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## FOREWORDS



*Assalamu'alaikum Wr. Wbr. (Peace be upon you)*

*Let us thank our Almighty, Allah SWT (Subhanahu Wa-Ta'ala), who has bestowed us all the best blessings and prosperity. Peace may be upon our Great Prophet Muhammad SAW (Salallahu 'Alaihi Wassalam), his companions, his family, and his faithful and dutiful followers until the end of the world.*

*In this edition, February 2013, EDUCARE journal presents special issues that cover many ideas and research results contributed by scholars from various countries. This shows a good progress as the more writers from different countries publish their work in our international journal, the better it is.*

*To invite articles with good quality from many countries, however, is not a simple matter. It requires wide network with scholars from other countries and efforts to gain trusts from prospective contributors. "Trust" can be built through ensuring them that the journal we organize publish regularly, articles we publish are selected and edited professionally, as well as potentially disseminated to wider audience all over the world through the journal's website.*

*The importance of building trust has been realized by Faculty of Education and Teacher Training UMP (Muhammadiyah University of Purwokerto) in Central Java, Indonesia, in managing its journals. For "Muhammadiyah community", it means the followers of Prophet Muhammad, establishing the "amanah" (trust) is an inevitable principle because Great Prophet Muhammad SAW (Salallahu 'Alaihi Wassalam) has taught us to keep our promises. This shows that what the Prophet taught us about the "amanah" in 7<sup>th</sup> century is still relevant in this 21<sup>st</sup> century.*

*Trust is a social capital that brings wider implication to our lives. People who gain trust will find their lives easier in many aspects. On the contrary, those who don't keep their promises will suffer from alienation and social sanction which in the end terminate their own future. It is, therefore, necessary to build and maintain trust because once we fail, it will take us more efforts and time to remedy.*

*In establishing trust and satisfaction of EDUCARE's stakeholders, in this case the contributors, UMP will always remind ASPENSI (the Association of Indonesian Scholars of History Education) in Bandung of keeping its professionalism in managing the journal. Such intellectual asceticism as being persistent, diligent, patient, hard working, careful, and humble are essential to be possessed by a professional editorial board. And, I believe, ASPENSI deeply understands the importance of trust.*

*Another important thing for EDUCARE in this edition is the importance of acknowledgement in a form of accreditation from higher education institutions in Indonesia, especially from the Directorate-General of Higher Education, Ministry of Education and Culture of the Republic of Indonesia. In other words, EDUCARE is hoping to achieve the expected accreditation after taking a lot of efforts in keeping it improved from time to time. Through all the years, we have been determined to learn from our experiences in the past and also from constructive feedback towards our weaknesses to move forward to make this journal better and meet the requirements for an accredited journal.*

*We believe that publishing a scientific journal is a noble thing to do as it provides lots of benefits for many people. Facilitating and helping other people to disseminate their ideas and their research results are also regarded as good deeds. Therefore, hard work ethos accompanied by the hope to get God's blessings has always been our motto in managing this journal.*

*Though nothing is perfect, strong determination and good intention that we have shown will become our strong points in attempting to make this journal better. We also will never stop learning for the improvement of this journal. Only to Allah SWT we surrender and rely on.*

*Do enjoy reading the EDUCARE journal and hopefully you will derive much benefit from it. Wassalamu'alaikum Wr. Wbr. (peace be also upon you). **Dr. Haji Syamsuhadi Irsyad**, Rector of UMP.*

# EDUCATION DUALISM AND SECULARISM: AN INTEGRATED EDUCATION APPROACH TO THE EDUCATION SYSTEM IN UGANDA

MUSA MATOVU

**ABSTRACT:** *Dualism in education is not good for Muslim education and an integrated curriculum should be opted in order to resist secularism in Muslim communities. The purpose of this paper was to underscore the rapid spread of secularism and the acceptance of education dualism in the Muslim education in Uganda. This paper gives a detailed explanation of education dualism and secularism in Muslim communities, most especially in Uganda. The paper also discloses that integration of the curriculum (“modern” and religious knowledge) is overdue to improve on the Muslim education in the country. With the use of document analysis method, this paper explicates secularism and education dualism, and also mentions on how they have penetrated and been accepted by the Ugandan Muslims community without scrutiny. This paper discloses the challenges of education dualism and secularism in the Muslim education which have led to Muslims’ intellectual, cultural, and social divergences from Al-Qur’an and Al-Sunnah in their education systems and practices. Also the paper proposes the possible solutions on how to exterminate education dualism and secularism from the Muslim education and communities in Uganda. In general, the scene of explanation of secularism and education dualism in Muslim communities in this paper was based on the Ugandan experiences.*

**KEY WORDS:** *Education dualism, secularism, integration, Ugandan Muslims community, and challenges and solutions.*

## INTRODUCTION

Education is a process of infusing *something* into human beings to make them productive and to live happy life in their societies (Al-Attas, 1980; and Lubis, Mustapha & Lampoh, 2009). The knowledge acquired by human beings through education helps to direct them into a proper path through their life expeditions. This is because “good” education has the ability to shove human being into better persons if it is well blended with Islamic values (Abu Sulayman, 1988 and 1994a; and Lubis, Mustapha & Lampoh, 2009).

The supremacy of education to change human beings positively has made education important since the inception of Islam (Al-Alwani, 1995). Education in Islam is derived from the first revelation to Prophet Muhammad PBUH (Peace Be Upon Him) in *Surat Al-Alaq* where Allah SWT (*Subhanahu Wa-Ta’ala*)

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commanded the Prophet Muhammad PBUH to read in order to combat illiteracy. The epistemology of education to human beings is patently pronounced in Al-Qur'an in *Surat Al-Alaq* in which Allah SWT says:

Proclaim! Recite in the name of your Lord who created. Created man, out of a (mere) clot of congealed blood. Proclaim! Recite and your Lord is most Generous. He who taught by the pen (*Al-Qur'an al-Karim*, 2007, 96:1-4).

## DUALISM IN EDUCATION

The most noteworthy studies in Muslim education today are geared towards eradicating education dualism from the Muslim education systems (Al-Faruqi, 1982 and 1988; Abu Sulayman, 1994a and 1994b; Al-Alwani, 1995; Allawi, 2009; Haneef, 2009; and Siddiqi, 2011). Dualism is a situation of being in doubles or pairs. Education dualism is referred to as a situation where we have two different education systems in teaching students in schools (Al-Faruqi, 1988; Nasr, 1992; and Al-Attas, 1993). Education dualism might comprise of science and non-science or religious and *modern* education among others. In education dualism, the different education systems are conducted parallel to one another (Al-Attas, 1993). In current education system in Uganda, dual education exists in terms of the religious and *modern* education or *Naqli/al-Din* and *Aql/Dun'ya* respectively (Rahman, 1988; Al-Attas, 1993; and Khalil, 1995).

In dual education systems, the Islamic education (*al-Din*) focuses only on the religious knowledge with less emphasis on *modern* or worldly (*Dun'ya*) knowledge. On the other hand, *modern* education greatly focuses on worldly (*Dun'ya*) knowledge and less or no emphasis on religious (*Din*) knowledge (Lubis, Mustapha & Lampoh, 2009; and Peter, Hamzah & Udin, 2011). According to Islam, the separation of religious (*din*) knowledge from *modern* or worldly (*dun'ya*) knowledge is not allowed because *modern* knowledge is just part of the religious knowledge (Al-Faruqi, 1982; Abu Sulayman, 1994a; and Sikand, 2009).

*Modern* knowledge should be taught along with religious knowledge because in Islam, Al-Qur'an is the most reliable source for all kinds of knowledge and authentic guidance for scholars in all fields of *modern* knowledge. According to Islam, all knowledge in the universe is subservient of the revelation (Rahman, 1988; Al-Alwani & Khalil, 1991; and Lubis, Mustapha & Lampoh, 2009). The religious knowledge gives *modern* education an Islamic epistemology with a model of eternal values which are key features in any Muslim education system (Sardar, 1985). *Modern* education alone which is not guided by religious knowledge or *din* produces "mechanistic man" who can only do what he is trained but without guidance of any moral values (*akhlak*) or wisdom (*hikmah*) from Allah SWT (*Subhanahu Wa-Ta'ala*).

The consumption of only *modern* education by Muslims has been queried by scholars because students do not benefit from all kinds of knowledge: religious (*din*)

and *modern (dun'ya)* knowledge (Sikand, 2009). Upon this, scholars have mentioned that bifurcation of the curriculum in the Muslim education today is the cause of the malaise in the *ummah* (Abu Sulayman, 1994a and 1994b; and Haneef, 2009).

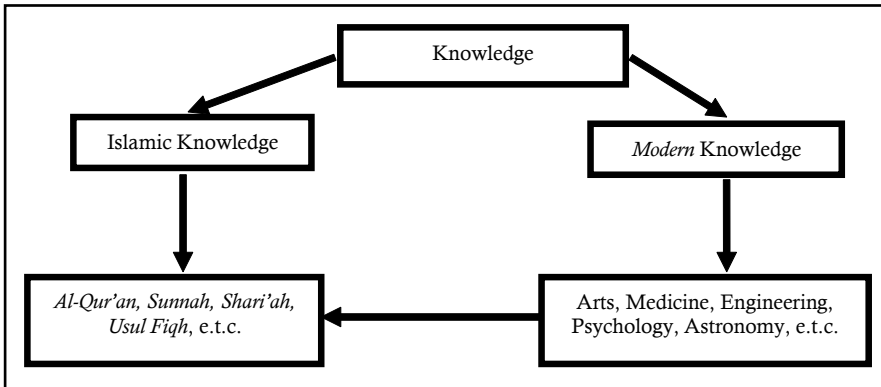
Dualism in Muslim education has been noted to bring about disproportions among individuals after their professional development (Al-Attas, 1993; and Abu Sulayman, 1994a). Students who study in religious education system gain only religious knowledge and they do not consider *modern* knowledge as relevant to them (Haneef, 2009; Peter, Hamzah & Udin, 2011; and Siddiqi, 2011). At the same time, students who study in *modern* or secular education study subjects like chemistry, mathematics, physics, geography among others become experts in their professions but lack religious knowledge (Al-Faruqi, 1988; Brohi, 1988; IIIT, 1988; Al-Attas, 1993; Lubis, Mustapha & Lampoh, 2009; Sikand, 2009; Peter, Hamzah & Udin, 2011; and Siddiqi, 2011). Most Muslim scholars have fronted integration of the education curriculum or the adoption of an *eclectic* model of education as the most apposite approaches in eradicating education dualism from Muslim education systems (Al-Faruqi, 1982 and 1988; Abu-Sulaiman, 1988, 1994a and 1994b; Rahman, 1988; Al-Attas, 1993; Khalil, 1995; and Sikand, 2009). In an integrated curriculum, the religious knowledge or *din* gives graduates a sense of diligence in the way they accomplish their work as their characters are presided over by religious knowledge (Rahman, 1988).

