND MOBILISE LOCAL RESOURCES

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#### *Case 2: Community involvement in Micro-Planning*

*I am a volunteer working in the Karoli village. It has a population of 5300 people and has only one school that provides education upto eighth standard. The major educational problem the village is facing that all the habitations do not have school in the neighbourhood, due to poverty large number of children (around 25%) are not enrolled and around 30% of them drop out before the VIIIth standard. After receiving training I thought how can I involve other community members to tackle these problem? Are there any resources available in the community to do this.*

*Few more community members were contacted and they agreed to help me. First thing we did was to collect complete information about the village. With the help of village education committee members we drew a map of the village on the ground and identified different houses, institutions, religious places, well, healthcentre, community centre and other sites. We used different colours, stones, leaves, paper flags and other material to identify these places.*

*We also used this map for finding out the total population and the households having children of 6-17 years of age. We also identified the households from where the children were going to school and those households from where the children had never enrolled or had dropped out. Information on the occupation of family members and the income was also collected.*

*This kind of information was useful as it gave idea about the kind of facilities that existed in village/ ward in urban areas.*



**Notes**

*The information that the map could provide was*

- *the number of the houses and location of each house in the village,*
- *the infrastructure of the village/ward - Anganwadi, preschool, location of school/ health center,*
- *the number of people in each household*
- *the number of children going to school and the number of children not going to school from each household*
- *the number of literates/illiterates adults both male and female*

After drawing the map we were able to identify if the number of schools were sufficient or more schools needed to be opened. We could sit with the community members and discuss with them the educational problems related to availability of schooling facility, participation of children etc. The discussion helped us to understand the educational problems and community members suggested strategies- like identified the place where another school could be opened, arranged the school timings and school calender that the could come and attend , appointed local teachers etc.



Mapping in Patna by India Institute

**Check your progress-4**

**Note:** Space is given below for writing your answer.

1. What kind of information is required to understand the educational status
  - Number of illiterates .....



2. Who will help us to prepare a village/ward map

- Community members .....

The process of developing the village/ward map is called micro planning. Micro planning can be done with the help of

- Surveys
- Participatory Learning and Action (PLA) techniques
- focus group discussion
- views
- house to house surveys
- observation

**3.9.1 Participatory Learning and Action (PLA) techniques**

PLA techniques rely on the use of symbols to communicate information. This approach is effective because it encourages illiterate adults and children to participate, thus increasing the number of people actively contributing to the dialogue.

**3.9.2 Chapati Community visioning**

Involves the symbolic use of chappatis. A chappati is a flat, round-shaped bread that Indian families eat on a daily basis. To involve the participants, a visioning workshop facilitator distributes small, medium, and large pieces of round-shaped cardboard. Next, he/she asks the residents to associate the most important problems for the community with the large chappati and other, but less significant, problems with the smaller chappatis. Following the workshop, the chappatis are pasted to posters and displayed in popular, public gathering places to enhance awareness, increase dialogue, and garner support around a single issue.

**3.9.3 Using Seeds, sticks and flags**

To capture information describing the way problems or conditions change over time, facilitators rely on seasonal diagramming techniques. This method of data collection involves the creation of a community seasonal matrix which is populated using small objects like seeds. To begin, the facilitator constructs a matrix. Each row depicts a problem, like no school, over crowded school, insufficient teacher in the school, and each column represents a month of the year. Every participant receives 12 seeds and indicates the time of the year each problem occurred by placing a seed in the appropriate block.



**Notes**

As demonstrated in the two previous examples, PLA techniques rely on the use of symbols to communicate information. This approach is effective because people who are not literate can also participate. Similarly, community mapping exercises not only allow residents to share information, but they also stimulate discussion and enthusiasm among large groups of people. Facilitators can use chalk to draw a map of the community directly on the ground. Residents are asked to use leaves, pebbles, and sticks to communicate important demographic information about their household. For example, a woman who lives with her husband, her mother, and two children will place a stick (men), two leaves (women), and two pebbles (children) in the square on the map which represents her dwelling to symbolize each member of her household. By using symbols like flags they identify children from those households from where the children are not attending schools. Similarly different symbols for dropped out children separately for boys and girls can be used. These techniques will identify the local problems and with the involvement of the community solutions are found.

**Check your progress-5**

**Note:** Space is given below for writing your answer.

1. How the map will be useful to plan for education?

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2. Explain different methods to collect the information related to education in a village/ ward?

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3. What is the advantage of PLA techniques and explain different type of PLA techniques?

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### 3.10 CASE 3: INTERFACE OF COMMUNITY AND SCHOOL EDUCATION

*National Institute of Urban Affairs practiced the PLA approach in their project on Primary Enhancement Project (PEEP) to achieve the key objectives of PEEP i.e. Universal enrolment and retention in the formal education system through quality teaching and improved school infrastructure. It was proposed to organize communities into neighbourhood committees and enhance their participation in the planning, management and delivery of education. The purpose was to build an interface between the community and education administrators.*

*To involve the community and make them self reliant, an entry was made into the community by visiting and meeting the community members.*

*Field facilitators were given the training as to how to meet the community leaders and explain them the objectives of the PEEP programme.*

*Close contact with community was established through rallies, slogan shouting, campaigns, wall writing. In this process community members were involved to help focus on the issue of education.*

*Besides creating awareness regarding the importance of education such campaigns helped to win community trust and confidence.*

*Once people of the community started recognizing the resource persons and field facilitators, their involvement in the whole process increased. Campaigns were followed by the community meetings. In these meetings a range of PLA activities were used to understand peoples' problems with regard to schools availability and functioning.*

*Community resource and household maps were prepared with the help of the community. Groups of 35-40 community members gathered together who drew a map on the ground using the local material like twigs, brick powder, different types of seeds, stones, pebbles, leaves, paper etc. Each map contained information for about 300 households. Maps were then seamed together using a key map that contained major landmarks and community resources. Mapping helped communities to appreciate their strengths and resource, identify their problems and plan action based on their capacities. Community maps included information and flagged out homes with children out of school, dropouts, working children, women etc.*

*In the process of using PLA tools, interaction with the community increased and some active and enthusiastic people were identified from within the community*



## Notes

to work with the programme as volunteers. Women were organised into neighbourhood groups (NHG). NHG meant a collection of households living spatially close to each other ranging from 50 to 250. Each NHG chose a member to represent the group's interest. Representatives from different NHGs were brought together as a Neighbourhood or Bastee Committee (BC) responsible for discussing the problems and concerns of the whole bastee. Bastee Committee identified a President, Secretary or a few key leaders.

Carved out of the Bastee Committee in the PEEP programme was the Bastee Education Committee (BEC), comprising of two or more members of the NHC Committee. Functions of the BEC were to ensure enrollment, attendance, learning processes and linkages with the school.

Finally these groups were encouraged to make a ward/district association for initiating a dialogue with the local body/state administration. Once people were identified to form these groups (NHC), facilitators of the PEEP programme ensured that the group had representation of all caste, religious and economic groups.

