

## STUDY MATERIALS

### **Course- 1.1.2 (2<sup>nd</sup> Half)- Policy Framework for Education in India**

#### **UNIT-IV. COMMUNITY PARTICIPATION AND DEVELOPMENT**

##### **4.1. WOMEN EDUCATION:**

“Educate a man and you educate one person. Educate a woman and you educate the whole family.”.....Jaharlal Nehru.

“If you educate a boy, you educate only one individual but if you educate a girl, you educate the whole family.”.....Ghandhiji.

##### **❖ HISTORICAL PERSPECTIVE OF WOMEN EDUCATION:**

###### **a) Women Education in Ancient India:-**

- India in the Vedic period women had access to education, but gradually they had lost this right.
- Indian scriptures Rig Veda and Upanishads mention about several women sages and seers.
- Women enjoyed equivalent position and rights in the early Vedic era. However, after 500 B.C, the position of women started to decline.

###### **b) Women Education in Medieval India:**

- The Islamic invasion played a vital role in restricting freedom and rights of the women. Women education in medieval India further deteriorated with the introduction of Purdah system. Different customs and conventions of diverse religions like Hinduism, Islam, and Christianity further deteriorated the state of women in the country.

###### **c) Women Education in Colonial India:**

- Women education in Colonial India witnessed an essential expansion. Various movements were launched to make women of the country literate. Furthermore, this progress journeyed through the years and influenced the modern Indian education system.

**d) Women Education in Modern India:**

- Women Education in Modern India is traced back to the years after the independence of India. In the present times, the government of India takes measures to provide education to all women of the country. Women literacy rate seemingly rose in the modern days. This has actually helped women to achieve top positions at work place and also at society.

**e) The Constitution of India:**

- Guarantees free primary school education for both boys and girls up to age 14. Education in India plays a vital role in the overall development of the country. This proves that educated women promote education in their family.
- The government of India has recently launched the Saakshar Bharat Mission for Female Literacy, which aims to reduce female illiteracy.

**GOVERNMENT STRATEGIES FOR WOMEN EDUCATION:**

**❖ Right and Privileges:-**

- The Constitution of India not only grants equality to women but also empowers the State to adopt measures of positive discrimination in favour of women for neutralizing the socio-economic, educational and political disadvantages that they could be facing.
- Article 14 confers on men and women equal rights and opportunities in the political, economic and social spheres.
- Article 15 prohibits discrimination against any citizen on the grounds of religion, race, caste, sex etc.
- Article 15(3) makes a special provision enabling the State to make affirmative discriminations in favour of women.
- Article 39(a) further mentions that the State shall direct its policy towards securing all citizens, men and women, equally, the right to means of livelihood.
- Article 39(c) ensures equal pay for equal work.
- Article 42 directs the State to make provision for ensuring just and humane conditions of work and maternity relief.

❖ **Women and Legal Framework:-**

Women specific Legislations:-

- Immoral Traffic (Prevention) Act, 1956
- The Maternity Benefit Act 1961
- The Dowry Prohibition Act, 1961
- Indecent Representation of Women (Prohibition) Act, 1986
- The Commission of Sati (Prevention) Act, 1987
- Protection of Women from Domestic Violence Act, 2005.

❖ **Women related legislations:**

**41 laws covering various spheres-**

• **Economic:**

Factories Act 1948, Minimum Wages Act 1948,

Equal Remuneration Act 1976, The Employees' State Insurance Act, 1948, The Plantation Labour Act, 1951, The Bonded Labour System (Abolition) Act 1976

• **Social:**

Family Courts Act, 1984, The Indian Succession Act, 1925, The Medical Termination of Pregnancy Act 1971, The Child Marriage Restraint Act, 1929, The Hindu Marriage Act, 1955, The Hindu Succession Act, 1956 (& amended in 2005), The Indian Divorce Act, 1969

• **Protection**

Relevant provisions of Code of Criminal Procedure, 1973; Special provisions under IPC, The Legal Practitioners (Women) Act, 1923, The Pre-Natal Diagnostic Technique (Regulation and Prevention of Misuse) Act, 1994.

❖ **Government Planning for Girls Education:**

- The National Plan of Action for Women (NPA) adopted in 1976 became a guiding document for the development of women till 1988 when a National Perspective Plan for Women was formulated.

- The National Perspective Plan for Women (NPP) (1988-2000) drafted by a Core-Group of experts is more or less a long term policy document advocating a holistic approach for the development of women.
- The National Plan of Action for the Girl Child (NPA) 1991-2000 is an integrated multi-sectoral decadal Plan of Action.
- For ensuring survival, protection and development of children with a special gender sensitivity built for the girl child and In addition to these, there are many other women-related policies like the National Policy on Education (NPE) 1966, National Health Policy (NHP) 1983, National Commission for Women's Act (NCW) 1990.
- **Welfare schemes for women:-**
  - i) **National Programme for Education of Girls at Elementary Level (NPEGEL)-July, 2003:** Girls who are not incentivized through SSA are covered by NPEGEL.
  - ii) **Saakshar Bharat Mission for Female Literacy: 2004** - This mission was launched with an objective to bring down the female illiteracy.
  - iii) **MahilaSamakhyaProgramme(in 1988 ):** New Education policy of 1968 led to the launch of MahilaSamakhya Programme in 1988 for the empowerment of rural women belonging to socio-economical weaker section.
  - iv) **Kasturba Gandhi BalikaVidyalayaScheme(KGBV)-July, 2004, :** Girls are educated to primary level through KGBV. It basically works in rural areas where female literacy is low. The schools that were set up have 100% reservation: 75% for backward class and 25% for BPL (below Poverty line) females.

❖ **Different committees and commissions for Women Education and their recommendation:-**

After independence, the following commissions and committees were appointed to suggest measures for the improvement of education in general.

- i) **University Education Commission (1948-49):-** University Education Commission appointed in 1948-49 under the chairmanship of Dr. S. Radhakrishna

recommended for the improvement of women education at the higher education level. Dr. Radhakrishna very emphatically remarked, “Women are human beings and have as much right to full development as men have. The position of the women in any society is a true index of its cultural and spiritual level.”