Also I.R. Al-Faruqi (1988) opined that both the religious and *modern* education systems should be integrated for students to have appropriate knowledge. Integrating the curriculum would help to get graduates to execute their duties as *good citizen* who have acquired *modern* knowledge and at the same time as *good men* who have acquired religious knowledge (Baba, 2010). Integrated education has been recommended by most scholars because it brings about impartial human being as both kinds of knowledge (religious and *modern*) touch all the aspects of the human domains (Al-Attas, 1993; Baba, 2006; and Lubis & Wekke, 2009). A curriculum with both religious and *modern* knowledge produces stability among individuals from the Islamic perspective in terms of the minds, bodies, and the souls or by developing their cognitive, affective, and psychomotor domains (Brohi, 1988; Rahman, 1988; Al-Alwani & Khalil, 1991; Al-Attas, 1993; Baba, 2006 and 2010; Haneef, 2009; Lubis, Mustapha & Lampoh, 2009; Lubis & Wekke, 2009; and Siddiqi, 2011).

Integrated education gives students training which make them become proficient in their professions and also become devoted to Allah SWT in their work while considering the Hereafter (Lubis, 2008). An integrated curriculum unifies the different kinds of knowledge with an aim of developing the *ummah* in relation to Al-Qur'an and Al-Sunnah (Rahman, 1988; and Al-Alwani & Khalil, 1991). Integrated education works on the principle that if students understand *modern* knowledge and their religious obligation to mankind in accordance to the Al-Qur'an and Al-Sunnah they serve effectively, they are just, and pious in their profession (Al-Faruqi, 1988; Rahman, 1988; Al-Alwani & Khalil, 1991; Abu Sulayman, 1994b; and Khalil, 1995). Teaching religious and *modern* knowledge to students at the same

time produces graduates who do not involve themselves in negative activities due to their fear of Allah SWT (Rahman, 1988; Al-Alwani & Khalil, 1991; Khalil, 1995; Lubis, Mustapha & Lampoh, 2009; Lubis & Wekke, 2009; and Baba, 2010).

There are various models and modes of integration in education but according to Muslim scholars, they have called for adopting an integrated education which is Islamic in nature (*tawhid*). In an integrated curriculum, there is union of knowledge for students to study both Islamic and *modern* knowledge at the same time. This is because according to Al-Qur'an, the reality of education and the world is gift from Allah SWT (Rahman, 1988; Haneef, 2009; and Lubis, Mustapha & Lampoh, 2009). Also, Islam rejects the duality of religion and science, the world and the Hereafter, and virtues and vices because the natural and empirical sciences have the same religious status as theology and philosophy of the divinity (Lubis, Mustapha & Lampoh, 2009).



**Figure 1:**  
Integration or Eclectic Model of Education

The neglect of the religious studies in the teaching of the empirical sciences is not of worth in the Muslim education (Lubis, 2008). So, if the education is integrated in nature, it helps students to be capable of carrying out their professions as servants of Allah SWT and followers the Prophet Muhammad PBUH (Lubis, Mustapha & Lampoh, 2009). Integrated education can also help students to uphold the Islamic belief, the laws (*shari'ah*), and the Islamic morals in their professions and all their ways of life (Al-Alwani, 1995; Haneef, 2005; and Lubis, Mustapha & Lampoh, 2009).

### **SECULARISM IN MUSLIM COMMUNITIES**

There is an expanded search for understanding of the terms *secular*, *secularism*, and *secularization* as there is rapid Westernisation of Muslim communities (Brohi, 1988; IIIT, 1988; Abu Sulayman, 1994a; and Haneef, 2009). The term *secularism*

is traced to have been first used by George Jacob Holyoake in the 1840's which he used to refer to a variety of utilitarian social ethics which sought to improve human life through reason, science, and social organization (Monshipouri, 1998). The term *secular* is derived from a Latin word *saeculum* which refers to people who are pre-occupied with only worldly matters (Al-Attas, 1993). *Secularism* or *secularization* refers to a spirit, tendency, political or social philosophies that reject all forms of religious beliefs and worship from civil matters and education systems (Al-Attas, 1993; Tamimi, 2000; Kuru, 2007; Allawi, 2009; and *Encyclopaedia Britannica*, 2011).

According to secularists, this means that all the affairs of this world should be settled purely from the worldly viewpoint in accordance to people's own wishes and expediency. According to Muslim scholars, the term *secularism* means *ilmaniyyah*, if it is derived from the word *ilm* (science) or it is *alamayyah* if it is derived from the word *alam* (world) (Al-Attas, 1993; and Tamimi, 2000). Another meaning of *secularism*, according to Al-Qur'an, is *al-hayaat ad-dun'ya* which means the worldly life. The word *dun'ya* is derived from the Arabic word, *dana*, which means something being brought nearer. So, it is the world which is brought nearer to the senses, experience, and consciousness of man than the Hereafter (Al-Attas, 1993; and Tamimi, 2000). This overwhelms man to distract him from being consciousness of his final destination which is beyond it (*al-aakhirah*). As the Hereafter comes at the end of our lives, it is felt as far, and this accentuates the distraction created by the worldly life (Al-Attas, 1993; and Tamimi, 2000).

In secularism, man uses his rationality, empirical evidence, and logic to reason over the various issues in this world without reference to the divine guidance (Islam). This has made man to be derailed from the revelation (Al-Qur'an and Al-Sunnah), and to destroy the Islamic legacy to only become pre-occupied with "worldly" matters which are not beneficial to him in the Hereafter. It is known that around the 15<sup>th</sup> century, Muslims had greater might in terms of political, military, and intellectual civilisation than the West (Al-Attas, 1993; and Abu Sulayman, 1994a). But due to Muslim societies adopting secularism, Muslims dropped their civilisation to adopt Western cultures (secularism) which are not compatible with Islam.

The adopted secularism has influenced the education systems and ways of life in Muslim communities to become either irrelevant or incomplete, to degrade their legacy and civilisation, to label them backward, involve them in political violence and genocides, and has brought them excessive poverty and injustice which have faced Muslims from the Atlantic to the Pacific (Al-Faruqi, 1988; Al-Attas, 1993; and Abu Sulayman, 1994a). This is because secularism and its immediate faiths do not consider the impact of religious values and the Hereafter in executing worldly affairs.

To this, the revelation (Al-Qur'an) mentions that the Hereafter is better than worldly life and everlasting (*Al-Qur'an al-Karim*, 2007, 3:185; 6:32; 29:64; 7:169), and dreadful punishment will be administered upon those who utterly immerse themselves into worldly life than the Hereafter. According to this, the Holy Al-Qur'an says:

These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped (*Al-Qur'an al-Karim*, 2007, 2:86).

It was around the mid 19<sup>th</sup> century when Muslims began to feel the overwhelming pressure of secularism which came in disguise of modernisation (IIIT, 1988; Al-Attas, 1993; Abu Sulayman, 1994a; Monshipouri, 1998; Tamimi, 2000; Zakariyya & Abu-Rabi, 2005; and Kuru, 2007). The movement toward secularism has been in progress during the entire course of modern history (*Encyclopaedia Britannica*, 2011). Secularists think that the Islamic religion is against science, but the Islamic religion and civilization have never been against science (Zakariyya & Abu-Rabi, 2005). These fears have raised several debates on secularization as a modern cropping phenomenon in the Islamic world (Berger, 1973; Martin, 1978; Bruce, 1992; Casanova, 1994; Taylor, 1998; Tamimi, 2000; Asad, 2003; and Norris & Inglehart, 2004). Secularism has made young Muslim elites to start challenging Islamic traditions and cultures which have already been defined in Al-Qur'an and Al-Sunnah (Al-Attas, 1993; and Somer, 2007). According to various scholars, secularism and its impact to the Muslims communities has been highlighted as a root of atheism. This is because of its divergence of Muslims from Al-Qur'an and Al-Sunnah, and its ignition of moral decadence and spiritual crises in Muslims societies (Khalid, 2011).

There are two models of secularism that evolved from two different contexts according to literature. The first model of secularism evolved from France which is anti-religious and seeks to eliminate or control religion. The second model of secularism evolved from the Anglo-American experience which disguises to protect religions from state intervention but encourages faith-based social networking to consolidate civil societies (Esposito, 2000). According to the Islamic belief, Islam is a political system and it constitutes of political ideologies which secularism has persistently suppressed. This has made scholars to conclude that secularism is a competing ideology to the Islamic belief and ways of life (Al-Attas, 1993; and Khalid, 2011). Secularism has forced its way even into the Islamic education systems to change the curriculum, methodologies of teaching, teachers' ways of life and beliefs, and school environments.

Today what are taught in schools, colleges, and universities under secularism are only individualism, consumerism, careerism, and anthropocentrism which are against the Islamic practices (Mohamed, 2012). This shows that the emergence of secularism in Muslim communities is a reflection of specific needs of Muslim communities. The acceptance of secularism in Muslim communities means people stay in darkness (*jahiliyyah*) as secularism applauds neglect of Islam which is comprehensive system of worship (*ibadah*) and legislation (*shari'ah*). The acceptance of secularism might mean abandonment of *shari'ah*, a denial of the divine guidance, and a rejection of Allah SWT's injunctions (Al-Qaradawi, 2011). It is indeed a false claim that religious (Islamic) knowledge is not a proper requirement in education systems of the present age.



F. Zakariyya and I.M. Abu-Rabi (2005) considered secularism as a continuation of the Islamic tradition. Secularism advocates for rationalism, criticism, logic, and intellectual independence all of which are part of Islam. The complete acceptance of a legislation and knowledge formulated by humans means a preference of the humans' limited knowledge and experiences to the divine guidance. To this, Allah SWT asks human being that:

Say! Do you know better than Allah? Ah! Who is more unjust than those who conceal the testimony they have from Allah? (*Al-Qur'an al-Karim*, 2007, 2:140).