The committees had regular meetings and initiated few activities. They decided to set up Sahayak Shishu Kendra (SSK) to support the learning needs of the children in their locality. SSK took different forms as per the needs of the families; a balwadi (Pre School) tuition centre, vocational training centre for adolescents. Community members identified space for the centre. SSK workers were trained in teaching pedagogy. The community provided human and financial resources required for managing these centres. (Source Lorraine Hoyt, Renu Khosla, and Claudia Canepa)

The above example illustrates that an effort was made to engage community in the decision making process. Community was made a part of the project from the planning to the implementation stage. Structures at different levels were created- neighbourhood committees; Bastee committees having representation from the neighbourhood committees and the Basti education Committees to focus on the education problems. The community helped in the following activities

- generating awareness on the importance of education
- Conducting household survey and collecting information on the non enrolled, dropped out, school going children from each household
- preparing bastee map
- Interaction with the local body/state administrators
- Setting up centres for pre school, remedial classes and vocational skill training
- Provided financial and resource assistance



**Check your progress-6**

**Note:** Space is given below for writing your answer.

1. Based on above case study explain how the community was involved in the education of children and what kinds of structures were created at the local level?

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### **3.11 STRUCTURES THROUGH WHICH THE COMMUNITY CAN BE REPRESENTED**

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With the information obtained through mapping of the area, surveys, focus group discussion and PLA activities the plans are made to improve the existing schooling facilities, enrollment and attendance of children and teachers , what kind of structures that exist where the community could be represented

- School Management Committees
- Village Education Committees/ Ward committees
- Non governmental organisations
- Volunteers
- Self help Group





Notes

The details on the structure, role and functions of these special structures will be discussed in the next unit.

**Check your progress-7**

**Note:** Space is given below for writing your answer.

1. Collect information from your area and find out what kind of structures exist at the village/ ward and school level where the community participates?

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The following two case studies clearly reflect the impact of community participation on the functioning of the school. While in one case the community was not encouraged to participate which shows that the school was not properly managed. In the other case the community was actively participating in the school activities. The case studies have been reported by **Dr Awasthi Kashyapi**, Assistant Professor, NUEPA which were documented during her research work.

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**3.12 CASE 4: AMBEDKAR PRATHMIK SHALA,  
KRISHIVADI, NAVSARI, GUJARAT:  
FEBRUARY 2006**

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Ambedkar Prathmik Shala, Krishivadi is a school situated near Navsari Railway station. The school was surrounded by extremely unhygienic conditions. There was a huge lake in front of the school which was filled with dirt from the nearby slums. It was a breeding place for mosquitoes. Goats, pigs and hens moved around in the school class rooms and the place where mid day meal was being cooked. There was no shed for mid day meal, a chulha was placed near the toilets and food was cooked there. The room where grains were stored was extremely dirty and grains also contained insects and dirt. The school did not have a compound wall and the entire school compound was too dirty. In such a huge open ground not one plant was sown. There was a water tank in the school, half of the taps of which were broken. There was a big puddle in front of the tank water of which was directed towards the school entrance. There could not be any other better entrance since other two sides of school were surrounded by lake and the third side had bushes. Door of the one toilet was broken therefore it was not possible



to use it and the other toilet was in better condition which was kept locked, probably only teachers could use it. When enquired about its poor unhygienic state the teachers mentioned that the school did not have a compound wall and hence the community would take away most of the things even the door, windows, the taps at times even broke the ramp, chulha and took the bricks from it.

The school had a large strength and hence was running in two shifts from 08:00am to 12:00 noon and from 01:00pm to 05:00pm. The community had very few native residents from Gujarat, there were migrants from Mumbai, Madhya Pradesh, Uttar Pradesh and Rajasthan most of them were working in diamond factory. The interaction with the children revealed that they could barely understand gujarati till standard 3. Students of standard 4<sup>th</sup> and 5<sup>th</sup> could understand but did not know to read and write even their name. When inquired from the teachers they said these children were irregular throughout the year. When the attendance register of the past months was checked they were found to be marked present and this was the case for 6<sup>th</sup> and 7<sup>th</sup> standards also. The reason given was that to give them scholarship they needed to have minimum attendance and to give them scholarship the teachers marked them as present even for those days when actually they were absent. The school cupboard was filled with some 300-400 story books, the ribbons or packing of which had still not been removed. On the day of the visit only two teachers of the nine were present and on inquiry it was found that they had been for training which was scheduled between 11:00am to 05:00pm while the morning shift runs between 08:00am to 12:00 noon and there should have been no problem in attending the school at 08:00 am if desired. The two teachers present were also from the after noon shift. The afternoon shift was given a holiday and may be the morning shift was running because the team had informed of their visit. On talking to the community members they expressed their dissatisfaction with the staff and principal and mentioned that their children did not receive the scholarship and incentives timely and there was no teaching going on. One of the parents remarked that her child was studying in standard 5<sup>th</sup> and did not know anything. The midday meal food grains were also seen transported outside. On inquiring about the community participation and why did they not raise voice in MTA/PTA they voiced unequivocally that they were not invited at all to school. Only few parents who worked at the directions of the teachers were welcomed and others voices were not heard. One parent said that you must have heard of public holidays like 15<sup>th</sup> August and 26<sup>th</sup> January or Sundays but in this school the teachers had one CRC holiday which was scheduled at least twice a month and even after those trainings they found no difference in the teachers teaching styles and their children's learning. In the subsequent visit the members of VEC, MTA and PTA were invited, in introductory round it was found that the members who were members of MTA, PTA did not have their



children studying in the school while those children who were attending school, their parents did not represent either of the committees. Meanwhile the parents of the children had arrived after learning that the team had come to the school and there were exchange of words between the two groups. The teachers were blaming the community for being indifferent and the community was blaming the teachers for doing nothing. As the school was in the urban area, the elected member of the ward also came to interact with the team who had little vision about education which was reflected in his words “I do not have time but whenever they come with something I sign.” Why community participation? How many meetings have been conducted? What is discussed? Does it really help or what is the plan for the school in future? There were no answers to these and many such questions. The lack of leadership at different stages, indifference of teachers was reciprocated in the behaviour of the community and there seemed to be no rapport amongst the teachers and community members.

The above case study clearly reflects that the community was not engaged and they could not monitor the physical structure, teacher attendance. The student attendance was also manipulated and the student performance was also not satisfactory.

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### **3.13 CASE 5: JOBANTEKRI PRIMARY SCHOOL, VADODARA**

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Jobantekri Primary School situated at a distance of twenty kilometres from Vadodara district of Gujarat had two small rooms, a student strength of fifty three with three female teachers. It's an all women team which included the teachers, the mid day meal coordinator, the cook, the sarpanch. A tar road to the school got constructed six months back otherwise it was travelling through eight to ten kilometres of muddy patch with a huge trench. There was high rate of absenteeism, children would keep playing outside or accompany parents to fields, and even those who came would come very shabbily dressed. There was a hand pump in the school compound and people collected water from there and would abuse each other while chit-chatting. The school corridors were used by villagers to drink and eat meat or gamble in the evenings after school hours, the remains of which remained till morning and the school staff had to do with the cleaning. One of the lady teachers started an initiative to improve the school environment and with her persistent efforts she could reach to the community. She would teach the children mathematical numbers, language and good manners through play way method..While the parents were returning from fields during lunch time she would take children outside the classroom and made them recite loudly whatever they had learnt. The parents passing by would stop to hear their children



say and would also prevent others from chit-chatting and disturbing the children. This became a regular affair and gradually the gossips and abusive language being used while fetching water stopped since the parents got interested in knowing what their wards were doing rather than gossiping loudly. Parents also saw their children cleaning the school compound which they littered previous night and felt ashamed of their acts hence they stopped. Due to lack of ownership for the school and the intense poverty the parents would even remove the doors or windows of the school at night and sold them off which also stopped.