- ii) **National Committee on Women Education (1558-59):-** The NCWE was constituted by the ministry of education in 1958-59 under the chairmanship of Durgabai Deshmukh to examine the problem of women education and make recommendation.
- iii) **National Council for Women Education(1959):-** An important outcome of the recommendations of this committee was setting up of the NCWE-1959 by the government of India. It was reconstituted in 1964.
- iv) **Hasna Mehta Committee (1962):-** For examined carefully the problems of differentiation of curriculum between boys and girls.
- v) **Bhaktavatsalam Committee (1963):-** For studied the problems of Women Education in six states where the education of girls was less developed.
- vi) **The Kothari Commission(1964-66):-** The Indian Education Commission, 1964-66, which was appointed under the chairmanship of Dr. Doulat Singh Kothari to investigate the problems of education in general, accepted the suggestions of NCWE-1958-59.
- vii) **The Sixth Plan (1980-85)** plan gave more emphasis on three aspects of women viz. Health, Education and Employment.
- viii) **The Seven Plan (1985-90)**, the focus of effort was on the following:-
  - a) Promotion of girls` education through appointment of women teachers.
  - b) Attachment of pre-school centers.
  - c) Provision of free uniforms and other incentives.
  - d) Encouragement of talented girls to pursue higher education.
  - e) Boosting of education among the girls of the SC ,ST and Backward sector.
  - f) Encouraging women and girls to participate in sports and games.
- ix) **The Eight Plan (1992-97)**, emphasized on increased opportunity and improved condition of “employment and training for women”. The Eighth Plan (1992-97)

for the first time highlighted the need to ensure a definite flow of funds from general developmental sectors to women

It commented:

“Special programmes on women should complement the general development programmes. The latter in turn should reflect greater gender sensitivity”.

- x) **The Ninth Plan (1997-2002)**, provided access to good primary health care for the promotion of women welfare to ensure that new primary health care centers are established which provide basic health and family welfare services to the rural population in general and women population in particular. **Women’s Component Plan**- 30% of funds were sought to be earmarked in all women related sectors – inter-sectoral review and multi-sector approach. Special vigil to be kept on the flow of the earmarked funds/benefits. Quantifies performance under Women’s Component Plan in Ninth Plan-Approach Paper Tenth Plan indicates 42.9% of gross budgetary support in 15 women related Ministries/Departments has gone to women.
- xi) **Tenth Plan (2002-2007)**, Reinforces commitment to gender budgeting to establish its gender-differential impact and to translate gender commitments into budgetary commitments. Aims at initiating immediate action in tying up the two effective concepts of Women Component Plan (WCP) and Gender Budgeting to play a complementary role to each other, and thus ensure both preventive and post-facto action in enabling women to receive their rightful share from all the women-related general development sectors.
- xii) **National Policy on Education, (NPE) -1986:-** The major recommendations regarding the education of women education to the NPE-1986 are as under- “Basic change in the status of women, the removal of women illiteracy, etc”.
- xiii) **National Policy on Education Review Committee (NPERC-1990):-** NPE, 1986(NPERC), under the chairmanship of Acharya Ramamurti considered women education to be a vital component of the overall strategy of securing equity and social in education.
- xiv) **Programme of Action, 1992:-**The valuable suggestions regarding the women’s education in the draft POA-1992, “Education for women’s education to be a vital

component of the overall strategy of securing equity and social in education. The committee recommendation that the following :-

- a) Developing ability to think critically.
- b) Ensuring equal participation in the development processes.
- c) Providing information, knowledge and skill for economic independence. Etc.

#### ❖ **WHY WE SHOULD SUPPORT GIRLS' EDUCATION.**

Education is very important for every child whether boy or girl. It is sad that some communities still discriminate against the education of the girl child. About 57million children around the world are not going to school. The report, Children Still Battling to go to School, finds that 95% of the 28.5 million children not getting a primary school education live in low and lower-middle income countries, – 44% in sub-Saharan Africa, 19% in south and west Asia and 14% in the Arab states, UNESCO said.

Some of the reasons why girls should get an education:-

- i) **FUTURE EDUCATED GENERATIONS** – An African proverb says, “If we educate a boy, we educate one person. If we educate a girl, we educate a family – and a whole nation.” By sending a girl to school, she is far more likely to ensure that her children also receive an education. As many claim, investing in a girl’s education is investing in a nation.
- j) **DECREASE INFANT MORTALITY:** Children of educated women are less likely to die before their first birthday. Girls who receive an education are less likely to contact HIV & AIDS, and thus, less likely to pass it onto their children. Primary education alone helps reduce infant mortality significantly, and secondary education helps even more.
- k) **DECREASE MATERNAL MORTALITY:** Educated women (with greater knowledge of health care and fewer pregnancies) are less likely to die during pregnancy, childbirth, or during the postpartum period. Increased education of girls also leads to more female health care providers to assist with prenatal medical care, labor and delivery, delivery complications and emergencies, and follow-up care.

- l) DECREASE CHILD MARRIAGE:** Child marriage – in some cases involving girls as young as 6 or 8 – almost always results in the end of a girl’s schooling. The result is illiterate or barely literate young mothers without adequate tools to build healthy, educated families. On average, for every year a girl stays in school past fifth grade, her marriage is delayed a year. Educated girls typically marry later, when they are better able to bear and care for their children.
- m) DECREASE POPULATION EXPLOSION:** Educated women tend to have fewer (and healthier) babies. A 2000 study in Brazil found that literate women had an average of 2.5 children while illiterate women had an average of six children, according to UNESCO.
- n) INCREASE INVOLVEMENT IN POLITICAL PROCESS:** Educated women are more likely to participate in political discussions, meetings, and decision-making, which in turn promotes a more representative, effective government.
- o) DECREASE DOMESTIC & SEXUAL VIOLENCE:** Educated girls and women are less likely to be victims of domestic and sexual violence or to tolerate it in their families.
- p) DECREASE SUPPORT FOR MILITANCY:** As women become more educated, they are less likely to support militancy and terrorism than similarly educated men.
- q) IMPROVE SOCIOECONOMIC GROWTH:** Educated women have a greater chance of escaping poverty, leading healthier and more productive lives, and raising the standard of living for their children, families, and communities.