According to this, the call for secularism while neglecting Islamic education among Muslim education might be interpreted as a denunciation of Allah SWT's injunction; that is, He knows most. In analysis of the current trends in the Muslims communities' education in Uganda, secularism has reduced Muslims' indebtedness to the Islamic belief and cultures, their natural inclination to Allah SWT (*fitrah*), their submissiveness, and their exercise of Islamic justice (Al-Attas, 1993). From this, it is indeed clear that secularism is cause of many problems in the *Ummah* today (Al-Faruqi, 1988; Al-Attas, 1993; and Abu Sulayman, 1994a).

### **PENETRATION OF SECULARISM INTO MUSLIM COMMUNITIES**

Secularisation in the Muslim communities has been brought by Western ways of thinking, judging, and believing among Muslim intellectuals who have been undeservedly influenced by the West and are astonished by scientific and technological achievements (Al-Attas, 1993). Such beliefs and thinking has shown their infidelity and lack of true understanding of the full grasp of both the Islamic and the Western world view (Al-Attas, 1993). At the same time, Muslims' adoption Western ways of thinking has made them lose their essential belief and modes of thought in Islam. In some Muslims' communities in Uganda, it has been observed that some prominent personalities have consciously or unconsciously distributed their ignorance and confusion about Islam due to the influence of secularism into their communities they lead. This has made people divert to secularism and Western ways of life from the Islamic belief and ways of life which the Allah SWT (*Subhanahu Wa-Ta'ala*) disregards (*Al-Qur'an al-Karim*, 33:62; and 17:77).

Also, though often denied it can be noted that Muslim countries which were colonised by the *West* like Uganda are still governed according to the Western secular paradigm (Esposito, 2000). Most of these countries feel comfortable with the way of life their people are living without any threat. Muslim communities in Uganda have adopted and are delighted with the Western cultures and ways of life than the Islamic ways of life. At the world level, this has also made Muslim majority countries like Egypt, Turkey (Nilufer, 1996; Navaro-Yashin 2002; and Kuru 2009), Tunisia (Moore 1965), and several others to pronounce that they are secular than Islamic nations.

The adoption of the secular way of life in Muslim societies has also been linked to the crises in the Muslim world today due to the secular systems of governance and the ways of life Muslim countries have adopted which are not Islamic in nature. It should be noted that according to the revelation, Islam does not derogate the world but it contemplates and reflects upon its wonders to derive practical benefits. Islam is not fighting secularism as it might be thought by the West but it just only warns of its distracting nature to human life in this world and the Hereafter (Fatemi, 2008).

***Challenges of Secularism and Education Dualism.*** In the changing socio-religious altitude in the world today, the Western civilization in form of *secularism* or *secularization* is rapidly influencing the Muslim education and ways of life (Al-Attas, 1993). The imported solutions adopted by Muslim communities to solve day-to-day problems have offered a neutral ground to accept the disastrous secularism in Muslim communities without scrutiny. This has led most Muslim communities to separate religion from *modern* education and in their ways of life. According to the prevailing factors within the *ummah* today, there are problems which need urgent attention but Muslims seem to be unaware of them. These have been enrooted in their education systems to cause crises of knowledge (Abu Sulayman, 1994a). The secular or *modern* education system being embraced by Muslim communities today without sanctions does not emphasise moral values among students in schools and colleges. This has made education systems in Muslim communities to produce students with high technical skills but no moral values. With the existence of education dualism in Muslim communities' education systems, the *modern* and religious knowledge have been separated. This has made it quite unfeasible to teach the students morality but only to be imparted with worldly knowledge. Students graduate from universities and colleges with a lot of *modern* knowledge but without the understanding of their religion and its practices (Peter, Hamzah & Udin, 2011). This has made graduates to involve themselves in various unethical conducts in their professions (Al-Attas, 1993).

According to different observations by Muslim scholars, it has been highlighted that the impact of dualism in education has put education in the Muslim communities at a stake most, especially the academic output from their secular schools and colleges. The education systems in Muslim communities today produce intellectuals who have no sufficient knowledge of the history of Islam and are not able to fight/resist secularism (Arkoun, 1994; and Khalid, 2011). Muslim scholars have contemplated that even if students attain high academic achievement but without moral values; they are likely to serve without the understanding of what Allah SWT (*Subhanahu Wa-Ta'ala*) prescribed to them. People becoming highly educated but without moral values tend to leave in their own world and lack concern for others.

One can imagine what is happening when people who have no understanding of Allah SWT are continually developing sophisticated war technologies! This might in future create havoc in society because they might look at satisfying

themselves than Allah SWT (Pavlova, 2009). It has also been noted by several scholars that one of the major failures of most Muslim communities and scholars today is that they have accepted secularism without debate or rigorous scrutiny (Khalid, 2011). This has made them take on systems they believe that are good but without due assiduousness. The intellectuals and political elites who have received Western education and have become Westernised in all their ways are core igniters of secularism in Muslim communities. Their actions and decisions are usually to gratify themselves and people to enjoy their world with not the Hereafter (*al-Akhirah*).

***Solutions to Secularism and Education Dualism.*** Islam totally rejects any application of the concepts secular, or secularization, or secularism as they do not hold or support the application of the Islamic belief and ways of life or *ibadah* (Kamali, 2008). Secularism has been noted to belong to the intellectual history of Christian religious experiences and consciousness (Al-Attas, 1993; and Abu Sulayman, 1994a). In this reflection, secularism has an upper hand of spreading the Christian doctrine into Muslim communities.

As earlier mentioned, the most amenable way of solving the problem of secularism and education dualism in Muslim education would be through integration of the curriculum. This would make Muslim children consume education which is integrated in nature; having both *modern* and religious knowledge. Today, the need for integrated education in any Muslim community is a necessity but it might fail due to lack of will to integrate the curriculum or due to lack of funds to take on dual education. The integrated curriculum would call for more funds to teach both religious and *modern* studies in schools or higher education institutions. With the integration of curriculum, the new schools or colleges would be an alternative to both traditional religious schools (*madrasahs*) as well as to secular or *modern* education schools (Sikand, 2009).

In this situation, the traditional religious schools (*madrasahs*) which have little or no room for *modern* subjects would embrace *modern* knowledge in their Islamic studies. Hence, this will insulate Muslim schools and educational institutions from the insidious challenge of secularism and also to have graduates of Muslim institutions having both *modern* and religious knowledge. Also academic instructors would be encouraged to sow Islamic values with a world view in their lessons to guide students with positive values of tolerance, moral responsibility, concern for the underprivileged, and a sense of religion in executing their duties and in their ways of life. This is because education is not only important to produce people with technical skills but also to produce people with Islamic values.

It has been highlighted by scholars that secularism is a disaster in Muslim communities' education. In eradicating secularism from any Muslim education system, the ultimate solution mentioned by most scholars is the integration of the education curriculum (*modern* and religious) in order to meet the challenges of modern times (Al-Faruqi, 1982). Though many scholars have mentioned, the integration of education curriculum is the best way to improve Muslims education

due to many Muslims education systems have not integrated their curriculum. I.R. Al-Faruqi (1982) and M.A. Haneef (2009) highlighted that integration of the curriculum to be effective, there should be mastery of the *modern* disciplines among academics, master the Islamic legacy, creative synthesis between the legacy and *modern* knowledge, and authorities in Islamic thought with a motive to fulfil the divine of Allah SWT. This would help to insert a body of Islamic worldview in the *modern* knowledge so as to be aligned to the teachings of Al-Qur'an and Al-Sunnah. This would also kill the nostalgic thoughts by *modern* educationists that religion and past civilisations, for example the Islamic civilisation, has nothing to contribute to the current education systems in the current world.

In another approach to get rid of education dualism and secularism from Muslim education, two things should be undertaken: (1) the isolation of key elements that make-up Western culture and civilization from every branch of knowledge; and (2) infusion of Islamic elements and key concepts into all branches of knowledge (Al-Attas, 1993; and Haneef, 2009). At the lower level, the *modern* education curriculum should be infused with the general Islamic studies, basic Arabic, and recitation (*nazira*) of the Al-Qur'an alongside other general subjects like History, Physics, Chemistry, English, Mathematics, Geography, among others. In higher classes, the curriculum should have Islamic religious studies which would include memorisation of Al-Qur'an, *Hadith*, *Fiqh*, and advanced Arabic studies alongside *modern* subjects like English, Economics, History, General Knowledge, Political Science, among others (Sikand, 2009). This would instil a vision of Islam in the *modern* knowledge and students to study compulsory Islamic civilisation which will boost their sense of Islamic identity and awareness of the Islamic vision and mission (Al-Faruqi, 1988).

Integration of the curriculum should have consensus between those empowered with the Islamic knowledge (*ulama*) and those who manage the education systems (*umara*). This would be able to create a hospitable environment for the newly integrated curriculum in terms of what will be taught and in its management. This synergy between the two groups will lead to the harmonising of the different education systems or types of knowledge. Also in other requirements, there should be an extensive expansion of the existing scholarship within both fields (*modern* and religious knowledge), and also to have an open window for comparative advantage to other past civilisations like the great Islamic civilisation (Al-Attas, 1993). The Muslim institutions in the country like the Islamic university in Uganda and the Uganda Muslim Supreme Council should try to deepen the understanding of their entire stakeholders about the benefits of integrating the curriculum and its benefits to the Ugandan Muslim community. This would be an eye opener to the Muslims about the "aliens" in their education system and will end dualistic education for students to access both *modern* and religious knowledge at the same time.

According to the characteristics of secularism and education dualism in the Muslim communities in Uganda today, it is something which they should rightly protest. This is because it is a phenomenon which has merged the entire

Muslim spheres, the conscience of Muslim society, morality of people, and even the education system (Khalid, 2011). Protesting secularism and education dualism would protect the *Ummah* and Islamic institutions in future which would employ graduates from Islamic institutions if they possess proper Islamic values. The graduates from *madarasahs* and Islamic institutions will possess both high technology (High-Tech) and high Islamic moral values (High-Touch) to put more confidence in those who will employ them because of their professionalism and trust (*amaanah*).

Islamic institutions would not only produce people to become religious leaders and mosques *Imams* but also will train people who are “good” doctors, lawyers, engineers, social scientists, and so on (Sikand, 2009). It can also be hoped that the graduates of the integrated curriculum will be free from un-Islamic practices such as discrimination, monopoly, exploitation (*ribah*), charging interest (*usury*) among others which Allah SWT forbid. Despite the delay in the integration of curriculum in the different Muslim communities, it is still a necessity for the Muslims who consume Western education which is highly blended with the Christian faith and ways of life. This would help Muslims to take on Western education with due diligence while blocking secularism and secularization from entering their societies despite a clash of civilizations in the process.