This teacher also noticed the casteism in the village and the caste and gender based allocation of duties in the school. She took an initiative to reverse it against the opposition of other staff and community members. Her positive and convincing arguments with selfless efforts made the community believe in her and gradually caste or gender based allocation of duties in the school stopped. When the children and community were interviewed regarding their perception of the rotation system of work an interesting story came up, one parent from baniya community told that they had invited guests home. As she was not well, she was worried who would clean the house and serve the tea as she had only two sons. She then proudly mentioned that, thanks to the teacher the stereotyping of the boys not doing household chores was not there and the sons helped in cleaning the house and serving the tea. It had a rolling effect and she tried to convince others that irrespective of caste and gender anybody should do any kind of task. Once in monsoon season this lady teacher came to school wading through waters up till knee level. The villagers stopped her near the trench and asked her to get back since crossing the trench with a two-wheeler was impossible and rest of the path had to be walked through the muddy roads. They asked her to come after monsoons. In response to this she asked them what were they doing in monsoons. Did they also stop working? She knew that the intense poverty compelled them to work everyday in spite of the tough conditions. She asked them how to cross this trench? You could teach me this instead of telling me to go back. The villagers were touched by her honesty and passion for teaching. Since then there is no looking back disclosed the teacher gladly. Cooperation for all little tasks had been flowing from the community. In her interaction she mentioned that she did not go to meet the community only in times of need or for meetings but reached an hour or two prior to the school timings and moved around the village to each house, and would enquire whether the children were ready to come to school? In this manner a regular contact helped her to establish cordial relationship with the community and community also helped in the management of school. The students became more regular in attending the school.

The most unique factor of the school was the child centred teaching. Basic values were transmitted through small stories, puppetry, games and music. Puppets of



**Notes**

different insects, animals, birds using different material like cloth, cardboard, chart paper, mat paper were made to give students an idea of the natural habitat. All students from 1<sup>st</sup> to 5<sup>th</sup> standard were taught integers, tables by singing and dancing method, using drum beats, exercises, yogic postures. They recited the names of the months of Gujarati and English calendar with rhythmic claps. The enthusiasm and ideas of this great teacher could engage the community enthusiastically. The community began to participate in all kinds of school activities like monitoring the attendance of children and teachers, pation in cultural and sports programmes and even extended a helping hand in teaching for example the farmers helped in introducing the concept of germination and other topics related to agriculture.

**Check your progress-8**

**Note:** Space is given below for writing your answer.

1. Does the Community contribution help in improving school Functioning as given in Case Studies?

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2. Who helped in making rapport with the community in Jobantekri Primary School, Vadodara?

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3. What kind of community involvement is required in Ambedkar Prathmik Shala, Krishivadi, Navsari

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**3.14 LET US SUM UP**

Supportive parental and social support within communities contribute to students' success. When parents and community are involved, students achieve more,



regardless of socio-economic status, ethnic/racial background, or the parents' education level. In this module you have learnt how the community participation is important for the efficient functioning and management of schools. Community ownership helps the community to identify the local problems and also suggest appropriate measures by actively participating in the planning process. Community can mobilize financial resources, monitor the utilization of finances, teacher attendance, school attendance and can provide academic support. Sarva Shiksha Abhiyan (SSA) which is an instrument to implement Right of Children to free and Compulsory education also emphasize involvement of community in school education.

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### 3.16 ANSWER TO CHECK YOUR PROGRESS

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#### Check your progress-1

1. Activity- collects information from your area and describe the details.



2. In Surkha village the Village Education Committee and School Management Committees have been constituted. Parents are members of the committees and are actively engaged in various activities.
3. NGO is the mediator between the school and community.
4. In Sansi village the community is not engaged and they were not aware of any structure like Village Education Committee. They never participated in planning the school related activities in their village, whereas in Surkha village the parents were actively involved, the records of the meetings were well maintained.

### Check your progress-2

1. Participation of the community is essential to increase the mobilization of the financial, human and material resources required to make the educational system efficient. Participation is also necessary to adopt education to the needs, problems, aspirations and interests of all sections of population especially weaker sections.

Participation is also important for the democratization of education which means involvement of the local people in the planning, decision making and management of school education. Participation makes the community responsive to school education. It is also an important instrument to stimulate initiative.

2. Village Education Committee is responsible for the preparation of micro-level plan, school mapping in the village through house to house survey and periodic discussion with the parents. The other functions of these committees included generation of awareness on importance of education for children among the community so as to ensure participation of all members. VEC also helps to develop teacher/instructor and community partnership to oversee the effective and regular functioning of the school.

### Check your progress-3

1. Community can be involved in the following ways:
  - participation in the surveys for out of school children, awareness building campaigns on issue of child labour, enrolment drives
  - participation in the school mapping exercise, location of the school
  - involvement through the contribution of money, materials, and labour;
  - involvement through 'attendance' (e.g. at parents' meetings at school), visiting schools to monitor hygiene and teaching/learning in the classroom, discuss pupil's performance with teachers;
  - involvement through consultation on a particular issue like how to



improve the infrastructure or teaching methodology;

- participation in the delivery of a service, teaching when the teacher is absent or teaching a vocational skills/ music to the students
- Monitoring the attendance of children, regularity of teachers
- Monitoring the incentives like free text books, uniform reach to the students, monitoring the regularity and quality of mid day meal.

2. Collect information from your area (Hint Answer 7)

#### **Check your progress-4**

1. The following information is required to understand the educational status

- Number of illiterates in the age/ward
- Number of habitations
- Number of primary(within 1km)/upper primary(within 3km)/secondary schools (within 5km)
- Total school age population (6-17 year)
- Children enrolled, non enrolled, dropouts of 6-17 years of age
- Learning achievement of children

2. To prepare the village/ward map the following members can help

- Village Education Committee/Ward Education Committee
- Education Department Representatives
- Community members
- Other experts to prepare the map

#### **Check your progress-5**

1. Maps would give the following information which will be useful to plan the schooling facilities

- the number of the houses and location of each house in the village,
- the infrastructure of the village/ward - Anganwadi, preschool, location of school/ health center,
- the number of people in each household
- The number of schools and whether the number is sufficient
- the number of children going to school and the number of children not going to school from each household
- the number of literates/illiterates adults both male and female



2. Different methods to collect information are as follows
  - Surveys
  - Participatory Learning and Action (PLA) techniques
  - focus group discussion
  - views
  - house to house surveys and observation
3. Participatory Learning and Action (PLA) techniques rely on the use of symbols to communicate information. This approach is effective because it encourages illiterate adults and children to participate, thus increasing the number of people actively contributing to the dialogue. Different methods such as Chapati Community visioning, Using Seeds, sticks and flags.

**Check your progress-6**

1. The community helped in following ways
  - generating awareness on the importance of education
  - Conducting household survey and collecting information on the non enrolled, dropped out, school going children from each household
  - preparing bastee map
  - Interaction with the local body/state administrators
  - Setting up centres for pre school, remedial classes and vocational skill training
  - Provided financial and resource assistance

The structures created were: Neighbourhood Groups (NHG). Neighbourhood or Bastee Committee (BC); Bastee Education Committee (BEC), Sahayak Shishu Kendra (SSK)

**Check your progress-7**

1. Collect information to find out if any of the structures exist and find out their functions like School Management Committees; Village Education Committees/ Ward committees; Non governmental organisations; Volunteers; Self help Group

**Check your progress-8**

1. It is clear from the case studies that in Ambedkar Prathmik Shala, Krishivadi, Navsari, the community was not involved therefore the school condition and its functioning was not satisfactory whereas in Jobantekri Primary School, Vadodara the community was actively engaged and they helped in



## Notes

various activities such as cleaning and maintaining the school compound, monitoring the attendance of children and teaching children the practical skills.