❖ **PROBLEMS OF WOMEN EDUCATION:**

- (i) Development of immorality-
- (ii) Suitable Curriculum for the education of girls-
- (iii) Lack of social consciousness among women-
- (iv) Scarcity of lady teachers-
- (v) Lack of proper physical facilities-
- (vi) Unwillingness of lady teachers to serve in rural areas;
- (vii) Financial difficulties;
- (viii) Problem of transport;

- (ix) Problem of wastage and stagnation;
- (x) Problem of co-education;
- (xi) Lack of enthusiasm and interest of the officials in charge of education
- **The main major problems of Women Education are :-**
  - a) Social Problems.
  - b) Economic Problems.
  - c) Political Problems.
  - d) Unconsciousness of central and state government.
  - e) Female abortion
  - f) Dowry
  - g) Restriction on widow remarriage
  - h) Gender bias
  - i) Neglect during childhood
  - j) Child marriage
- **Conclusion:** *“It is more important to create a general awareness’ and understanding of the problems of women’s employment in all the top policy and decision making and executive personnel. There is also the special problem facing women like the preference for male children for social and cultural reasons. This will require awareness, understanding and action. The best way to do so is to educate the children, orient the teachers, examine the text books and teaching-aids and ensure that the next generation grows up with new thinking.”*

#### **4.2. DALIT EDUCATION:**

##### **Who are Dalits?**

- The Outcaste (Avarnas) within the varnashram
- Social oppression, political exploitation, economically deprived & culturally dominated.
- Menial job , service provider, facilitator, etc.
- Untouchables, depressed classes, harijans, etc.
- Officially known as Scheduled Castes (Govt. Act, 1935)
- Another understanding on Dalits brings all the deprived groups SC, ST, OBC and minorities.

**Meaning of Dalit:**

- Dalit means broken people (Sanskrit, Hebrew, Latin)
- A history, a people, a culture
- Accommodative history
- Resistance for justice, equality and peace
- A sense of culture with a balance between nature and human
- Democratic principles based on consensus
- Respect for women
- Recognition and adoration of ancestors
- First used in modern Indian literature by Phule
- Dalit Panthers popularised in 1970s with its anti-caste, anti-class movement.

**Problems & Issues from Dalit experience:**

- Access to Education (The Enrolment) ‘
- Retention in School (Problem of drop out)
- Educational Provisions (environment with school and outside)
- Policy problems.

**Access to Education:-**

- Dalit parents are not welcomed to the schools
- Several prejudices and biases against Dalit community continue to be practiced
- Discriminatory attitudes, body languages, approaches of teachers
- Mid-day meal and untouchability practices
- Economic issues and efforts to resolve it.
- Denial of admission on various grounds.

**Retention in School:**

- Segregation in sitting arrangements
- Children being asked to perform tasks traditionally done by Dalits (eg: sweeping the school grounds, classrooms, bringing water for teachers etc.)

- In most of the classroom situations, Dalit children sit on the back seats
- In many states the reports of untouchability in drinking water and mid day meal scheme have been documented.

**Educational Support:**

- There are many provisions for encouraging Dalit children to study like scholarships, uniforms, books, mid day meal (for all) etc. these are not in proportion to the population of dalit children's.
- The access to these resources takes lot of pain and majority do not get and therefore give up midway.
- Even if it reaches to them, an insufficiency prevails.
- Dalit parents are treated inhumanly by administration.
- Many a times these resources are not provided to Dalit children. There is either delay or nothing is provided.

**Policy Issues:**

- Trends and tendencies of universalisation
- Schools situated in non-Dalit locality.
- Non-Dalits owe those schools not Dalits
- SarvaShikshaAbhiyan (SSA) does not have any specific program for Dalit children.
- Ignoring the issues of untouchability and discrimination in education have been ignored.

**Recommendations for dalit peoples:-**

- Universalisation of Primary education programs that are largely funded by the World Bank, USAID, DFID should give special emphasis to the education of the Dalit population.
- Starting International residential schools in India for Dalit students.
- Protecting Dalit Girls, especially those living in rural areas, to access education.
- Progressive educational policies in imparting vocational skills for the drop outs
- Dalit Girls should be given preference and special treatment under existing and future programs.
- Affirmative Action Policy for Dalits in International agencies like the UN.
- All the development programe must recognize Caste as a form of oppression in India.

- Enabling Dalit women's voices in decision making processes especially in NGO's where we are always at the grass root levels.
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#### **4.3. TRIBAL EDUCATION.**

##### **Scheduled Tribes: Definition and Problems of Tribal People:**

Tribes of India are varied in terms of their socio-economic and political development. Some of them have changed through Hinduisation and some through conversion to Christianity or other routes. Some tribal people are in the transitional phase, while others are adhering to their old lifestyles. This shows an uneven process of change and development among the tribal people in India. Only a small number of tribal people have been benefited by the policies and programmes meant for their development.

According to the 1991 census, the tribal population was 6.78 crore, that is, about 8.08 per cent of the total population of India. Madhya Pradesh, Orissa and Bihar have highest ST population in descending order, respectively. Gujarat and Rajasthan have over 3 million each. Maharashtra has nearly 8 per cent, followed by Assam, West Bengal, and Andhra Pradesh. Lakshadweep islands, Nagaland, Arunachal Pradesh, and Dadra and Nagar Haveli have a little less than 100 per cent tribal population.

Uttar Pradesh, Jammu and Kashmir, Punjab, Haryana and Himachal Pradesh have a negligible number of tribal people. According to 1981 census, the percentage of the Scheduled Tribe (ST) population was 7.7 per cent.

Madhya Pradesh, Orissa, Gujarat, Rajasthan, Maharashtra and Bihar have the ST population ranging from 22.97 per cent (in Madhya Pradesh) to 8.31 per cent (in Bihar). In the smaller states like Mizoram, Arunachal Pradesh, Nagaland and Meghalaya more than 80 per cent of their population is tribal. According to 1991 census, STs are 8.08 per cent and as per the 2001 census this increase is just by 0.1 per cent as it is 8.2 per cent.

##### **Towards a Definition of Tribes:**

G.S. Ghurye, in his book *The Scheduled Tribes* (1963), writes: "The Scheduled Tribes are neither called the 'Aborigines', nor the 'Adivasis', nor are they treated as a category by themselves. By and large, they are treated together with the Scheduled Castes and further envisaged as one group of the Backward Classes."

This is the quintessence of the constitutional provision about the STs. Obviously, Ghurye would like the tribes of India not to be treated as distinct social and cultural entities. However, to club them with the Scheduled Castes (SCs) or other backward classes (OBCs) or to change them would mean that they become part of the wider Hindu or Indian society, and this would do a lot of harm as this precludes their point of view or their need for assimilation.

The Constitution of India, under Article 342, states that the President of India may “by public notification specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for the purposes of this Constitution be deemed to be Scheduled Tribes”.

The tribes of India, prior to independence, were considered animistic by the census authorities. Distinction was made between those who were Hinduised and those who followed their own religion. However, some scholars have opined that no sharp line of demarcation can be drawn between Hinduism and Animism. There is no uniform pattern of religion among the tribal people of India. The word ‘Animism’ was wrongly given a communal connotation while distinguishing it from Hinduism. One view is that Hinduism itself is an amalgam of the pre-Aryan beliefs and the religion of the RgVeda.