### **EDUCATION DUALISM AND SECULARISM IN UGANDA**

Education dualism and secularism began to surface in the Ugandan education system and communities after the coming of the Europeans (colonialists). Although Islam arrived in Uganda before Christianity, to date Christianity has more followers than Islam. According to history as early as the 17<sup>th</sup> century, Islam was already in East Africa before any other faith, but to date, the number of Muslims and Islamic indicators like mosques and schools are still low within the Muslim communities while also Muslims are ranked in the minority groups. At the inception of Islam in Uganda, a good number of people converted to Islam with even some of the traditional leaders in Buganda kingdom. Islam was first introduced in Uganda when Arab traders came to East African to do business with the business men in Uganda.

Due to the interaction between the Ugandan and the Arab traders, this made Ugandans to appreciate the goodness of Islam and took it on as their religion in big numbers. This made Islam to dominate politics and the education system at that time. Mosques and schools (*madarasahs*) were established in different parts of the country and Islam was the major belief and way of life of the people who accepted it. Islam had a long reign of over 32 years before other faiths were introduced. But the start of the decline of Islam and introduction of secularism and dual education was after the coming of the colonialists in the 18<sup>th</sup> century.

The first missionaries from Spain, France, and Britain arrived in Uganda in 1877. The missionaries came in camouflage of doing business but later started

to spread Christianity and even to capture political power (colonialism). This led to the breaking out of consecutive wars between the Muslims and the Christians who tried to resist them from spreading Christianity and their struggles for power. The over powering of Muslims by the colonialists greatly led to the decline in the number of Muslims as the colonialists continually suppressed Islam which they saw as a threat to Christianity (Kateregga, 1993).

After the defeating of Muslims by the Christians, this brought a genesis of spreading of the Christian faith which today has evolved into secularism to easily be consumed by Muslims. Christians took over the control of the education system which was a tool for developing human resource to which some Muslim parents stopped taking children to schools which had become conversion centres of their children (Kateregga, 1993). This created an education gap between Muslims and Christians up to the current date. Christians established several churches while they fought mosques' leaderships to kill them or exile them. The continued belligerence on Islam and its institutions kept on reducing converts to Islam while also those who were already Muslims kept on being killed and massacred (Kateregga, 1993).

This had great impact on the unity, pride in culture, and beliefs of Muslims which made some weak Muslims to give in to Christianity. This was due to their fear for their lives and being isolated on using public facilities such as hospitals and schools which were controlled by the church at that time. This was a stepping stone to welcome secularism and dualistic education in Uganda which previously had an integrated Islamic education system and leadership in the different parts of the country.

In Uganda today, Muslims are estimated to be around 12% of the total population estimated to be 34.5 million, Christians 82% and 6% for others. Most schools in the country are under government and Christian organisations, and just a few for Muslims. Most Muslims take their children to public schools which are a model of Western civilisation (secularism) and even some to Christian schools assuming that they only study *modern* knowledge from these schools.

The single Islamic education system which had started in the country though at a low pace in the central parts of Uganda in the traditional *madarasah* system gradually declined due to the fights on Islam by the colonialists. Most *madarasah* died out as some of the *ulemas* who had started them and those who were products were killed as others fled for their lives. The loss of strength by *madarasahs* gave the colonialists the leverage to introduce *modern* education to spread their English, French, and other modern languages which are channels of secularism. This made Islam to lose out as it did not have a place in such an education system. The major alternative for Muslim education in Uganda today is the Western or *modern* education as Muslims have not given much attention to religious (*madarasah*) education. Muslims take their children to the Western education schools assuming that Western or *modern* education is not harmless to their children and it is the best for Muslims as their children are able to speak English like Europeans. They front reasons such as their children must study secular education in order to be

competitive in the job market in a Christian dominated country. Other parents have commented that if their children studied religious studies, they can only be teachers or *Imams* of mosques which is not in their interest. Even up today, Muslims have not realised that the Western education their children are taking without Islamic studies is medium of the Christianity, Western cultures, and ways of life which are not compatible to Islam.

The coming of secularisation in Uganda was alongside the Christian religion in camouflage that the colonialists were going to help the traditional leaders (kings) to consolidate their political powers. But after the colonialists had settled and felt that they had gained a firm ground, they turned against the traditional leaders (kings) to oust them of their political power and to spread their Western ways of life and Christianity. At this time, religion was separated from the state for the religion to stay in people's personal lives and politics to concentrate on ruling the country. Secularism to the people in Uganda was concealed in terms of their political approach, religion (Christianity), and within the education system. The British who promoted secularism stayed in administrative power, while the French and Spanish concentrated in Churches but with support from the British colonial government which was in political power. The Muslim religious leadership and institutions stayed in existence but were reaped of all their religious practices, freedom, political power, and community mobilisation forces. In 1898, the colonial administrative law openly declared the separation of religion from administration and education when it revealed that there were no such thing as a state religion but to the surprise the colonial government stayed supporting Christianity in all aspect. On the other hand, Muslims continued to suffer from suppression of the colonial government without proper freedom to practice their religion, teaching it in schools, and also imposing secularism onto them.

In Uganda, like any other country, the implementation of any education system must be in line with the national education philosophy. As the notion of education in Uganda is geared towards human and national development in a holistic and an integrated manner, there is need for an integrated education system to produce individuals who are intellectually, spiritually, emotionally, and physically sound based on the revealed knowledge (Peter, Hamzah & Udin, 2011). This calls for the integration of religious and *modern* knowledge in the education curriculum to stop secularism in the Muslim communities. This would help Islamic institutions' graduates in achieving high level of personal well-being as well as contributing to the harmony and betterment of their families, society, and the nation at large (Peter, Hamzah & Udin, 2011).

## **CONCLUSION**

It should be noted that dualism in education is not good for Muslim education and an integrated curriculum should be opted in order to resist secularism in Muslim communities in Uganda. The utmost objectives of integrated education should be to

produce competent professionals who are devoted to their Allah SWT (*Subhanahu Wa-Ta'ala*). The religious studies graduates would have taken in an integrated curriculum would bring long life which would boost their moral, physical, and spiritual development in terms of their cognitive, affective, and psychomotor domains (Al-Ataas, 1993; and Lubis & Wekke, 2009).

It can also be concluded that the best model of education in Muslim communities in Uganda should be integrated in nature based on Al-Qur'an and Al-Sunnah (Lubis, Mustapha & Lampoh, 2009). In an integrated curriculum, learners would be able to consider the world and the Hereafter in their education simultaneously. It would also be of great value when students with high academic achievements have good morals to protect them from getting involved in forbidden activities by Allah SWT. Through integrated education, Muslim graduates would be trained to understand and uphold the Islamic belief, the law (*shari'ah*), and the morals in their lives (Lubis, Mustapha & Lampoh, 2009). Integrated education would offer guidance to human kind and also promote a healthy civilization to reject education dualism in order resist secularism from spreading in the Muslim communities in Uganda.

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# ENHANCING QUALITY OF HIGHER EDUCATION FOR GRADUATE RESEARCH STUDENTS DEVELOPMENT

NORHASNI ZAINAL ABIDDIN, AFFERO ISMAIL & TUKIRAN TANIREDNA

**ABSTRACT:** *Quality education becomes a major issue in higher education. The numbers of graduate students to pursue their higher education keep increasing by years. In the meantime, the institutions of higher learning are striving to attract more students, especially at the graduate level by making every effort to provide quality education. Graduate students contribute to the development of research outcome. Some scholars proposed that the strategic success of a service organization depends on its ability to consistently meet or exceed customer service expectations. A constant effort should be made to ensure the customer satisfaction. This paper provides the relevant input for effective resource development in institutional of higher education. The approach would address the needs of students further along the process with an emphasis on data gathering, management and analysis, compiling a thesis or dissertation, assessment, and the publishing of research results. Another approach would relate to generic aspects of graduate growth, development, and progress. Conceptual evidence is presented which combination of resource needs to focus. It is hoped to contribute a proper insight of effective resource in developing distinguished human capital.*

**KEY WORDS:** *Higher education, quality education, graduate students, resource development, and student development.*

## INTRODUCTION

The desire to continue graduate education is increased by years. The obstacles of their studies are waiting ahead. This journey is a maturing process. It must be enhanced with timely and appropriate support. The institution of higher education should provide support to graduate students without sacrificing the coherence and generic input needed in any academic program. Students undertaking graduate program at universities are under increasing pressure to complete their candidature within particular time frames. Faculty are also under similar pressure to attract and retain quality candidates who will be able to complete on time and attract funding and research quantum as well as raise the level and status of the institution's

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research profile. It is important to enhance the image of institution. At the same time, universities are attempting to do more with less in all areas of teaching and research as funding becomes more competitive and tied to key performance indicators and accountability measures.

Institutions should cater the needs of graduate students that come from various background and levels, especially research students. Graduate research students represent a significant range of diversity: (1) age; (2) cultures and religion; (3) experience and ability; (4) part-time, full-time, internal or external; (5) their needs change over time/place/space; and (6) sometimes with, but mostly without, scholarships or other funding support.

Currently, graduate students at most institution are obliged to publish and present conference papers in order to graduate. During graduate process, a student encounters many problems and obstacles. It is normal for them to face difficulties during the study but it is the responsibility of the institution to handle their issue effectively. There are pressure on research students to: (1) Complete within candidature time – reduced learning entitlement; (2) Publish/present conference papers; (3) Support families/jobs; and (4) Develop a broader range of skills that will enhance their marketability. These exclude creating new knowledge, producing ground-breaking work, keeping up with the literature, and writing a dissertation.

Institutions and universities are handling many issues regarding graduate studies. One of the major issues of graduate studies is attrition and completion rates. A study in Canada indicated that discipline area was important for completion, with completion rates varying from 45% in arts and humanities to 70% in life sciences, with science completions being generally in the high 60% range (Elgar, 2003). In United Kingdom, completion rates after 10 years differed by general discipline area with arts/humanities rates being 51% and sciences cited at 64% (Wright & Cochrane, 2000). For Australia, Y.M. Martin, M. Maclachlan and T. Karmel (2001) estimated that 60% of beginning doctoral candidates in 1992 would have completed successfully by 2003 (that is 11 years after initial enrolment), suggesting an attrition rate of 40%. The same study also reported considerable variation in completion rates between institutions and disciplines of study.