2. Teacher helped in making rapport with the community in Jobantekri Primary School, Vadodara?
3. There is a need to constitute a School Management Committee in Ambedkar Prathmik Shala, Krishivadi, Navsari and those parents should be made members whose children are studying in the school. The parents should be given the training and orientation on their duties and responsibilities. Teachers should try to establish rapport with the community and actively seek support in the cleanliness of the school, health and hygiene awareness programme, monitoring the attendance of children, identifying out of school children etc.

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### 3.17 UNIT-END EXERCISE

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1. Write at least six ways which shows the community can contribute in school Education.
2. How can community improve school education?
3. Discuss the ways through which community identity and mobilize local resources.

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## UNIT 4 PROVISIONS FOR COMMUNITY PARTICIPATION UNDER SSA AND RTE

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Notes

### STRUCTURE

- 4.0 Introduction
- 4.1 Learning Objectives
- 4.2 Community Participation In Education
- 4.3 Introducing Sarva Shiksha Abhiyan (SSA)
  - 4.3.1 Right of Children To Free And Compulsory Education Act 2009
  - 4.3.2 Community Participation Under RTE/Sarva Shiksha Abhiyan
  - 4.3.3 Importance of Community Participation
  - 4.3.4 Contribution of Community in Education
  - 4.3.5 Developing Relevant Curriculum and Learning Material
  - 4.3.6 Identifying and Addressing Problems
- 4.4 How Can Community Participation Improve Education?
- 4.5 Village Education Committees (VECs)
- 4.6 School Management Committees (SMC)/ Parent Teacher Associations
  - 4.6.1 Key Functions Of SMC/PTA
- 4.7 Initiatives Towards Community Participation Across The States
- 4.8 Let Us Sum Up
- 4.9 Answers to Check your Progress
- 4.10 Suggested Readings & References
- 4.11 Unit-End Exercises

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### 4.0 INTRODUCTION

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Community participation is a central and important factor in planning, implementation and monitoring interventions for Universal Elementary Education. Right of Children to Free and Compulsory Education Act 2009 has made provisions to ensure the meaningful participation of key stakeholders,



particularly local panchayati raj institutions, parents, students and communities, in education. SSA is a significant tool to implement the RTE which has created structures at the village/ward, block, cluster and school level and assigned them the responsibility to get engaged with the educational activities. Community involvement in education can bring positive social change for socially excluded individuals and communities by creating access to educational facility. Community can also arrange the campaigns to bring the children to school.

In the previous block you have learned about the concept of community. This block would focus on the involvement of community in various educational activities. The block would help you to analyse the significance of community engagement in education and how the local level participation is useful in improving the access, participation of disadvantaged children. The block would explain the community participation in the implementation of Sarva Shiksha Abhiyan and various schedules of Right of Children to Free and Compulsory Education Act 2009.

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## 4.1 LEARNING OBJECTIVES

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After going through this unit you should be able to

- describe the importance of community participation in education;
- identify the role of various local and grassroot bodies like Village Education Committee, Parent-Teacher Association and School Management Committees in the context of Right to Education;
- analyse as to how community can help in the planning and management of education;
- discuss the successful experiences from which the teachers can learn and involve the community more meaningfully in the design and implementation processes of school activities.

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## 4.2 COMMUNITY PARTICIPATION IN EDUCATION

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You must have heard that the communities have been donating land for opening the school. Few communities send the agricultural produce to the schools. Even now the communities and the corporate sector give utensils, desks, computer, desk etc. to the school. You must have also seen that few parents especially mothers go to school and teach the vocational skills like painting, craft work etc.

Thus we can say that Community participation in education means the involvement of parents and community members in the planning and management of schools that help in the improvement of quality.



Notes

Do you know that the community participation in education seems to take place principally in two forms: informal and formal.

**Informal:** The informal manner, in which local communities contribute to educational effort. It may take the form of providing a piece of land for the school building and contributing labour and locally available material for its construction. During the 1950s and 60s, considerable effort was made, particularly in Tamil Nadu, in mobilizing community support for education. Substantial contributions were made in cash and kind by local communities and parents' groups to meet the needs of educational institutions.

**Formal:** The formal mechanism for community participation has taken the form of what village panchayats and village education committees/ ward education committees do. Under SSA various structures have been created like the Village Education Committees/ Ward committees, Parent Teacher Association, Self help groups, School Management Committees and have been given specific duties in the monitoring and supervision of the school administration and management.

Can you describe what kind of Association is shown in the picture above and what is happening?

**Check your progress-1**

**Note:** Space is given below for writing your answer.

1. Describe two type of community participation

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2. Donation of land is formal or informal community participation

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3. School Development Management Committee is formal or informal community participation.

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- 4. Visit the school of your area and record how the community is supporting the school  
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### 4.3 INTRODUCING SARVA SHIKSHA ABHIYAN (SSA)

Before you know about the community participation under SSA let us briefly discuss the mission of SSA programme.

Sarva Shiksha Abhiyan is Government of India’s flagship programme for achievement of Universalisation of Elementary Education. SSA was launched in 2001. It is a tool to implement Right of Children to Free and Compulsory Education Act 2009 which came into force in April 2010.

SSA is being implemented in partnership with State Governments to cover the entire country and address the needs of around 192 million children in 1.1 million habitations.

The programme seeks to open new schools in those habitations which do not have schooling facilities and strengthen existing infrastructure in those schools which do not have sufficient classrooms, drinking water, toilets etc.

Additional teachers are provided to those schools which do not have sufficient teachers. Teachers are also given in service training, grants for developing teaching learning material.

SSA seeks to provide quality education including life skills. SSA has a special focus on girls’ education and children with special needs.

The programme calls for community ownership of school based interventions. It makes an effort to involve the Panchayati raj institutions, School Management Committees, Village and Urban Slum level Education Committees, Parent Teacher Association and Mother Teacher Association etc in the management of elementary schools.

**CASE STUDY – I – SSA and Community**

*It has been reported by various states that with the involvement of community the SSA activities are being carried out effectively. The participation of the community in all civil works is made to ensure a sense of ownership. Civil work*

*which includes the construction of classroom, boundary wall, kitchen shed are being carried out under the supervision of Village Education Committee/School Management Committee through a transparent system of account keeping. Each state is using the local material available for construction which reduces the cost of construction.*



### **4.3.1 Right of Children to Free and Compulsory Education Act 2009**

The major landmark in the education sector in India is the enactment of Right of Children to Free and Compulsory Education Act 2009 which came into force in April 2010.