Variations among the tribes can be seen in terms of the areas they live in, such as the Aravali hills, the Vindhya, the Satpuras, the Mahadev hills, the Chhotanagpur plateau and several other areas. Numerically, the most preponderant tribes are: Gond, Santhal, Bhil, Oraon, Kond, Munda, Bhuiya, Ho, Savara, Kol, Korku, Maler, Baiga and Meena. Some of these tribal people share Hinduism along with Hindus, and speak the languages spoken by them. They are not exclusive groups in spatial terms.

Some scholars consider the tribal s as autochthons, the earliest and the aboriginal inhabitants of the country, who were pushed to forests and hills by the invaders. Whatever may be the fact regarding tribal exclusivity, it is accepted that the tribes such as Baiga, Bhil, Gond, Kol, Korku, Meena, Santhal, Bhumia, Binjhar, Mahato, Korwa, Maria, Kamar, Bharia and Maler have not only adopted Hindu pantheon and rituals, but have also taken up various versions of Hindi, Marathi, Bengali and other languages. Some of these tribes do not accept meals from lower and ‘untouchable’ Hindu castes.

Thus, a large number of tribes have a Hinduised section, which is evidence of their contact with the Hindus, at least in regard to religion, language and occupation. These Hinduised

tribal people look upon themselves as Hindus. V. Elwin (1943) is of the view that with the exception of the North-East, all the aboriginal tribes should be classed as Hindus by religion, but be separated in terms of race. Several ethnographers have distinguished tribes from castes in terms of physical traits. These include Sir Herbert Risley, G.S.

Ghurye, J.H. Hutton and B.S. Guha. Ghurye is, however, of the view that the proper description of tribal people must refer to their place in or near Hindu society and not to their supposed autochthonism. Some are properly integrated into the Hindu society; some are loosely integrated; while some tribes are living isolated in hills and forests. Ghurye prefers to call the Scheduled Tribes as 'Backward Hindus'. Those who refer to a 'tribe-caste continuum' hold the view that a sharp line between tribes and castes cannot be drawn. To call a group a tribe is, therefore, only a legal status granted under the law.

### **Problems of the Tribal People:**

The tribes were alienated from their own lands. The landlords and moneylenders of the plains gradually replaced the tribal landowners. There were a number of movements against the British Raj and the Hindu moneylenders and landlords. The tribes were given protection in view of such an oppressive situation.

Ghurye lists a number of socio-cultural and economic problems of the tribes of India in view of their distinctions. Some tribes represent aristocracy, landlords and noblemen; others consist of the Hinduised sections of tribesmen; and thirdly, there are tribes and some sections from amongst them who are still largely isolated from the non-tribal population.

### **Ghurye mentions three ways for solution for the problems of the tribal people:**

- (1) No change and revivalism,
- (2) Isolationism and preservation, and
- (3) Assimilation.

No change and revivalism has been supported by Elwin, whereas isolationism has been advocated by Hutton. The famous anthropologist S.C. Roy (1970) was an assimilationist. However, today, a paradoxical situation exists.

Protective discrimination isolates the tribal people from the non-tribesmen, but in course of time this very policy would bring the tribals at par with the non-tribals. The dominant thinking

today is in favour of assimilation of the tribal people into the national mainstream without any disruption. It is not easy to have both dissolution and assimilation at the same time.

Since tribal people are at different social, political, economic and ecological levels, their problems also differ in degree from each other. These differences can be seen in terms of hill tribes and plainsmen; between those who are engaged in forest-based economic pursuits and the ones who are employed as settled agriculturists; or between those who are Hinduised or converted to Christianity; and those who are adhering to an unadulterated tribal way of life.

**Despite these distinctions, some common problems of the tribal people are:**

- (1) Poverty and exploitation.
- (2) Economic and technological backwardness.
- (3) Socio-cultural handicaps.
- (4) Problems of their assimilation with the non-tribal population.

S.C. Dube's five-fold classification of the Indian tribes provides a clear picture of the problem of tribes in India.

**Dube (1982) mentions:**

- (1) Aboriginals living in seclusion.
- (2) Tribal groups having an association with the neighbouring non-tribal society and also maintaining their distinctiveness.
- (3) Tribal living in villages along with caste groups, sects and religious groups and maintaining their identity.
- (4) Tribal who have been degraded to the status of untouchables; and
- (5) Tribal who enjoy high social, economic and political status. Such a classification is based.

#### 4.4. ADULT & CONTINUING EDUCATION

##### Overview:

- The Meaning of “Adult”
- Adult Learning
- Adult Education
- Components of Adult Education
- Providers of Adult Education
- Professional Associations
- Resources in Adult Education

##### ➤ **Historical perspective and govt. Policies on adult education:**

Up to the end of World War I, there had been very little progress in the sphere of adult education in India, which was confined to night schools in metropolitan cities. However, some of the enlightened Indian rulers of the princely States of Baroda, Travancore and Mysore had extended financial support to night schools. They also set up rural libraries mostly in the 19th century, and gave them patronage. The national leaders who steered the freedom movement were also concerned with the question of educating the masses as a part of the independence agenda. When the Congress Governments came to power in some provinces in 1937, adult literacy and education got included among the responsibilities of the Government. A series of provincial mass literacy campaigns were launched during 1937-39. But the Congress governments went out of power and the campaigns petered out. A CABE Committee appointed in 1939 on the problem of illiteracy suggested provision of facilities for adult education on the widest scale and introduction of free and compulsory primary education, as complementary activities. Besides, the Committee also suggested supplementation of official efforts by voluntary agencies interested in social amelioration. However, the Sargent Committee (1944) asserted that the State must accept the responsibility for these programmes and solve the problem within 25 years.

Eradication of illiteracy has been one of the major national concerns of the Government of India since independence. During the first Five Year Plan, the programme of Social Education, inclusive of literacy, was introduced as part of the Community Development Programme (1952). A new implementation machinery comprising male and female Social Education Organisers at grass-roots level and a Chief Social Education organiser at the project level was created. A comprehensive training support was provided through the establishment of Social Education Organizers' Training Centres (SEOTCs). Model community centers, rural libraries, Janata Colleges, youth clubs, mahilamandals and folk schools were encouraged. Folk schools on Danish High pattern called Vidyapeeths in Karnataka and JagritiVihars in Bihar provided a variety of skill-oriented adult education programmes to the rural youth. Government of India established a Council for Rural Higher Education for promoting the provision of graduate-level manpower through the scheme of Rural Institutes. These gave fillip to rural development including literacy programmes. A Standing Committee of the C.A.B.E. on Social Education was constituted in 1956. A National Fundamental Education Centre was started to provide high-level training facilities and undertake researches related to adult education. Efforts of varied types were made by the States for the spread of literacy. Among these, the Gram ShikshanMohim initiated in Satara District of Maharashtra in 1959 was one of the successful mass campaigns. It aimed at completing literacy-work village by village within a short period of 3 to 6 months, through the honorary services of primary teachers and middle-school and high school students, supported by the entire community. It achieved a good deal of success but suffered from the lack of follow-up due to financial constraints and some of its good work was lost as a consequence.