Part time student really consumes time, money, effort, patience, and enthusiasm during their studies. It is important for them to complete their study faster and certainly within the time frame given since most of them either financing their study by themselves or receive a scholarship. Many factors contributing to graduate student who fail to complete their studies within the time given and the major problem is related to the resource quality offered by the institution. Quality is essentially a function of human psychology. Ignoring the psychological aspects of human beings in pursuit of quality leaves us with a mechanistic understanding. Their needs, in this particular matter, are always become a conflict. This situation will lead to a poor quality of graduate studies comprising the research outcome.

## **LEARNING AND MATURING PROCESS**

Graduate education is learning and maturing process (Zainal Abiddin & Ismail, 2012). Graduate education programs worldwide attract professionally-based, non-residential students studying part-time. Many graduate students are mature and/or distance learners with needs different to those of residential and undergraduate students (Humphrey & McCarthey, 1999). Part-time students struggle to cope with their simultaneous academic and professional workloads and experienced a lack of support and understanding from their supervisors, inflexible program organization and structures, and a feeling of isolation (Lessing & Lessing, 2004; and Mackinnon, 2004). Graduate students report anxiety as a result of uncertainty about what is expected of them and procedures such as assessment (Lovitts, 2005; Malfroy, 2005).

Some scholars have discussed the behaviour of students' aspect such as students from previously disadvantaged backgrounds. They may have further distinctive needs in order for them to cope with the pressures of a technologically advanced environment and a system that demands independent research (Lessing & Schulze, 2002). These factors need to be taken into account in the design of information and support resources provided to graduate students. Service provided for students have to be well-managed and fits the students' needs. Satisfactory of these services will lead students to achieve a better quality of studies. In an effort to conceptualize service quality, G.S. Sureshchandar, C. Rajendran and T.J. Kamalanabhan (2001) identified five factors of service quality as critical from the customers' point of view. These factors are: (1) Core service or service product; (2) Human element of service delivery; (3) Systematization of service delivery: non-human element; (4) Tangibles of service – services capes; and (5) Social responsibility. These are the factors involved in customers' satisfaction. Here, the authors addressed the customer as the students.

As being explained before, the major concern in higher education nowadays is attrition and completion rates. N. Lessing and A.C. Lessing (2004) provide the following general aspects that influence graduate completion rate: student-friendly, accessible administrative procedures, understanding academic and scientific requirements, ability to judge workload related to different components of the research process, retaining supervisor contact, overcoming isolation, conflict management, and the ability to take a stand and argue a position in terms of the study. R. Humphrey and P. McCarthey (1999) add the important role the provision of adequate facilities, financial support, interaction within the department and wider university, logistical arrangements, and demographic factors play in graduate student success.

L. McAlpine and J. Norton (2006) stated that a serious problem exists in the academic world – doctoral education attrition rates that approach 50% in some disciplines. They then proposed a framework to guide research and graduate programs; its strength resides in its integrative and systemic perspective with

student experience of learning at its core. The framework integrates the range of factors influencing students experience so that we can envision responding to this issue in a coherent and effective fashion and potentially improve poor doctoral completion rates.

L. McAlpine and J. Norton's framework is a heuristic, a visual image that serves as a mnemonic by providing a simplified representation of complex dynamic systems in an integrative fashion. The intent is to understand the interaction and influence of multiple factors across different contexts in influencing retention and completion. The value of the framework is to remind us to consider contexts not presently in our focal area; integrating these allows us to examine the extent to which changes in one context may create disequilibrium or be contestable and contested in other contexts. It also enables us to consider contesting changes in contexts beyond our own that we believe will have deleterious effects (McAlpine & Norton, 2006).

Students are central to the graduate undertaking. Yet, theirs is the voice that is least heard (Golde, 2000). This absence of the student's voice begins with undergraduates (Dunwoody & Frank, 1995) where information is rarely, if ever, collected as to why students drop classes. This silence becomes loud for doctoral students who meet the criteria of people who have not been heard because their points of view are believed to be unimportant or difficult to access by those in power (McLaughlin & Tierney, 1993). Today's students come to graduate programs with increasingly varied backgrounds, preparation, expectations, motivations, and responsibilities (e.g. child-care, work). In the USA (United States of America), they tend to be older than in the past, mostly in a relationship, parents, employed in areas unrelated to their discipline, and domiciled far enough away from campus that it is not easy to be present (Elgar, 2003).

Many of these students want to enrich what is to them a new community with their knowledge and experience (Zainal Abiddin & Ismail, 2012). However, despite such diversity, studies consistently demonstrate a set of variables originating in different contexts that influence graduate retention and completion for all students. This uniformity results from common features that students experience as they begin to acculturate in their chosen community of practice. Their academic experience may include increasing debt, competition for funding, overwhelming program requirements, isolation, competing demands (family and unrelated employment) resulting in concerns about quality of life as well as fears about career opportunities upon completion. Thus, they need support from the institution to keep them continuing their studies.

We assume this is the case at the graduate level where for many the goal is to enter into the academic community with the supervisory/committee relationship (Johnson & Broda, 1996) perceived as an important factor in this process. A student is frequently his/her supervisor's closest colleague (McAlpine & Weiss, 2000). Thus, the resource in supervisory aspect should be managed wisely so that the students will be more convinced to proceed with their thesis.

The departments that exist within larger organizations: faculties/schools in universities are the key of students' resource. They are important sites of learning and change that exist within institutions. Institutions incorporate degrees of diversity just as do student populations and departments. Interestingly, many universities estimate shorter times to and higher levels of completion than other universities (Elgar, 2003) but did not take action into this. Why is the case remains unclear; perhaps with increasingly insufficient public funding, universities now look to the community as well as student tuition fees to augment government funding (Alexander, 2001). As the level of competitiveness among universities increases, promoting the positives of their own programs and outcomes becomes essential. Funding linked to academic work is the last variable since its presence reduces stress concerning finances, links paid work to tasks within the academic rather than the external world, and is often more flexible in scheduling than external employment.

Institutions traditionally play a role in student access to external funding, such as scholarships. Internal funding includes teaching assistantships, largely distributed by departments, with institutions usually setting overall policies, and RA (Research Assistant)-ships negotiated between student and supervisor. Some universities have initiated new internal funding policies to reduce student's need to work outside the university. When one university limited student admissions to the number of research and teaching assistantships that humanities departments could provide, completion rates increased from 34% to 68% over 10 years (Smallwood, 2004). Funding is critical, so is the nature of the responsibilities attached to it.

The problems that delay graduate studies or prevent them from finishing could be due to inexperience of the student, to poor supervision or an inefficient system (Jacobs, 1994; Johnston, 1996; Katz, 1997; Sayed, Kruss & Badat, 1998; and Mouton, 2001). Hence, G. Rademeyer (1994), J. Hockey (1994), Y. Sayed, G. Kruss and S. Badat (1998), and R. Smith (2000) found that the successful completion of a dissertation was just as much a function of the abilities of the student as of the supervisor.

Graduate research has an intellectual as well as a psychological component (Binns & Potter, 1989; Sayed, Kruss & Badat, 1998; and Phillips & Pugh, 2000). G. Rademeyer (1994) claims that internal conflicts (ever changing thoughts and feelings) and external conflicts (personal relationships, time and resource constraints) influence the process negatively. Tenacity, support by the supervisor, personal and collegial support, and previous experience contribute to psychological survival (Smith, 2000). Students also need determination and perseverance (rather than brilliance) to complete their research (Phillips & Pugh, 2000). In addition, they need adequate supervision and clear communication with supervisors. They should also be familiar with evaluation criteria (Smith, 2000).

N. Lessing and A.C. Lessing (2004) adds the following general aspects that influence graduate completion rate: student-friendly, accessible administrative procedures, understanding academic and scientific requirements, ability to judge

workload related to different components of the research process, retaining supervisor contact, overcoming isolation, conflict management, and the ability to take a stand and argue a position in terms of the study. R. Humphrey and P. McCarthy (1999) add the important role the provision of adequate facilities, financial support, interaction within the department and wider university, logistical arrangements, and demographic factors play in graduate student success. Students that are vary in personality and intelligence may have further distinctive needs in order for them to cope with the pressures of advanced culture, environment, and a system that demands independent research. The effectiveness of the resources concerned as the major contribution. For some students that are unable to successfully complete their program within the given time frame have to extend their study although they can complete it faster. Lack of information and support in the system brought this issue out.

### **PROCESS OF RESEARCH AND DEVELOPMENT AND QUALITY OF SERVICE FOR HIGHER EDUCATION**

Research is an interactive process and requires the development of social as well as academic skills (Phillips & Pugh, 2000). A school's administrative (School of Graduate Study) function is commonly interpreted as referring to managing, operating or directing an organization (Burton & Brueckner, 1995) in order to support students towards the completion of PhD. Some suggestions regarding the supervisory framework for supporting and defining the students' graduate programme include producing a definite plan in writing, probably different for each department, that describes the department's view on good supervisory practice; establishing regular meetings between student and supervisor (Frisher & Larsson, 2000); setting up adequate methods of assessing coursework, thesis or dissertation supervision record keeping and project advancement (Brown & Atkins, 1988; and CGS, 1990); and submitting a comprehensive annual progress report to the supervisor (Donald, Saroyan & Denison, 1995). Faculty and Graduate School Office is the major source of academic guidance for graduate students and they go there and feel at ease discussing their problems and asking for advice. On the other hand, the students consult their academic advisor if they have academic problems.

Given the length and complexity of graduate student supervision, it is understandable that various difficulties arise (Brown & Atkins, 1988; and Moses, 1994) due to organisational or professional factors. Organisational factors could include policies and procedures established or not established for graduate student supervision (Donald, Saroyan & Denison, 1995), the manner in which these are communicated to supervisors and students, the number of student being supervised, the supervisor's inability to manage a research group effectively, and inadequate support services and equipment. Among the professional factors are: misinformed or inadequately prepared supervisor or a supervisor whose research interests are different from those of the student.



All of these issues are related to the responsibility of the school. The school should ensure that the student has been appointed a supervisor who has a similar interest and expertise in the student's research area (Donald, Saroyan & Denison, 1995) and should match the personalities of supervisors and students (Sheehan, 1993; and Holdaway, Deblois & Winchester, 1995). A school must ensure that an optimum student-to-supervisor ration of less than or equal to 6:1 is established (Donald, Saroyan & Denison, 1995). There are circumstances where a student can face a personality clash, barriers to communication, cultural or language difficulties or personal differences in the approach to work. Here, the school has to ensure that it provides the best solution for the student (Donald, Saroyan & Denison, 1995). Besides that, the school should appoint an appropriate administrator to monitor the supervision provided to all graduate students and required that annual reports of student's progress be submitted to the graduate studies office or faculty (Holdaway, Deblois & Winchester, 1995).