#### **Salient features of the RTE Act 2009**

- The Act makes education a fundamental right of every child between the ages of 6 and 14 and specifies minimum norms in elementary schools.
- The government schools shall provide free education to all the children. Free education is to be given to provide equal opportunity to all the children to attend school and the expenses should not become a hindrance in pursuing or completing elementary education.
- The State shall provide school in the 'neighbourhood' within three years from the enactment of act. Children in every habitation will have access to primary school within a walking distance of 1km and to upper primary school within 3 km.
- Private schools shall admit at least 25% of the children in their schools from poor families.
- The Act also provides that no child shall be held back or required to pass a board examination until the completion of elementary education i.e VIIIth standard.
- The act also mentions that each child is given age appropriate education which implies that children will be enrolled in the class that corresponds to their age. For example if nine year old has not been to school or dropped out earlier, he/she will be enrolled in class IV. To enable the 9 year to cope in class IV 'special training/ bridge course' will be provided on the premises to bring the child upto the age appropriate level.
- Schools shall have adequate number of teachers and classrooms- there is a provision for a teacher for every 30 children at primary level



Notes

Provisions for Community Participation Under SSA and RTE

- Schools will have separate toilet for girls and boys.
- Schools will be managed by School Management Committees.
- RTE reiterates that access not only denote physical access but also ensuring social access by way of addressing exclusionary practices in the school, especially those based on caste, class, gender and special needs.
- School mapping exercises will have to incorporate social mapping which means that the children from socio economic backward groups are enrolled. Community and other civil organisation will help in the identification of such children and help in their enrolment. Involvement of civil society organisation and community is desirable to reach to the children living in remote areas, unsaved population in villages, squatter settlements, in orphanage and on street.

You will realise that is not going to be easy as tracking children who are out of school is a difficult task due to inter and intra migration. A large chunk of children are on the street that may / may not be having linkages with their families. Mapping such children and enrolling them in the age appropriate class is a massive and complex task. Community members can report to the village/ward education committee about those households from where children are not enrolled or have dropped out. In some of the villages the community/ self help groups have taken this responsibility and have sent the children to school.

You would agree that it would not be possible for RTE and SSA to succeed without people's support and ownership.

**Check your progress -2**

**Note:** Space is given below for writing your answer.

1. When was the SSA started?

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2. What is the purpose of SSA?

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Notes

3. What are the major activities of SSA?  
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4. What are the structures that have been created under RTE/SSA to enhance community participation?  
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5. What are the salient features of RTE Act 2009?  
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**4.3.2 COMMUNITY PARTICIPATION UNDER RTE/SARVA SHIKSHA ABHIYAN (SSA)**

Sarva Shiksha Abhiyan is a vehicle to implement the Right of Children to Free and Compulsory Education Act 2009 (RTE 2009). As said above, RTE makes it mandatory for the State to provide free and compulsory education to all the children of 6-14 years of age. It envisages involvement of community and parents in the planning and management of education. To implement RTE different type of community based institutions has been involved such as Parent Teacher Association (PTA), Mother Teacher Association (MTA), Village and Urban Slum Level Education Committee (VEC) and members of Panchayati raj institutions. Almost all States/UTs have formed VEC/PTA/SDMC/MTA/SMC/VEDC under SSA.

**4.3.3 IMPORTANCE OF COMMUNITY PARTICIPATION**

You must have seen that when the community takes interest and is involved in education then the education does not remain limited to the books . The child is able to learn easily as he/she not only learn through the books but also relate to the daily experience of their life. With the involvement of the community it is easy to identify the problems faced by the local people. Village education Committee can help to decide where the new school needs to be opened, which



## Notes

schools need to be repaired. They can also see if the teacher is coming regularly to the school and teaching properly. They can also see if the sufficient classrooms are available and the classrooms are not overcrowded. The community can also supervise if the books are given to students on time and mid day meal is given to them regularly. They can visit and eat with the children to know if the food served is of good quality. They can also visit households and identify the children who are not coming to school. They can also motivate the parents to send their children to school. In short we can say that community participation is very useful in enrolling the children and improving the quality in education.

As has been explained above that under the RTE / SSA Community Participation in education is being envisaged as an efficient strategy to achieve many objectives, including increasing the relevance and quality of education, improving access and coverage, identifying problems reflecting local priorities , developing relevant curriculum and learning materials, improving ownership, local accountability and responsiveness, reaching disadvantaged groups, mobilizing additional resources and building institutional capacity

You must be aware that various research studies have highlighted that the children of rural poor, disadvantaged, those living in slums are either not enrolled in school or even if they are enrolled they dropout. The studies also point out that even if these children remain in school they do not learn much. There is increasing realization that involvement of the people, especially rural poor and landless labourers, urban marginalized groups like living in slums and squatter settlements, disadvantaged groups like Scheduled Castes and Scheduled Tribes and women in programmes of educational development is essential. If these groups are involved, they can describe their problems and suggest suitable solutions. State can make appropriate intervention.

In short, we can say that the participation of the community in the educational activities is useful in the following ways:

- It helps to increase the mobilization of the financial, human and material resources required to make the educational system efficient.
- It becomes easy to adopt education to the needs, problems, aspirations and interests of all sections of population especially weaker sections.
- Participation is essential to keep the community involved in the educational reforms. It is also an important instrument to stimulate initiative.
- Community participation will keep the teachers alert and responsive.



**Check your progress -3**

**Note:** Space is given below for writing your answer.

1. Mention the significance of community participation in education?

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**4.3.4 CONTRIBUTION OF COMMUNITY IN EDUCATION**

RTE and SSA would be implemented with the support of community and it is believed that community can contribute in different ways by providing financial support as well as academic and administrative help. It can act as a watch dog and help to monitor and supervise the educational activities of school and teachers.

Now we will discuss in what ways the community can contribute.

**Community as a Watchdog/ Pressure Group**

Community can supervise the functioning of school teachers, principal, head master etc. The following example will show you as to how the community pressurized to stop the transfer of a head teacher.

**CASE STUDY 2 - Community as a Pressure Group**

*The impact of community participation was strongly noticed in Village Dhamtan Sahib, district Jind, Haryana. The inspiration behind the school community linkages remain the untiring efforts of the school headmistress, Ms Jyoti Sheokand. By arranging enrollment drives, regular SMC meetings etc., the Headmistress provided the leadership to the community. The community also played role of watchdog for monitoring teachers' absenteeism with regular visit to school. This has resulted in the tremendous increase in enrollment of school. On the initiation of headmistress, the community arranged para teacher for Math, science and English and the salary of the teacher was paid by the panchyat of the village. The private school of the village was severely affected by the new wave of community mobilization as all parents started enrolling their children in government schools. With the help, of their political nexus, the management of private school got the principle transferred to other distant location. But the community leaders put pressure on the local MLA and got the transfer canceled. Thus these few instances underlines the kind of role community in solving the educational problems of the school. **Field observation of Ms Kamlesh, Ph.D Scholar***



## Community as a Resource

You must have observed that the parents are usually concerned about their children's education and often are willing to provide assistance that can improve the education delivery. In places where teacher absenteeism and poor performance are critical issues parents and community members can be part of the system of monitoring and supervising teachers. Community can ensure that teachers arrive at classroom on time and perform effectively in classroom.

It is also seen if need arises the parents also come and take classes or act as a resource person. They can become the core agent of the education delivery. Parents can give the practical knowledge and skills to the children.

The following example will make you understand better that how the community members could contribute.