In spite of these varied initiatives the programme of adult literacy did not make much headway. The Community Development Programme got weakened and was soon abandoned. It was assumed that adult literacy would automatically become universal as soon as the universal and compulsory elementary education became a reality. The literacy rate in India, therefore, increased only from 16.67 per cent in 1951 to 24.02 per cent in 1961. But the Kothari Commission (1964-66) took up the threads again and emphasized the importance of spreading literacy as fast as possible. It suggested the following measures:

- (a) Expansion of universal schooling of five-year duration for the age group 6 - 11.
- (b) Provision of part-time, education for those children of age group 11 - 14 who had either missed schooling or dropped out of school prematurely.
- (c) Provision of part-time general and vocational education to the younger adults of age group 15 - 30
- (d) Use of mass media as a powerful tool of environment building for literacy.
- (e) Setting up of libraries.
- (f) Need for follow up programme.
- (g) Active role of universities and voluntary organisation at the State and district levels.

It was hoped that with the help of these measures, the national percentage of literacy could be raised to 60 by 1971 and 80 by 1976. The Resolution on NPE 1968 not only endorsed the recommendations of the Education Commission but also reiterated the significance of universal literacy and developing adult and continuing education as matters of priority.

The Education Commission had observed that "literacy if it is to be worthwhile, must be functional". The launching of the inter- ministerial project of Farmers' Training and Functional". Literacy in 1967-68 aimed at popularisation of high yielding varieties of seeds through adult education was a step in this direction. The programme covered 144 districts where nearly 8640 classes were organised for about 2.6 lakh farmer-adults by 1977-78. But in this programme, the clientele remained selective and several largely illiterate groups viz. artisans, landless labour, SCs, STs, and women got neglected.

The Central Advisory Board of Education at its meetings held in 1974 and 1975 lent strong support to non-formal education programmes for adults with emphasis on functionality dimension. The scheme of Functional Literacy for Adult Women (FLAW) started in 1975- 76 in the experimental ICDS project areas was gradually expanded in 1981-82. The FLAW aimed at enabling illiterate adult women to acquire functional skills along with literacy to promote better awareness of health, hygiene, and child care.

A policy statement on adult education was adopted by Parliament in April, 1977 which spelt out the Government of India's resolve to wage a clearly conceived, well-planned and relentless struggle against illiteracy to enable the masses to play an active role in social and cultural change. Subsequently, the National Adult Education Programme (NAEP) was launched on October 2, 1978 with the objective of imparting 'literacy, functionality and awareness' to

approximately 100 million persons in the age group 15-35. New structures were created for the programme, viz. State Directorates of Adult Education, State Resource Centers and the Directorate of Adult Education at the national level for providing research and training support. In the sixth Five Year Plan, adult education was made a part of Minimum Needs Programme with the goal of reaching 100 per cent literacy by 1990.

➤ **Summarized of historical perspective and govt. Policies on adult education: -**

- Up to the end of World War I, there had been very little progress in the sphere of adult education in India which was confined to night schools in metropolitan cities.
- When the Congress Governments came to power in some provinces in 1937, adult literacy and education got included among the responsibilities of the Government.
- A C.A.B.E. Committee appointed in 1939 on the problem of illiteracy suggested provision of facilities for adult education on the widest scale and introduction of free and compulsory primary education, as complementary activities. Besides, the Committee also suggested supplementation of official efforts by voluntary agencies interested in social amelioration. However, the Sargent Committee (1944) asserted that the State must accept the responsibility for these programmes and solve the problem within 25 years.
- Eradication of illiteracy has been one of the major national concerns of the Government of India since independence. During the first Five Year Plan, the programme of Social Education, inclusive of literacy, was introduced as part of the Community Development Programme (1952). A new implementation machinery comprising male and female Social Education Organisers at grass-roots level and a Chief Social Education organiser at the project level was created. A comprehensive training support was provided through the establishment of Social Education Organizers' Training Centres (SEOTCs). Model community centres, rural libraries, Janata Colleges, youth clubs, mahilamandals and folk schools were encouraged.
- A Standing Committee of the C.A.B.E. on Social Education was constituted in 1956. A National Fundamental Education Centre was started to provide high-level training facilities and undertake researches related to adult education.
- Among these, the Gram ShikshanMohim initiated in Satara District of Maharashtra in 1959 was one of the successful mass campaigns. It aimed at completing literacy-work

village by village within a short period of 3 to 6 months, through the honorary services of primary teachers and middle-school and high school students, supported by the entire community. It achieved a good deal of success but suffered from the lack of follow-up due to financial constraints and some of its good work was lost as a consequence.

#### **Kothari Commission (1964-66):-**

- Kothari Commission (1964-66) took up the threads again and emphasized the importance of spreading literacy as fast as possible. It suggested the following measures:-
  - (a) Expansion of universal schooling of five-year duration for the age group 6 - 11.
  - (b) Provision of part-time, education for those children of age group 11 - 14 who had either missed schooling or dropped out of school prematurely.
  - (c) Provision of part-time general and vocational education to the younger adults of age group 15 - 30
  - (d) Use of mass media as a powerful tool of environment building for literacy.
  - (e) Setting up of libraries.
  - (f) Need for follow up programme.
  - (g) Active role of universities and voluntary organisation at the State and district levels.

#### **NPE -1968:-**

- The Resolution on NPE 1968 not only endorsed the recommendations of the Education Commission but also reiterated the significance of universal literacy and developing adult and continuing education as matters of priority.
- It is estimated that 230 millions of our adult population are illiterate in India.
- Recommendation:-
  - Agencies, Emphasis on Rural Areas, Women Instructors, Skill Development, Post Literacy Programmes Etc.

#### **NAEP- 1978 :-**

- A policy statement on adult education was adopted by Parliament in April, 1977 which spelt out the Government of India's resolve to wage a clearly conceived, well-planned

and relentless struggle against illiteracy to enable the masses to play an active role in social and cultural change.