Like many other business organizations, institutions of higher learning must also be concerned with the quality of the services offered to their customers that is the students. Service quality can lead to excellence in education and can have lasting effects on the institutions and students. This can influence students' recommendations of their programs to others, as well as their future monetary contributions in support of their institutions (Chong, 2002). Nowadays, higher education is being driven towards commercial competition imposed by economic forces resulting from the development of global education markets and the reduction of government funds that forces tertiary institutions to seek other financial resources (Firdaus, 2006a). Tertiary institutions had to be concerned with not only what the society values in the skills and abilities of their graduates, but also how their students feel about their educational experiences (Bemowski, 1991).

These new perspectives call attention to the management processes within the institutions as an alternative to the traditional areas of academic standards, accreditation, and performance indicators of teaching and research. A. Firdaus (2006a) also added that tertiary educators are being called to account for the quality of education that they provide. While more accountability in tertiary education is probably desirable, the mechanisms for its achievement are being hotly debated. A. Firdaus (2006b) further indicated that the six dimensions, namely: non-academic aspects, academic aspects, reputation, access, program issues, and understanding were distinct and conceptually clear in managing service quality in higher education. Therefore, it can be posited that students' perception of service quality can be considered as a six-factor structure consisting of the identified six dimensions. Consequently, tertiary institutions should assess all the six dimensions of service quality to ascertain the levels of services provided, and to determine which dimensions need improvements. Evaluating service quality levels and understanding how various dimensions impact overall service quality would ultimately enable tertiary institutions to efficiently design the service delivery processes (Firdaus, 2006b). In addition, knowing the strengths and weaknesses of these dimensions

and their relative influences may result in better allocation of resources so as to provide a better service to students.

A. Jusoh *et al.* (2004) proposed a model for Service Quality in Higher Education (SQHE). They have developed six dimensions of service quality in education. There are: tangibles, competence, attitude, content, delivery, and reliability. *Tangibles* refer to facilities provided by the institution in serving good conditions to their customers. This dimension is applicable to personnel and condition of equipments. *Competences* refer to sufficiency and highly qualified of the academic staff, the program structure, and the capabilities to render good image and strong attraction in teaching. *Attitude* concerned with the communication, caring, individual attention, and understanding students' needs. *Content* in the context of education is referring to the curriculum design and how its can develop and prepare the students for their potential job market. *Delivery* means the capability in giving lecture and presentation effectively, the compliance of course works with the module, focusing on the learning outcome, providing useful information, and proper channel for feedback and ideas. The final dimension is *reliability*. In the higher education context, *reliability* can be defined as the degree to which the knowledge, information, and skills learned are correct, accurate, and up to date. It's also concern on keeping promises, handling complaints, giving resolutions, and solving problems.

J. Hattie (1990) and G Soutar and M. McNeil (1996) in their studies opposed the current system of centralized control, in which the government sets up a number of performance indicators that are linked to funding decisions. There are a number of problems in developing performance indicators in tertiary education. One such problem is that performance indicators tend to become measures of activity rather than true measures of the quality of students' educational service (Soutar & McNeil, 1996). These performance indicators may have something to do with the tertiary education's quality management, but they certainly fail to measure the quality of education provided.

A survey conducted by M.S. Owlia and E.M. Aspinwall (1997) examined the views of different professionals and practitioners on the quality in higher education and concluded that customer-orientation in higher education is a generally accepted principle. They construed that from the various customers of higher education, students were given the highest ranking. As recipients of higher education, it was the students' perceptions of quality that were of interest. Students' views on all aspects of their higher education experiences are now being widely canvassed and regarded as essential to the effective monitoring of quality in universities (Hill, Lomas & MacGregor, 2003).

According to A. Firdaus (2006b), service quality has attracted considerable attention within the tertiary education sector, but despite this, little work has been concentrated on identifying its determinants from the standpoint of students being the primary customers. G. Srikanthan and J. Dalrymple (2003) and S. Lagrosen, R. Seyyed-Hashemi and M. Leitner (2004) highlighted some weaknesses in the issue of quality in higher education whereby the adoption of quality control has

been superficial and diluted by the exercise of academic freedom, as well as being hampered by lack of shared vision and lack of a match between quality management and educational processes. Previous study by Y. Chong (2002) on service quality in institutions of higher learning had focused on examining the institution's strategic positions by evaluating existing services, and adapting to customers' perceptions and to enhance their leadership positions. The study had sought to find out the truth on students' complaints on their services. The variables used are tangibility, reliability, responsiveness, assurance, and empathy; quality dimensions taken from A. Parasuraman, V.A. Zeithaml and L.L. Berry (1994). The study measured service quality in terms of objectivity of the measurement tool and not much on the actual perception of the customers that is, the students.

While institutions of higher learning are becoming more competitive with the emerging market growth, students' perceptions of the higher education experience have become increasingly important as institutions also attempt to become more students-oriented. Therefore, it is crucial for institutions of higher learning to maintain and continuously improve the quality of education. However, there has been little research seeking to identify the quality factors of education from the students' viewpoint. This lack of knowledge by the institution's management might lead to their misallocating resources while attempting to improve their institution's quality. Such efforts could result in students' dissatisfaction with the institution. Hence, students' perception of quality of information and services in institutions of higher learning becomes very important.

The aim here must be to put the best possible gloss on services provided for reasons of competitiveness, but without making false claims that "everything in the garden is rosy". One trick employed by commercial organizations is to acknowledge problems facing a sector as a whole – in the case of higher education, say, increasing class size – but outline the steps that a particular organization is taking to overcome such problems, and which differentiate it from competitors. Some other antecedents which the research of A. Parasuraman, V.A. Zeithaml and L.L. Berry (1994) suggests can serve to lower consumer expectations, thereby making them more realistic, include these: *perceived service alternatives* (consumers' perceptions of the possibility of obtaining better service from other service providers); *self-perceived service role* (consumers' perceptions of the extent to which they themselves influence the level of service they received); and *situational factors* (performance contingencies that customers perceived to be beyond the service provider's control).

Service quality measurement has become a feature in the higher education and quite a volume of studies and researches has been conducted in this field and in other service-oriented organizations. A. Adee (1997) conducted a study in a medium-sized university in Australia to measure students' belief about eight services and service attributes of the university. He also reported the satisfaction with enrolling in the university by mail surveys conducted at two different time periods. Only 37% of the first time respondents (n = 1342) returned the questionnaires and used in his study. He concluded that perceived quality depends on satisfaction.

Based on a study by H. Safahieh and D. Singh (2006), they found that the main information needs were related to the university, the faculty and their program of study. They also found that the main information barrier was language, 22 respondents (40.7%). G. Soutar and M. McNeil (1996) conducted a pilot study in an attempt to assess service quality in a number of units in a large Australian university. About 109 students from three classes were surveyed. The aim of the study was to determine the students' expectations and assessing their perceptions of both the academic and non-academic service quality and also to examine the gap differences.

## CONCLUSION

Educational institution needs to move on from here or work simultaneously with these processes to ensure that there is constant improvement which impact directly on our future human resources. It has responsibility to provide these students with an effective resource. Effective resource is the key factor to the success of graduate studies. Good resource will contribute to self-development, professional growth, and career development of the students. As the learning takes place, the institution should provide relevant information and input to students. The development of students' progress will be determined by the support and service offered to them. Each institution of higher learning should provide diversified information and support at the different stages of progress in graduate studies, for instance a general information guide outlining the graduate process and various information sources and support structures available to facilitate initial progress, as well as interactive sessions on the use of the library, information management, scientific writing in general as well as the writing of a proposal, and research methodology.

The approach would address the needs of students further along the process with an emphasis on data gathering, management and analysis, compiling a thesis or dissertation, assessment, and the publishing of research results. Another approach would relate to generic aspects of graduate growth, development, and progress. This could take on different forms. An interactive website (a so-called *blog-space, chat room*) could facilitate discussion and sharing between students. Graduate students all need to write and defend research proposals, and eventually defend their work. Presenting a proposal, progress report, or final results could facilitate student interaction, peer learning, scholarly discourse and development, critical reflection, formative assessment, as well as student throughput. The last approach could be optional needs-based components, while the central part could be a mandatory component of all graduate programs at the university. This will have to be negotiated with students upon registration, so that they know in advance what will be expected of them.

Graduate students need enthusiasm, strength, support, and commitment to keep on their study. They need to be treated properly as an important customer without sacrificing the apt and basic input needed by graduate students. Graduate students

have different resource and support needs at the different phases of their studies and that there are various ways in which these needs could and should be met. Providing quality resource and support to graduate students is primarily the responsibility of the institution. At the level of the graduate studies, students survived independently with the support from the institution. By providing convenience services and resources, the process of learning will be more convenient.

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**Lecturers Have to Support the Students**  
(Source: ASPENSI's photo album, 20/5/2009)

Graduate students need enthusiasm, strength, support, and commitment to keep on their study. They need to be treated properly as an important customer without sacrificing the apt and basic input needed by graduate students.



# CONSTRAINTS AND POSSIBILITIES OF GOOD GOVERNANCE IN SOUTH ASIA

PEERZADA TUFAIL AHMAD & HILAL AHMAD WANI

***ABSTRACT:** Accountability, transparency, and participation are the central themes of good governance. Good governance can mean different things to different countries. Since each country or region has a different context of governance, which it faces unique governance challenges. Therefore, it is important that the concept of “good governance” is understood in the context of each country and region to find indigenous and pragmatic solutions to problems of governance. The application of the concept of good governance to developing countries that are at different development stages have unintended and serious consequences for the citizens, especially for poor. The issue of transferability of the notion of good governance to developing countries is not being adequately attended to, while formulating a reform agenda mostly backed by international donors, especially in the case of heavily indebted countries. Developing countries are being asked to do everything which works in developed countries and, consequently, the good governance agenda in the developing world has grown long over the years. South Asia is a region rich in culture and tradition and poor in governance and human development. This paper is an attempt to examine the possibility of South Asian model(s) of governance to capture and address the complexities and challenges of governance in this particular region.*

***KEY WORDS:** Good governance, constraints and possibilities, democracy and prosperity, and South Asian countries.*

## INTRODUCTION

Since the significance of good governance for development is now universally recognized, it stands at the core of governance and administrative reforms undertaken in developed as well as developing countries, including transitional economies. Accountability, transparency, and participation are some of the central themes. However, good governance can mean different things to different countries and can have different implications when it is used as a guiding framework for policy and administrative reforms. Since each country or region has a different context of governance, it faces unique governance challenges. Therefore, it is important that the concept of good governance is understood in the context of each country and region to find indigenous and pragmatic solutions to its unique problems of governance within the framework of universally accepted values.