### **CASE STUDY-3 Community Useful in providing Practical Skill**

*Understanding the mechanism and functioning of bicycle was kept an activity in few schools. Although almost all the teachers had used bicycle but none of them could explain its functioning. The cycle mechanic was invited to act as a resource person. He demonstrated the parts and functions of the bicycle and in the process became the teacher of teachers. This experiment was replicated by number of other schools. It was considered that parents can be a useful resource for providing children varied learning experience.*

## **4.3.5 DEVELOPING RELEVANT CURRICULUM AND LEARNING MATERIAL**

You would notice that when the parents and communities are involved in the development of curriculum, the same curriculum becomes easy and interesting. Communities and parents involvement help to formulate curriculum and learning materials that reflect children's everyday lives in society. When children use textbooks and other materials that, they can easily relate with what they are learning with what they have already known. The following examples clearly show that the parents and community members were involved in the preparation and transaction of practical skills.

### **CASE STUDY-4 – Activity Based Teaching by the Parents**

*Bal Vigyan Utsav was organised in Bhenda (Warora), Ghodkhindi (Yeotmal) of Chandrapur district of Maharashtra. Parents helped in the organization of the*



Notes

*festival. Mother parents showed more enthusiasm. They exhibited their skills of painting, clay-art, embroidery etc. and at the same time could teach those to all the children. While mothers were delighted by the participation, the teachers realized the strength of community involvement. The teachers prepared activity based lessons for the children.*

*When it came to learning about crop patterns and agriculture, teachers felt that the information given in the textbooks was quite inadequate. It was felt that the style of agriculture in their region was quite different than that mentioned in textbook. So they decided to take help of the farmer parents. Few teachers invited farmer-parents to their classrooms and some arranged field trips to the farms owned by the parents. In both the cases, students interviewed farmer-parents and learnt from them accompanied by actual observations. Teachers realized the advantages as it was related to the life-experiences and gets centered to the child environment. Parents got an opportunity to interact with the school and the children.*

#### 4.3.6 IDENTIFYING AND ADDRESSING PROBLEMS

Communities can help identify and give reasons that contribute to educational problems, such as low enrolment, dropping out and poor academic performance of the children. In many areas, parents and community are actively involved in identifying the out of school children, helping them to get enrolled.

##### Check your progress -4

**Note:** Space is given below for writing your answer.

1. Explain with example the different ways that the community can contribute?

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2. Do you think that the parents and community should be involved in the preparation of curriculum?

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## 4.4 HOW CAN COMMUNITY PARTICIPATION IMPROVE EDUCATION?

Community participation makes a difference and can improve education management is evident from the following example.

### CASE STUDY 5- Community Mobilising Resources

*The school in Kondlahalli A.K.colony, Molkalamuru taluk, in Chitradurga District caters to children from marginalized communities that comprise the village population. It was similar to the numerous other government schools in the State with a lack of basic amenities, large number of children, insufficient classrooms, no playground and a high rate of dropouts. The school committee members went to work immediately after attending the training programme at panchayat level. They met the Zilla (district) Panchayat and presented their ideas for their school. Consequent to following up on processes, the District Panchayat sanctioned Rs 24,000 and the school was repaired. Then they took their case to the Taluk panchayat for the need of more classrooms. In this case too, one room was constructed under the Sarva Shiksha Abhiyan. The school committee mobilized the community and built a water tank with Rs 5,000 sanctioned by the Gram Panchayat. Further funds mobilized from within the community went towards construction of the school toilet. The school committee also realized the need to involve themselves in re-enrolment of dropouts and was successful in bringing back children to school. (An experience from Prajayatna, the Citizen's Initiative on Elementary Education in Karnataka cited in Dayaram. School Management Committee and the Right to Education Act 2009) .*

From the examples given above , you would have got an understanding as to how community participation can contribute to education delivery through various channels. The following is a list of ways through which communities can contribute to the education delivery especially as envisaged in RTE and implemented through SSA

- help in identifying the out of school children
- getting all children enrolled and making the system retain all students.
- campaigning for enrollment and education benefits;
- raising money for schools;
- ensuring students' regular attendance and completion;



Notes

- constructing, repairing, and improving school facilities;
- recruiting and supporting teachers;
- making decisions about school locations and schedules;
- monitoring and following up on teacher attendance and performance;
- forming village education committees to manage schools;
- actively attending school meetings to learn about children’s learning progress and classroom behavior;
- providing skill instruction and local culture information;
- helping children with studying;
- advocating and promoting girls’ education;
- scheduling school calendars;
- handling the budget to operate schools;
- establishing linkages between the block, district and the school

**Check your Progress-5**

**Note:** Space is given below for writing your answer.

1. Explain with example the kind of activities the community is involved in Education as envisaged in RTE ?

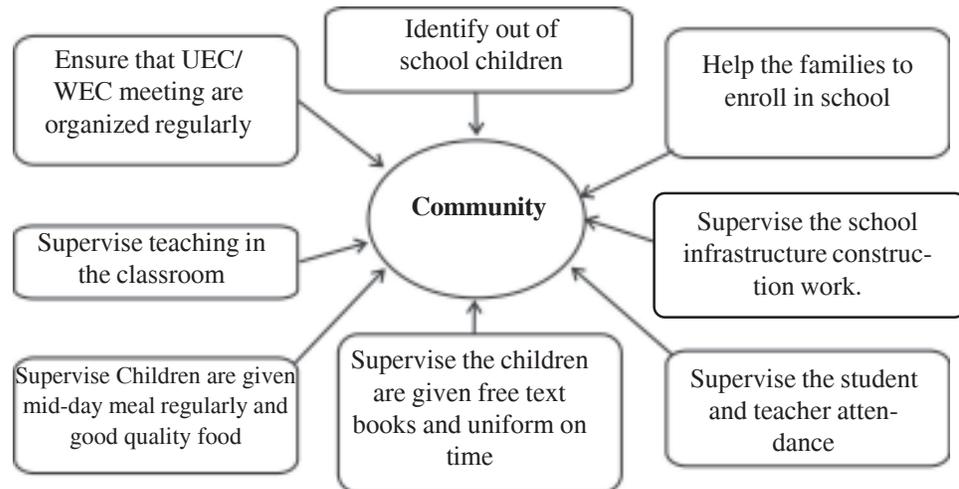
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2. How the community has contributed in the education in Maharashtra? Collect similar kind of information about other States of India.

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## Significant Areas of Involvement of Community



## Formal Structures of Community Participation under SSA/RTE

As you know that India is a diverse country and each state has formed the Village education committee and school management committee and has given different names. But the responsibilities and powers of these committees are similar in nature. The structure and functions of these committees are discussed below.

### 4.5 VILLAGE EDUCATION COMMITTEES (VECs)

Village Education Committees are given the important role of identifying dropouts and left out children. On the basis of the survey done by the VECs, a school register is prepared. School register gives the number of out of school children and then the schooling facility is given to them.

#### Village School Committees have the following major functions to perform

- Organization of activities like enrollment drive, awareness general campaign, children fair, Maa-beti Mela and Kishori Mela to generate community awareness towards elementary education.
- VEC plays a major role in construction activities. It undertakes the purchase of materials as well as supervises the work.
- Regular monitoring of enrollment, attendance, retention and enhancement of learning achievement level of children.
- It maintains stock registers and cash book. It also supervises allocation of the maintenance grant as per the needs and priority of the school.
- In some states like Jammu and Kashmir, VECs are involved in the recruitment



of para teachers. VECs also monitor the activities of the teachers and their regularization is done on the recommendation of VECs.

- Checking the attendance of students and absenteeism of teachers,
- Maintenance of school building
- Preparation and implementation of habitation/school level annual work plan called micro plan under SSA every year to the achieve goal of Universalisation of elementary education (UEE).
- Motivation to community to donate cash/kind/labour for the all round development of the school.