- Subsequently, the National Adult Education Programme (NAEP) was launched on October 2, 1978 with the objective of imparting 'literacy, functionality and awareness' to approximately 100 million persons in the age group 15-35.
- New structures were created for the programme, viz. State Directorates of Adult Education, State Resource Centres and the Directorate of Adult Education at the national level for providing research and training support. In the sixth Five Year Plan, adult education was made a part of Minimum Needs Programme with the goal of reaching 100 per cent literacy by 1990.
- The implementation of the programme of adult education was evaluated by the NAEP Review Committee headed by Prof. D.S. Kothari (April 1980).
- The Committee observed that the NAEP programme needed radical modifications. The follow-up provisions were inadequate, the content needed to be deepened, and adult education had to be made an integral part of the minimum needs programme (MNP).
- It also suggested that the duration of the programme should be three years and that a National Board of Adult Education be set up as an autonomous body.

#### **NPE -1986 :-**

- The National Policy on Education (1986) and the programme of Action envisaged the coverage of 4 crore illiterates by 1990 and another 6 crores by 1995. With the launching of the National Literacy Mission in May, 1988.

#### **Recent Developments for adult education(up to 2014):-**

- Sarva Shiksha Abhiyan (SSA)/Right to Education (RTE)
- National Programme for Education of Girls at Elementary Level (NPEGEL)
- Rashtriya Madhyamik Shiksha Abhiyan (RMSA) for development of secondary education, launched in 2009.
- Inclusive Education for the Disabled at Secondary Stage (IEDSS).
- Saakshar Bharat (Saakshar Bharat)/Adult Education.

- Rashtriya Uchchar Shiksha Abhiyan (RUSA) for development of higher education, launched in 2013.

#### **DEFINITION OF ADULT EDUCATION:**

- Adult education is a process whereby persons whose major social roles are characteristic of adult status undertake systematic and sustained learning activities for the purpose of bringing about changes in knowledge, attitudes, values, or skills.

Darckenwald & Merriam (1982)

#### **ADULT LEARNING:**

*Adult learning is a cognitive process internal to the learner; it is what the learner does in a teaching-learning transaction, as opposed to what the educator does.*

Merriam & Brockett, 1997

- **CONTINUING EDUCATION**

- **The context of continuing education:-**

- **A) The Learning Society and Lifelong Learning:-**

As most countries of Asia and the Pacific move towards universal basic literacy they are challenged by a most significant further step in development. This is their emergence as learning societies. The idea of a learning society was first advanced by UNESCO almost twenty years ago in its famous report Learning to Be. According to this UNESCO Report, a learning society is one in which all agencies of a society are educational providers, not just those whose *primary* responsibility is education (e.g. schools). For example while the primary responsibility of a factory is not education but the manufacture of goods it can and should have an educational role as well. It can provide training for its employees and also can educate the general public about its processes and products, its environmental policies and its societal contributions. Another aspect of a learning society is that all citizens should be engaged in learning, taking full advantage of the opportunities provided by the learning society.

At the time that this idea was first formulated it made very little impact on education in the Third World as most developing countries considered it to be an unattainable ideal, at least in their foreseeable future. They concentrated instead on the development of formal education,

especially on the achievement of Universal Primary Education. That attitude has now changed. Many countries with low levels of basic literacy in the 1970s have now attained more than 80 per cent adult literacy and many have almost achieved universal literacy. Many countries which twenty years ago were economically disadvantaged have become Newly Industrialized Countries (NICs). The idea of a learning society no longer seems to be an unrealistic ideal but a real possibility and a goal for planned development.

If there is a genuine learning society then all citizens engage in education from birth to death - education is lifelong. Purposive, self-planned and self-initiated learning becomes central to the lives of all adults. Each individual sets a series of learning objectives and then pursues these by any means available through the many agencies provided by the learning society. As citizens become more aware of the power and significance of education as an agency for improving their lives they tend to plan out longer term learning goals and to «add in» shorter term learning experiences to meet immediate needs. Lifelong planning involving continuous education and training is undertaken by all. In this situation however, education must be seen to be something much broader and more significant than «schooling» alone. As needs arise adults can draw on programmes offered by formal education, non-formal education and informal education as these sub-sectors are traditionally defined. Some of this learning may be highly structured through attendance at a formal course of study, some may be relatively unstructured, through working in casual learning groups or by independent study; some may be through programmes offered by Departments of Non-Formal Education which aim to provide formal qualifications by alternative non formal means; other forms of learning may be provided by employers through in-house or on the job training and retraining and so on. Learning needs change as adults take on new roles, and as they get older education tends to be less structured and to draw more and more on informal opportunities for learning.

### **B). Continuing Education and Lifelong Learning:**

Under APPEAL(Asia-Pacific Programme of Education for All), the UNESCO Sub-Regional Seminar on Continuing Education held in Canberra, Australia, in November 1987, defined continuing education as a broad concept which includes all of the learning opportunities all people want or need outside of basic literacy education and primary education.

This definition implies the following:

- i) Continuing education is for literate youth and adults.

- ii) It is responsive to needs and wants.
- iii) It can include experiences provided by the formal, non-formal and informal education sub-sectors.
- iv) It is defined in terms of «opportunity» to engage in lifelong learning after the conclusion of primary schooling or its equivalent.

### **C. Systems of Education:**

The terms «formal» and non-formal and informal are defined by various educators and educational systems in different ways and there is some confusion and overlap between these ideas and the concept of continuing education. Under APPEAL, therefore, it is proposed to use the term formal to apply to programmes offered by established educational institutions such as schools, technical colleges and universities and to use the term non-formal for courses and programmes offered outside the formal system. The term informal education is more controversial. Some Member States may prefer not to use this term at this stage of their educational development yet it is at the heart of the concept of continuing education. It should not be confused with the term «informal learning» which occurs incidentally and casually from day-to-day observation and experience. All education is purposive and has some degree of structure. The term «informal education», therefore, refers to educational programmes initiated, and organized by individual learners who set and pursue in a structured way, the achievement of specific objectives independently of any system or agency, either formal or non-formal. Incidentally, one of the key aims of continuing education is to promote and foster informal learning so that adults are empowered to structure and pursue any educational project that they may wish to undertake without being dependent on courses or programmes formal or non-formal, provided by systems or institutions.

This type of approach to the three terms avoids confusion between the concepts of «non-formal education» and «continuing education» and allows continuing education to be pursued formally, non-formally or by informal self-learning according to need. It makes it clear that continuing education and non-formal education are NOT the same thing, but that continuing education can draw on both formal and non-formal education. In many countries, however, it must be recognized that there are government ministries or departments with the title «Department of Non-Formal Education» and these are usually responsible for all those aspects of

continuing adult education which occur outside the formal education system. Most, however, give greatest emphasis to equivalency programmes which provide formal qualifications by alternative means.