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Since the paradigm of governance has basically evolved in developed countries with stable democratic political systems and competitive markets, the application of the concept of good governance to developing countries that are at different development stages may have unintended and serious consequences for the citizens, especially poor. Prince Claus expressed the same concern for transferability of a development model to the Third World – in his case the Marshall Plan in these words:

The suggestion of a Marshall Plan for the Third World is unrealistic and misleading. The situation in which Europe found itself at the end of the last World War cannot be compared with the very diverse circumstances of the developing countries today. A suggestion of this sort serves to raise expectations which can only lead to disappointment, frustration, and disruption (cited in [http://princeclauschair.nl/storage/documents/7806PCC\\_annualreport2006.pdf](http://princeclauschair.nl/storage/documents/7806PCC_annualreport2006.pdf), 9/10/2012).

It appears, however, that the issue of transferability of the notion of good governance to developing countries is not being adequately attended to, while formulating a reform agenda mostly backed by international donors, especially in the case of heavily indebted countries. The good governance agenda of international development agencies tends to be generic, imitative, and ambitious; and it largely fails to take account of the institutional and developmental context of developing countries. Developing countries are being asked to do everything which works in developed countries and, consequently, the good governance agenda in the developing world has grown long over the years.

Recognizing this problem, Merilee Grindle (2004) has recently argued for *good enough governance* for poverty reduction and reform in developing countries. The concept of “good enough governance”, though still in its infancy, represents a strong case for contextualizing or indigenizing the notion of good governance in the developing world to set realistic and achievable reform objectives for each country.

South Asia is a region rich in culture and tradition; and poor in governance and human development. The paper is structured around some fundamental questions: What are the constraints on good governance in South Asian countries? What are the possibilities of good governance in this region? After addressing these questions, this paper would like to examine the possibility of South Asian model(s) of governance to capture and address the complexities and challenges of governance in this particular region.

## CONSTRAINTS TO GOOD GOVERNANCE IN SOUTH ASIA

*First, Rule of Law.* The term refers to the extent rules are abided by and implemented to all citizens of a state on an equal basis. The rule of law is a basic tenet of the modern democratic state and a basic condition for good governance. Unfortunately, a weak tradition of the rule of law is a major impediment to good governance in South Asia. The rule of law requires a fair political system, including independent

legislatures, a strong executive and a free judiciary that has yet to evolve in South Asia. In the wake of such a fair system rules mean different things to different people and so does their implementation. Equality before the law and one law for everyone is a norm not very well appreciated in this part of the world (Islam, 2004).

One can get away with violation of laws ranging from traffic violation to murder through money, social networks, and family connections. Mistrust between police and people is a major obstruction to the rule of law. The police is often used as an instrument against opponents, feudal lords, and other elites, even by politicians. Violation of rules is a fact of daily life and can be seen on streets, in public offices, and even among the law-makers themselves.

The attack on the Supreme Court by parliamentarians in Pakistan in 1998 is a shocking and glaring example of disrespect to the rule of law (Hussain, 2004). Similarly, the findings of a survey to assess governance in India reported public dissatisfaction with the Indian bureaucracy and justice system. Apparently, a weak system of accountability coupled with political interference has deteriorated meritocracy; and equality of law exists merely in theory, while in practice only those with money can buy justice (Court, 2001). In Bangladesh, the rule of law was pointed at as one of the major hurdles in the way of governance reforms due to which an enormous increase was found in unlawful killings and political murders (Shelley, 2004; and Sobhan, 2004). Similar situations persist in Sri Lanka, Nepal, Bhutan, and the Maldives.

*Second, Poverty.* Poverty is a major obstacle to good governance in South Asia. According to the HDC (Human Development Centre) in 1999, nearly half of the population in the region suffers from poverty with little or no access to adequate food, clean water, sanitation, health, education, and employment. The report reveals that in South Asia: one in two people is illiterate, one in five does not have access to clean water, over three in five do not have sanitation facilities, one in five children is malnourished, and four out of five suffer access to financial resources. The average income of the richest 10 percent is nearly 6 times the average income of the poorest 10 percent which means that there is big gulf between the rich and the poor.

The poverty profile of South Asia shows that both in terms of income and opportunities poverty has increased in the entire region with an exception for India, showing slight progress in terms of poverty reduction (HDC, 1999). A gender and inter-regional analysis of South Asia highlights more acute forms of poverty denying women, minorities, and some rural states equal access to opportunities. Cultural norms in South Asia, further, put women at a disadvantageous position and they receive a differential treatment than men when it comes to gender development and empowerment.

The *1999 Human Development Report* by HDC found the region lowest on both gender GDI (Gender Development Indices) and GEM (Gender Empowerment Management). Due to gender streaming and a sharp role division the question “*who does what?*” is mainly decided on the basis of gender while women’s concerns

receive inadequate attention in governance (HDC, 1999; and Jabeen, 2000). Poverty creates distrust among people in the governance mechanism and the poor exclude themselves from the political and social processes, which further restricts their participation and representation in governance

*Third, Corruption and Nepotism.* Corruption has been defined as unfair use of public resources for personal gains is viewed as a major hindrance towards good governance in South Asia. Irrespective of the various forms of corruption, it is pervasive at individual, organizational, and state levels. The most common forms of corruption at the individual level include bribery, fraud, nepotism, undue influence, and misuse of public funds and utilities to name a few. At the organizational and state level kickbacks, speed money, illegal industrial licensing and contracts, tax evasion, money laundering, and abuse of power are the most pervasive forms of corruption in South Asia.

A. Sarker (2006) pointed to the interconnected web of exchanges among political elites, bureaucracy, and business elites in abuse of political powers and misuse of public resources in Bangladesh. While the business community offers political support to politicians, they in return receive illegal, formal and informal political and economic concessions in the form of subsidies and tax evasion. Corruption in one way, or the other, is a universal phenomenon but its extent and forms may vary across countries (World Bank, 1999; and UNDP, 2005).

The unique aspect of corruption in the context of South Asia is that it is more rampant at the state level and its magnitude has increased over the years despite various anti corruption measures (Khan, 2000; Zafarullah & Akhter, 2001; and UNDP, 2005). Empirical evidence suggests that in Bangladesh, most of the state enterprises were sold to private parties on throw away prices under market reforms using the patron-clientage relationship (Chowdhury, 2002; and Azmat & Coghill, 2005).

In India, paying bribes for obtaining legal or illegal, formal or informal licenses and certificates is a common phenomenon. The findings of a survey on governance in India quoted comments of an Indian elite that, "*Right from birth to death nothing happens without bribery and corruption. People can neither live nor die with dignity*" (Court, 2001). The Bofors scandal in India involved two former Prime Ministers in corruption (HDC, 1999). According to the *Human Development Report 1999*, the magnitude of corruption exceeded INR (Rupee India) 100 billion in a year in Pakistan; where public financial institutions provided huge loans to political leaders, industrialists, and friends who later declared defaulter. Also, the famous Swiss money scandal involved one of Pakistan's former Prime Ministers and her husband (Islam, 2001 and 2004). In Sri Lanka, due to lower salaries of civil servants only those who are willing to accept bribes join the civil service.

Nepotism in politics, public organizations, private sector, and civil society organizations is a common occurrence in South Asia. Family, and sectarian, ethnic, and regional connections are often the bases for appointments; while principles of merit and equality of opportunity are being ignored. The devastating effects of

entrenched corruption and nepotism in the South Asian region can be seen in every fabric of social life in the form of rising poverty, reduced efficiency, setting wrong priorities, social isolation, disorder and distrust between the governing bodies, and the general public contributing to the vicious cycle of poor governance (Khan, 2000; and Islam, 2001). The lack of control of corruption in South Asia, therefore, has serious implications for implementing the concept of good governance in the region.

*Fourth, Divided Society.* Society in South Asian countries is deeply divided on the basis of ethnicity, religion, caste, class, and gender. These divisions transcend state, civil society and private sector, and pose a serious challenge for good governance. Fueled by extremism, these divisions have produced a culture of violence and terrorism in the region. Political, sectarian, ethnic, and communal violence in India, Pakistan, Bangladesh, and Sri Lanka often makes headlines in international media. Poor and defenceless people are victims of violence most of the time. According to the data exhibited in the *Human Development Report 1999*, by HDC (1999), around 500,000 people lost their lives in Hindu-Muslim riots at the time of Indo-Pak partition; 55,000 people were killed in Sri Lanka in the civil war with LTTE (Liberation Tigers of Tamil Eelam); while more than one million people were displaced. In India, Jammu, Kashmir, and North East atrocities took more than 83,000 lives since 1995. In Pakistan, large scale Shia-Sunni sectarian violence claimed more than 4,000 lives since 1995. Thousands of innocent lives are threatened everyday due to the rising street violence in South Asia.

Discrimination in employment on the basis of sect, socio-economic background, gender, and ethnicity is also grounded in these sharp social divisions. Even constitutional democracy and secularism in India has failed to mediate these divisions. Ethnic minority groups are not only excluded from the political process, they even become victims of political violence. In Pakistan, for instance, region-based divisions are deeply rooted and reflected in all positions of power in the form of provincial quota in politics and civil service. Similarly in India, class based divisions are so adherent that bringing North and South and upper and lower casts together in development has become a major challenge. Religious militants despite using religion as a binding force often employ it for creating fragmentation and seclusion which ultimately result in violence. A gender based analysis of the region points to the patriarchal nature of gender relations with women in general, finding less representation and little participation in all economic, social, and political activities. Any coalition on the basis of above divisions is bound to lead to conflicts, violence, undue influence, exclusion, mistrust, and ultimately poor governance.

*Fifth, Militarism.* South Asia is a highly militarized, volatile, and vulnerable region of the world. A substantial part of the scarce resources, which should otherwise be spent on economic development, is allocated to military expenditure. Both India and Pakistan, two large countries of the region, are nuclear powers that continually spend on building nuclear weapons to maintain deterrence for each

other. India took the lead in building nuclear weapons and Pakistan chased India in this non-conventional arms race. India demonstrated its nuclear capability in 1998 with three nuclear tests in one week; and in fifteen days, Pakistan countered with six nuclear blasts.