#### **CASE STUDY 6 - VEC in Uttar Pradesh**

*A village education committee (VEC) is mandatory in every gram panchayat. There is one VEC for all the primary and junior government schools in the panchayat. The VEC consists of 5 members. It is headed by the gram pradhan (who is the elected head of the village government). Other members include the senior most head teacher among the schools and three parents of children in these schools. The pradhan and the head teacher jointly operate the school account. The school account receives annual grants for repair and maintenance, school development, Teaching Learning Material, money for school uniform, for civil works- school building, rooms, toilet, drinking water etc and contract teachers' salary. The gram panchayat account which is verified by the VEC head receives scholarship funds and mid day meal funds. The VEC is supposed to manage and monitor funds coming to the school account and to the gram panchayat account (funds earmarked for the school), determine how to use and give consent for use of these funds, to request additional funds if civil work etc are required, keep record of accounts, and select contract teachers (called shiksha mitras). The contract is for a 10 month period and VEC decides whether to renew the contract to the next year. With a two-thirds majority, the VEC can remove the contract teacher anytime during this contract.*



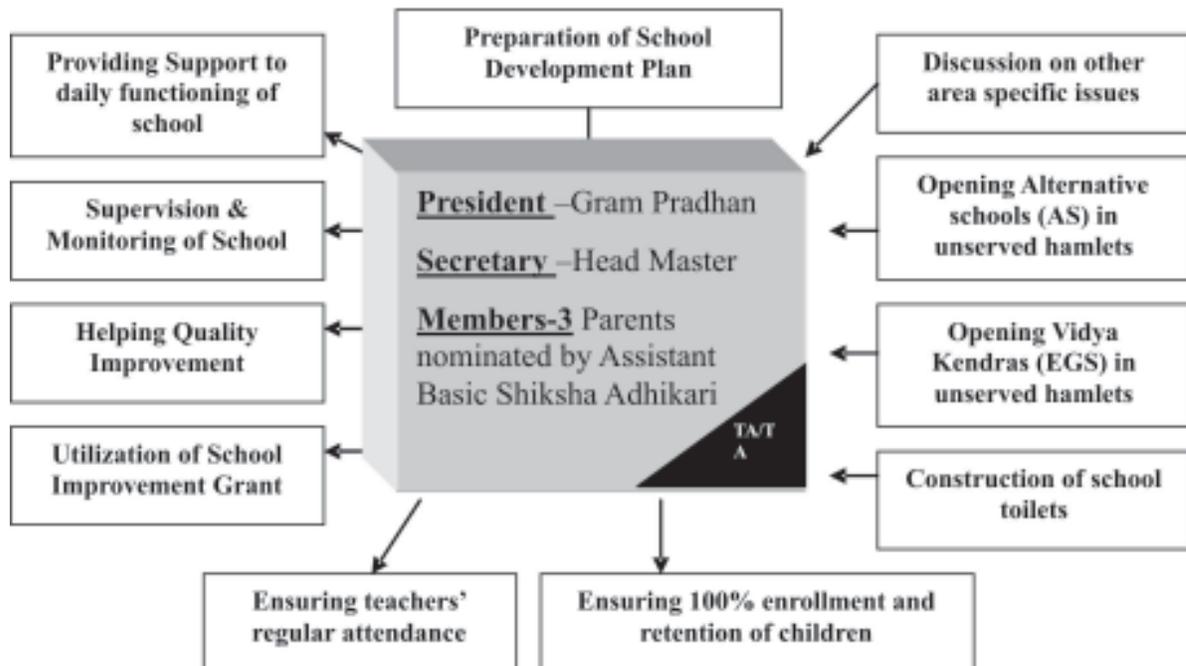
Notes



What is happening in the picture above? Can you mention what kind of meeting is taking place? .

**Figure 1: Composition and Role of Village Education Committees**

**ROLE OF VILLAGE EDUCATION COMMITTEES (VEC)**





Notes

**CASE STUDY 7 - Reflection on the functioning of Village Education Committee**

*The functioning of newly framed SMC in Narwana, district Jind, Haryana raised serious questions on the functioning of these formal structures. School authorities confirmed the formation of SMC as per the guidelines sent by the education department. The records of the meetings which were conducted for formation of SMC, were checked with the school authorities. But the members whose signatures or thumb impression (in case of illiterate) were present in the school records, denied to be present in such meeting. They said that the school teacher were doing house to house visit to get those signatures. None of the interviewed parents was aware of the objectives behind the formation of SMC. The gendered dimensions were also very visible even in the urban area. The local authority representative (member of municipal committee) was a female and all her functions are performed by her husband. She was also not able to tell anything about the SMC formation (in spite of the fact that her signature was there). She simply answered “Mere pati se Puch lo bata denge. Me to bas sign kar sakti hun. (you can ask my husband, I only sign the papers)”. Thus what can be expected from the committees? Narrated by Kamlesh Narwana, Ph.D Student, Centre for Historical Studies, JNU*

**Check your progress-6**

**Note:** Space is given below for writing your answer.

- 1. Explain the functions of Village Education Committee for implementation of RTE?

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- 2. Find out whether VEC/Ward Education Committee been formed in your village/ward ?

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Notes

**ACTIVITY-1**

1. Visit and observe the meeting of Village Education committee?
2. How frequent the meetings in your area are taking place?
3. Look at the register and observe if the decisions taken in the meeting are implemented?

## **4.6 SCHOOL MANAGEMENT COMMITTEES (SMC)/ PARENT TEACHER ASSOCIATIONS**

Few states like Karnataka, Madhya Pradesh etc have introduced the system of formation of School Management committee known as School Development and Monitoring Committee (SDMC)/ Parent Teacher Association in each Government school to ensure community ownership and participation in education.

### **Composition of SMCs**

RTE states that three fourths (75%) members of the SMC from the parents/guardians. From them 50% will be women. Weaker sections will be represented in the SMC in proportion to their population in the village/ward.

Rest one fourth (25%) will be represented as 1/3<sup>rd</sup> local authorities; 1/3<sup>rd</sup> school teachers; 1/3<sup>rd</sup> academicians/students).

Significant powers and duties of the SMCs as described in RTE act are as follows:

### **4.6.1 KEY FUNCTIONS OF SMC/PTA**

- Making School Development Plan(SDP) as per the RTE guidelines/norms
- Supervising and supporting implementation of SDP
- Supervision/monitoring of finance, management, academic progress
- Ensuring regular attendance and punctuality of teachers
- To sanction restricted and casual leave to primary, upper primary head masters
- Auction of all useless equipments, furniture and the money to be given to school education fund
- Regular auctioning of crops grown in the school lands and giving the money to the School education Fund
- Organizing programmes for mobilizing enrollment and bridge courses for bringing children back to school



- Supervise the construction activities
- Ensuring that the parents enroll and send all the children to school regularly
- Monitor children’s growth in the achievement in different subjects
- Supervise and review all development-academic, administrative and financial activities of the school.
- Ensuring that all the incentives from the government reach to the students.
- Keeping proper accounts of the fund available and sharing its deployment and utilization with common people
- Creating and maintaining an educational database

An example given below tells as to how the SMC members articulated the demand for the repair of electric connection.