Making the term non-formal education equivalent to the concept «continuing education» as a whole, has created another problem. Because historically most Departments of Non-formal Education in Asia and the Pacific have been concerned mainly with Equivalency Programmes, there has been a tendency neglect other types of life-long learning. It is vitally important for Member States to broaden their concept of continuing education to involve the many objectives and approaches advocated in these volumes, and especially to promote informal education. A more helpful approach would be to identify Departments of Continuing Education which would have equivalency type programmes as only one of their responsibilities.

#### **D. Types of Continuing Education Programmes:**

The six types of continuing education programmes are listed and defined below:-

**TYPE 1: POST-LITERACY PROGRAMMES (PLPs).** This aim to maintain and enhance basic literacy, numeracy and problem solving skills, giving individuals sufficient general basic work skills enabling them to function effectively in their societies.

**TYPE 2 EQUIVALENCY PROGRAMMES (EPs).** These are designed as alternative education programmes equivalent to existing formal general or vocational education.

**TYPE 3 I N C O M E - G E N E R A T I N G PROGRAMMES (IGPs).** These help participants acquires or upgrade vocational skills and enable them to conduct income generating activities. IGPs are those vocational continuing education programmes delivered in a variety of contexts and which are directed in particular towards those people who are currently not self-sufficient in a modern world, that is those persons at or below the poverty line.

**TYPE 4 Q U A L I T Y O F LIFE IMPROVEMENT PROGRAMMES (QLIPs).** These aim to equip learners and the community with that essential knowledge, attitudes, values and skills to enable them to improve quality of life as individuals and as members of the community.

**TYPE 5 I N D I V I D U A L I N T E R E S T PROMOTION PROGRAMMES (IIPs).** These provide opportunity for individuals to participate in and learn about their chosen social, cultural, spiritual, health, physical and artistic interests.

**TYPE 6 FUTURE ORIENTED (FOs) PROGRAMMES.** These give workers, professionals, regional and national community leaders, villagers, businessmen and planners new skills, knowledge and techniques to adapt themselves and their organisations to growing social and technological changes.

➤ **Therefore, the key definitions in the area of continuing education are as follows:**

**1. Concepts:** The key concept is of a learning society. In a learning society all agencies and adult individuals are educational providers. All Member States are striving to achieve this goal.

### **2. Systems**

These include the formal, non-formal and self-learning educational systems and all three contribute to life-long learning.

### **3. Processes**

The process central to the concept of a learning society is life-long learning which involves taking full advantage of the educational opportunities provided by the learning society. The term continuing education refers to the processes of providing such opportunities.

### **4. Programmes**

The process of continuing education can be implemented by several types of structured experiences or programmes such as post-literacy programmes, equivalency programmes, income-generating programmes, quality of life improvement programmes, individual interest promotion programmes and future oriented programmes.

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## **❖ The relationship between formal education and continuing education:**

### **A). Formal Education as a Component Of Continuing Education:**

Since continuing education draws on education, wherever it is available, no matter by whom it is provided, it is clear that programmes provided by formal education institutions are only one of many sources and options. Some people may wish to continue for some years in formal education following straight on from primary school. Others may wish to seek education from alternative sources such as non-formal equivalency programmes but return to formal education

later. Some even may follow formal units of education quite late in life- even after retirement. Most people, however tend to rely more and more on the informal system as they become older.

Any system of continuing education therefore, should ensure that a wide variety of agencies and modalities is available in all localities and that these provide as broad a range of activities as possible

### **B). The Issue of Complementarity:**

The various subsectors or systems of continuing education - formal, non-formal and self learning - do not stand alone. They are complementary in two ways. *In the first place* during the progression of any one persons life, he or she draws on all three subsectors as required for completing individual learning tasks. In this way all three are integrated into an individual's personal development programme and so each contributes to the lifelong curriculum of the individual.

*In the second place* each type of continuing education provider helps and supports other providers. Ideally all providers should be part of a network which should be administered so as to avoid costly redundancies, overlapping provision or inappropriate or ineffective programmes and activities. Each provider in the network should be aware of the work of providers in similar fields and each should complement the work of the others. As agreed by a UNESCO workshop in 1985 complementary means «mutual support between the formal and other systems of education in respect of mobilisation and utilisation of physical facilities, personnel, administrative structure, curriculum and instruction materials, training of teachers and supervisors and evaluation certification procedure and techniques that have developed within formal, and non-formal education

### **C). Differences between Formal Education and Other Subsectors of Continuing Education:**

While formal education is likely to remain an important component of lifelong learning for at least the foreseeable future, it is the non-formal and informal systems which make up most of the learning experiences of adults. It is important, therefore to appreciate the key differences between formal education on one hand and of the remaining components in the other.

**Some differences between formal education and the other two systems of Continuing Education:-**

<i>Criterion</i>	<i>Formal Education</i>	<i>Non-formal Education and Self Learning</i>
Objective	To acquire lifelong skills and to obtain a certificate	To acquire skills for immediate use.
Time-frame	It takes a long time to obtain the certificates and it involves full-time concentration	Short and intermittent.
Curriculum	Academic in approach	Unacademic but it suits the needs of the target groups/functional.
Methodology	Institutional with authoritarian teacher/student relationship	Flexible. Adult oriented. Stress on independent learning
Control	Top down relationship	Flexible. depending on situation, but largely self - initiated.

➤ **The present status of continuing education in India:-**

A statement entitled «Adult and Continuing Education» was included in the National Policy on Education in 1986. This advocated: (i) establishment of learning centers in rural areas for continuing education; (ii) worker's education; (iii) programmes of distance education based on a self-learning approach; (iv) need and interest based vocational training; and (v) programmes to promote the wider use of books libraries and reading centers.

Libraries and reading rooms of formal educational institutions are open to the public in the evenings and necessary financial support is available for this function. Voluntary efforts to establish reading rooms and libraries are encouraged.

Since 1988 a major government initiative has been to establish Jana Shikshan Nilayams (Centres for Continuing Education) (JSNs) throughout the country as the core of an infrastructure for continuing education. These are learning centers which bring together programmes originally organized as part of farmer's twinning programmes, youth clubs, the mobile and village library system and rural reading rooms.

Even more recently (post 1992) under a new strategy for Teaching Learning Centers, the JSNs are only one form of center providing post-literacy and other types of continuing education. More recently established centers are volunteer-based and as in the first phase of the campaign for basic literacy have multiple objectives. These involve remediation, upgrading of competencies, and retention and application of basic literacy skills.

#### **4.5. DISTANCE & OPEN EDUCATION**

##### **INTRODUCTION:-**

Distance education or distance learning is a mode of delivering education and teaching, often on an individual basis, to students who are not physically present in a traditional setting such as a classroom.