**CASE STUDY 8 - SMCs Successful campaign, Nuapada, Odisha**

*Children and teachers in Kamlamal school of Boden block were used to minor accidents because of the 1100 KV wire that was connected to the transformer situated within the school boundary. The training on School development Planning helped the SMC members in articulating their demand and presenting it in an effective manner before the collector and the District Education Officer. The SMC followed up on the demand regularly and ensured that action was taken within a month. The District Officer appointed an engineer to look into the matter and Rs. 100,000 was sanctioned to move the transformer.*

*Dayaram*

**Check your Progress -7**

**Note:** Space is given below for writing your answer.

1. Explain the functions of SMC ?

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2. Find out if Parent Teacher Associations are formed in the schools of your neighbourhood?

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Notes

3. Do these SMCs/ PTAs organize meetings? If yes how many times in a year?

Look at the register of schools and record how many meetings were conducted in last three months.

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### 4.7 INITIATIVES TOWARDS COMMUNITY PARTICIPATION ACROSS THE STATES

Examples of Initiatives by Community for achieving UEE across the states are presented below to improve your understanding of the kind of activities the community is involved in

#### Andhra Pradesh

- Bal Mitra kendras for girls have been started to cater to the needs of girls. Parents play important role in selection of teachers, monitoring the centers and contribution to teachers' salaries.

#### Assam

- Substituting teachers as per necessity
- Motivating parents of disabled children for their enrolments in schools
- Mobilisation of fund for the development of school

#### Bihar

- Sanctions and supervision of incentive allowance to students for regular attendance
- Construction work based on cost effective technology

#### Dadar & Nagar Haveli

- Provision of drinking water facility
- Shala Pravesh Utsavs (Enrolment Drives)



### Gujarat

- Early Child care Centers are being run and managed by committees of Sakhi, Sahayogini and Anganwadis. These communities monitor the centers and mobilize local resources in cash and kind.
- Education materials like aassanpatta(mats for sitting), books, note books, pen-pencils and snacks to children in Alternative schooling system

### Haryana

- Attendance of children and regularity of teachers is monitored by the community
- Incentives reach to the needy are also supervised by the community.

### Himachal Pradesh

- Quality and regular delivery of mid day meal is monitored by the community

### Jharkhand

- Village Education Committee looks after the school management, teacher attendance, student attendance, construction work, girls enrolment, estimates of out of school children, teacher appointments etc.
- Parent teacher association meet on regular basis to monitor the progress and problems of children as well as teachers.
- Social audit by organizing Aam sabha (General meeting) quarterly.
- Substitution by local teachers in absence of regular teachers to facilitate smooth running of the school.
- Constitution of child cabinet to promote interaction among students.
- Identification of Children with Special Needs for enrolment in schools.

### Karnataka

- Sanghas are running balwadis with no financial assistance from Mahila samakhya except the initial setting up and training to the volunteers. These Sanghas consisting of women are playing active role in enrolling children into primary schools.

### Madhya Pradesh

- Jan Shiksha Adhinayam act 2002, brings the community to the center stage for ensuring quality and equity in education.



- Updation of Village Education Register
- Appointments of Volunteers for Non Residential Bridge Courses, Human Development Center in urban slums and Shishu Shiksha Kendras

### **Manipur**

- Appointment of Education volunteers in EGS/AIE centers

### **Mizoram**

- Preparation of habitation Plans
- Maintaining Village Education Registers

### **Nagaland**

- Disbursement of salaries to teachers- following the principle of 'No Work No Pay'.

### **Orissa**

- Mobilisation of parents for regular attendance in schools
- Initiatives for enrolment of girls
- Identification of out of school children and their enrolment
- Temporary appointment of teachers in case of the shortage in schools

### **Rajasthan**

- Regular monitoring of the attendance of children is done by the community. Monitoring is done for child tracking register prepared by teachers in each Gram Panchayat.
- In Bhuteda Gram Panchayat of Jaipur district, one of the toilets in the school was not built but was shown in the blocks official records. The monitoring committee highlighted the issue and the correction was made.
- In Bhuteda, in Upper primary Schools two teachers were removed from the school on the complaint of the community members as the teachers were irregular.

### **West Bengal**

- Development of Educational Plans for children in pre primary, primary, upper primary schools within their jurisdiction



- Maintenance of the micro level database for the children in the age group of 6-14 years
- Maintenance of accounts (vouchers, cashbooks, reports etc.)

**Check Your Progress-8**

**Note:** Space is given below for writing your answer.

1. Make a list of the activities that community is engaged with across states of India

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2. Try to find out the Community involvement in your area for the education of children

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3. Indicate the areas where the community participation is desirable?

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**4.8 LET US SUM UP**

In this block you have learnt how the community participation is important for any development programme including education. Community ownership helps the community to identify the local problems. Community also suggests appropriate strategies and viable solutions to the educational problems by actively participating in the planning process. After reading the text you must have noticed as to how community participation has increased in education in India especially after the launching of Sarva Shiksha Abhiyan (SSA). SSA has created various structures at the school level like School Management Committee/ Parent Teacher Association, to monitor the activities and functioning of school. At village and municipal level also various structure like Village Education Committee/ ward level committees are engaged in the planning and management of education.



These committees are having close association with the parents and other community members. Right to Free and Compulsory education Act also emphasizes on the increasing participation of community participation in education. The Act clearly states that the community has active role in the planning, management, monitoring and functioning of schools. Teachers and administrators need to work in close collaboration with the community to improve quality in Education.

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## 4.9 ANSWERS TO CHECK YOUR PROGRESS

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### Check your Progress -1

1. Formal and informal
2. Informal
3. Formal
4. Activity

### Check your progress -2

1. 2001
2. Aim of SSA is to achieve the target of Universalization of Elementary Education, by improving access, participation and quality in education. It aims to reduce the gender and social disparities.
3. The programme seeks to open new school and upgrade the existing schools; construction of additional classroom; to recruit the additional teacher and provide for incentives like midday meal, text books to improve the participation of children. For improving quality it emphasizes on provision of in-service teacher training.
4. At school level School Management Committee/Parent Teacher Association have been proposed . At Village /Municipal level – village education committee/ ward level education committee have been proposed.
5. RTE – refer 1.3.1

### Check your progress -3

1. Significance of Community participation- refer 1.3.3

### Check your progress -4

1. Community can act as a pressure group, identify and address educational problems like reasons for non enrolment, low dropout etc. It can be helpful



in the development of relevant curriculum and learning material, mobilization of financial and human resources- **refer 1.3.4.**

2. Activities of the Community Refer **1.4**

### Check your Progress-5

- 1.
- 2.

### Check your progress-6

1. Functions of Village Education Committees **Refer 1.5**

### Check your Progress -7

1. Functions of SMC refer **1.6.1**

### Check Your Progress-8

1. List of Activities of Community Organising Melas/campaigns for generating awareness organising enrolment drives identification of children with special needs. Motivating parents to send their children to school. Supervising construction activities making provisions of toilet, drinking water preparation of habitation plan to give information about school going children, number of schools available and how many more schools, teachers are required. Monitoring attendance of teachers and students. Monitoring of incentives like text book and uniform delivery, midday meal scheme. Maintenance of accounts. Appointment of volunteers for bridge courses etc.

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## 4.9 SUGGESTED READINGS & REFERENCES

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## Notes

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## 4.10 UNIT-END EXERCISES

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1. Discuss different forms of community participation in education.
2. Discuss salient features of the RTE Act 2009.
3. Write the major functions of Village Education Committees (VEC) :
4. Discuss the format for composition of SMC's.