Distance learning provides "access to learning when the source of information and the learners are separated by time and distance, or both." Distance education courses that require a physical on-site presence for any reason (including taking examinations) have been referred to as hybrid or blended courses of study.

Distance education is defined by the Association for Educational Communications and Technology as:

Institution-based, formal education where the learning group is separated, and where interactive telecommunications systems are used to connect learners, resources and instructors.

Distance education has two major components, distance teaching and distance learning. Distance teaching is the efforts of the educational institution to design develop and deliver instructional experiences to the distant student so that learning may occur. Education, and distance education, is comprised of teaching and learning. This task force concentrated on distance teaching.

##### **Perspective:-**

- In the beginning was the word. In its earliest form, distance education meant study by correspondence.

- As new technologies developed, distance instruction was delivered through such media as audiotape, videotape, radio and television broadcasting, and satellite transmission.
- Microcomputers, the Internet, and the World Wide Web are shaping the current generation of distance learning, and virtual reality, artificial intelligence, and knowledge systems may be next.

### **Generations of Distance Education:**

- **First Generation-**

Correspondence Model: Only print based

- **Second Generation-**

Multi-media Model: Print, Audio, Video, CBL(CAI/CML)

- **Third Generation-**

Telelearning Model: Audio Teleconferencing, Video Teleconferencing, Audiographics, Broadcast Radio/TV

- **Fourth Generation-**

Flexible Learning Model: Interactive Multimedia, Internet/WWW, CMC

- **Fifth Generation-**

Interactive Flexible Learning Model: Automated response systems, Virtual Learning space

- Computer-Based Tutoring - CBT
- Computer-Based Instruction –CBI
- Computer-Based Learning –CBL
- Computer-Based Education –CBE
- Computer Assisted Instruction –CAI
- Computer Assisted Tutoring -CAT
- Computer-Managed Learning –CML
- Computer-Managed Instruction –CMI
- Computer-Mediated Communication –CMC

### **Concept of Distance Education:**

- Distance education is defined as.....Education that takes place when the instructor and student are separated by space and time. The gap between the two can be bridged through the use of technology - such as audio tapes, videoconferencing, satellite

broadcasts and online technology - and/or more traditional delivery methods, such as the postal service.

- Distance education is the formal process of distance learning; where it designed, communicated and evaluated by specialized individuals. While distance learning is the informal format in which distance learners strive to find learning resources, communicate instructors, learn materials at their own pace and time.
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**Definition:-**

- Distance education, or distance learning, is a field of education that focuses on the pedagogy, technology, and instructional system designs that aim to deliver education to students who are not physically "on site".
- A mode of education in which students enrolled in a course do not attend the institution, but study off-campus and may submit assignments by mail or email.
- A form of learning in which a learner communicates with a teacher or a distant system of learning. Teaching remotes by means of radio, television, film, or Internet.
- A set of teaching/learning strategies to meet the learning needs of students that are separate from the traditional classroom setting and the traditional role of faculty. In distance education the students and faculty are separate from each other.
- Distance education is a mode of delivering education and instruction, often on an individual basis, to students who are not physically present in a traditional setting such as a classroom.

**Characteristics of Distance Learning:**

- Provides learning opportunities to individual learners and groups who may not have the chance and time to attend formal schooling.
- Learner – centered.
- Provides learning packages designed for self- directed learning utilizing various media, multi- media and other new technologies.

- Has an organizational structure and clear institutional systems.

### **Needs of Distance Education:**

- It makes us a better human being.
- It makes us independent.
- It makes us self-confident.
- It develops the decision making power of what is right and wrong.
- It removes superstitions.
- It saves us from getting fooled.

### **Advantage of Distance Education:**

- **LOTS OF FLEXIBILITY:-**

With distance learning courses, students can complete their course work from just about anywhere, provided there's a computer and internet connection. This allows students to work when and where it is more convenient for them without having to squeeze in scheduled classes to an already busy life.

- **NO COMMUTING:-**

Taking a course online can be one way to cut down on costly gas or public transportation. Since students can often work from home to complete their class assignments, both time and money are saved in cutting out the trips to and from class.

- **LOWERED COST-**

Prices for online courses are generally cheaper than their on-campus counterparts and you won't have to worry about commuting, moving or getting meal plans on campus, some additional benefits to learning from home.

- Distance education does not require commuting.
- You can complete most of the classes at your convenience.
- Live anywhere, study from anywhere while pursuing the education of your choice.
- Gain extra knowledge.
- Self-paced learning.
- Accessibility.
- Interaction.

- Individualized Instruction.
- Convenience and flexibility.
- Vast Resource Readily Available.
- Potential.
- Cost.

**Disadvantage of Distance Education:**

- **Lack of social interaction:**

If the classroom environment is what you love most about learning you may want to take a step back and reconsider distance learning. You'll likely get some interaction on chat rooms, discussion boards and through email, but the experience will be quite different than traditional courses.

- **Format is not ideal for all learner:**

Not everyone is an ideal candidate for online learning. If you know you have problems with motivation, procrastination and needs lots of individual attention from an instructor you may want to think long and hard before enrolling in an online learning programme.

- **Some employer do not accept online degree:**

While a majority of employers will, there are some who still see a stigma attached to distance learning. Realize that your online degree may not be the ideal tool for some job fields or for future learning.

➤ **Comparison Chart for distance education and open university:**

<b>Criterion</b>	<b>Open University</b>	<b>Distance Education</b>
Meaning	Open University is a university which offers the policy of open admissions, distance and online learning programmes.	Distance Education is a type of learning provided by various universities to students who are not present in person at the site.
Type	It is a type of University	It is a type of University
College	In an open university there are no affiliated colleges, there are only study centers and institutes.	In a distance education, the university can either be an open university or traditional university and so various colleges are affiliated to the traditional university.

**Differences Between Open University and Distance Education:**

	Open University is a university which offers open entry for admissions through distance and online learning programmes.	Distance Education is a type of learning programme provided by various universities to those students who are not present at the site
	Open university is type of University.	Distance education is type of education mode.
	There are no colleges affiliated to an open university.	Distance education is provided by either open university or a traditional university and so various colleges are affiliated to the traditional university.
	In an open university education is provided	Distance education is provided by open

	only in distance learning mode.	university or private university or regular university.
	The main purpose of an open university is to provide education to those who can't take admissions in the traditional university, i.e. to working class and people residing in remote areas.	The main purpose of distance education is to allow access to education to those who are unable to attend the regular colleges i.e. students can study at their own place and time.

\*\*\*\*\*The End\*\*\*\*\*