In 1997, Pakistan announced to reduce its military spending by 10 percent but immediately after nuclear tests, when India increased its military budget by 14 percent, Pakistan did the same. Moreover, regular armed forces South Asian countries also maintain costly paramilitary forces and heavily spend on purchase of military weapons and hi-tech military hardware from abroad, which further adds to security costs. Militarism in South Asia is a hard but complex reality. Since independence, India and Pakistan have fought three wars, one immediately after independence in 1947, the second one in 1965, and the third in 1971, which led to the creation of Bangladesh out of Pakistan. Kashmir, a territorial dispute between India and Pakistan, is a continuous source of hostilities between these two nuclear powers. People of these countries on both sides are finally the victim of this well demonstrated and flashed militarism in the region. Besides the negative impact of militarism on economic development, it has seriously affected the state capacity of both India and Pakistan to address the issues behind governance such as poverty and the rule of law.

*Sixth, Capacity of State and Non-State Institutions.* The quality of governance in a country depends on the capacity of the state, the private sector, and civil society organizations. In developing countries, including those of South Asia, that capacity of state and non-state actors is a constraint to good governance. The state's capacity to perform effectively its role in governance includes a capacity for policy formulation and coordination; monitoring and evaluation; performance management and accountability for results; budget and expenditure management; a capability to innovate; and transparency, accountability and possibilities of fighting corruption. Thus, state capacity goes beyond public administration and management and includes all state institutions like parliament, the executive, and the judiciary.

In South Asia that capacity of state institutions and public organizations is constrained by a number of factors that include weak management and a weak control system, corruption and nepotism, low wages and incentives, and politicization of the bureaucracy and the judiciary. Wages in the public sector are not comparable with those in the private sector. Over the last few decades, due to inflation, salaries of public servants have drastically gone down. For example, in Bangladesh, salaries of top civil servants are seven times lower than in the private sector. In Pakistan, public sector salaries are 60% lower than in the private sector even excluding non-wage benefits. In India, entry level salaries of civil servants are less than two thirds of comparable wages in the private sector and this differential increases at higher levels (HDC, 1999).

The lower salaries of civil servants diminish their motivation, inhibit efficiency, decline effectiveness, and encourage corruption. These problems are not only

limited to the bureaucracy; inefficiency and lack of discipline are also a problem in parliament, the cabinet, and the judiciary. Parliamentary proceedings are poorly attended since there is no mechanism for internal accountability in parliaments. Access to justice is also a problem due to incapacity of courts to handle increased caseloads resulting from population increase in South Asian countries (Khan, 1998). According to the findings of the *Human Development Report of 1999*, there are about 24 cases pending in courts for every one thousand cases and there are about ten judges for every million people in South Asia (HDC, 1999).

Capacity is also an issue in the case of non-state partners in governance, civil society, and the private sector. Civil society in South Asia is small and fragmented, while facing financial constraints. Civil society organizations are also constrained by weak management and control systems. Transparency and accountability which civil society organizations demand from government is rarely practiced by these organizations. Similar problems are faced by the private sector which is small in size besides being non-competitive.

Good governance demands new managerial skills from both state and non-state actors to perform effectively as partners in governance. Traditional boundaries between the public and private sector are increasingly getting blurred today. The new tools of governance such as public-private partnership, contracting out, decentralization, and devolution assume good management in public, private, and civil society organizations beyond traditional management skills. Networking, contract management, mobilization, negotiations, and regulation are the new management skills required by the civil servants accustomed to command and control. They are now assumed to fully understand the dynamics of the private sector as well as civil society. Similarly, the private sector and civil society need to know how the government works and they should fully understand the complexity and sensitivity of public goods besides being responsive. These governance skills are not only scarce in South Asia, but they have not yet been recognized as a capacity issue.

Good governance also requires good local knowledge, both explicit and tacit. The capacity to produce local knowledge through research is also a constraint to good governance in South Asia. One of the major reasons for the concept-reality gap and the implementation deficit highlighted in the development literature is heavy reliance of developing countries on international agencies and international precepts in policy-making and reform initiatives such as good governance. Generic policy prescriptions by the international lending institutions, such as the World Bank, are injected into policies and reform programs of loan recipient countries often without having a complete understanding of the local contingencies. The countries in South Asia do not yet possess a capacity to produce local knowledge through research to be utilized in policy-making. Among South Asian countries, India performs slightly better in terms of indigenous research since it had established research institutions and universities much earlier.

## **POSSIBILITIES FOR GOOD GOVERNANCE IN SOUTH ASIA**

Despite the above constraints that portray a dismal picture of governance in South Asia, there are hopes, aspirations, and possibilities for good governance. State and society in this region have not given up their quest for good governance which they regard as vital for their future. Several reform initiatives of South Asian countries in the wake of globalization and emerging communication technologies testify to the region's commitment to improve governance. The rule of law is recognized as a major governance issue by governments. Police and judicial reforms have received new impetus. In Pakistan for example, under devolution, a long-standing issue in the rule of law has been addressed by separating the judiciary from the executive at district level. Investigation has been separated from prosecution under police's structural reforms. Similarly, in India, Bangladesh, and Nepal, special attention has been given to improve law and order while justifying their recent governance reforms (Desai, 2000; Chowdhury, 2002; and Cheema, 2005).

Corruption is also on top of the reform agenda in many countries. Accountability and transparency ascended in the countries as a result of internal and external pressure. Media, NGOs (Non Governmental Organizations), and international agencies have created a new level of awareness and sensitivity to this epidemic evil. Core reforms in economic, political, and administrative arenas have also been introduced in the form of civil service, education, social sector, public-private partnership, and gender reforms. For example, Bangladesh has introduced reforms in government audit to bring transparency in the audit system; while India is putting more emphasis on training of civil servants to enhance their efficiency and effectiveness. In Pakistan, through a Devolution of Power Plan System 2001, political reforms have been introduced for transferring administrative and financial powers to local governments (Burki, 2011). The Indian state Kerala also presents a good example of community and state partnership in the effective implementation of poverty alleviation programs at the local government level (Minocha, 1998).

There is an increasing concern in the region for resolution of outstanding disputes between India and Pakistan and to increase regional economic cooperation. The latest example is the visit of the Foreign Minister of Pakistan to India for bilateral peace talks one day after a train blast on a Pakistani train in India in which over 60 Pakistanis died. There are great challenges to peace in the region but at least a process has begun to create a conducive environment for the peace process and confidence building measures. People-to-people contact between these two nuclear rivals, bilateral peace talks, and other confidence building measures have raised hopes for peace in the region. The countries of the region have realized that immense human capital goes wasted as a result of women not fully participating in the economic, political, and administrative arena.

Gender empowerment is an important component of economic, political, and administrative reforms in many countries of the South Asia. Reservation of 33 percent of seats for women at national, provincial, and local government level in Pakistan is one such example of gender reform initiatives in the region. Realizing



that governments alone cannot do everything, the role of civil society organizations has also expanded in the region over time. Philanthropy, self-help, self-development, and common pool resources have long been recognized as traditional and religious values in the collectivist countries of South Asia (Hofstede, 1980).

In Pakistan, dynamic individuals such as Akhtar Hameed Khan, Abdul Star Edhi, Imran Khan; and organizations such as Citizen's Police Liaison Committee (CPLC), Shell Pakistan, and Agha Khan Rural Support Program (AKRSP) represent some of the positive examples to address needs of the common people. Similarly, in Bangladesh, Grameen Bank through its wide network of non-governmental organizations set a remarkable example of empowering the poor through its micro-credit policies; and in India, the village of Sukhomajri near Chandigarh is widely hailed for its efforts in micro-watershed development and environmental sustainability. In Sri Lanka and Nepal also various successful civil society initiatives have been adopted to promote community collaboration in governance (HDC, 1999).

Revolution in information technology and globalization has considerably reduced the geographical boundaries among countries. Access to information through internet, radio, TV, and media is growing in South Asia. There is now ample opportunity of having debate on policy issues and critically examine governmental policies and programs even in the so-called authoritarian regime of Pakistan. Public perception about civic governance and human rights is changing as a result of advancement in information technology. The situation demands regional cooperation and competition to meet the competitive challenges of the 21<sup>st</sup> century.

South Asian countries need to learn from each other's experiences and also from what is going on in other parts of the world instead of following a linear path. For example, how Bangalore in India has become the second largest software market world over; how Grameen Bank in Bangladesh is catering to the micro credit needs of the poor; how Pakistan channelizes its efforts towards indigenous philanthropy and many more success efforts and experiences that can be shared for mutual development.

The number of universities in the region has also increased manifold. Universities in the region are actively engaged in establishing linkages with foreign universities for mutual learning. The growing trend towards higher education in the region increases the likelihood of local knowledge through research and knowledge-sharing at the regional level.

### **TOWARDS A SOUTH ASIAN MODEL OR MODELS OF GOVERNANCE**

Based on our analysis of governance and its context in South Asia, we strongly believe that there is a dire need for developing an indigenous model or models of governance to adequately capture the realities of governance in South Asia and to find pragmatic solutions to the challenges of good governance. Now, we would like to deliberate on this in order to provide a road map to developing such indigenous

model(s). Let us reiterate that the concept of governance while assuming democratic and good government, competitive markets, a capable and responsive civil society, and well-entrenched norms of bureaucratic behavior in the society, redefines the role of state in society *vis-à-vis* the private sector and civil society.

In the governance paradigm government, the private sector and civil society are viewed as major partners guided by the norms and values encapsulated in the notions of democracy, bureaucracy, corporate social responsibility, and civic responsibility. Efficiency, accountability, transparency, fairness, decency, and participation are values taken for granted in developed countries that have experienced a gradual shift from government to governance for managing public affairs. These values are accepted and appreciated both at formal and informal level, in government as well as in private sector, in political as well as in economic and civil society (Jain, 2009).

The concept of governance has evolved in an institutional and cultural context where constitution and law of land is respected, dissent is tolerated not punished, and where human rights are respected not violated. These societies have not reached to this stage of their social, political and human development over night, they have experienced all what South Asia is going through now be it feudalism, nepotism, slavery, fundamentalism, or violence. No developed country can claim to be 100% free from corruption, human right abuses, poverty, violence, and nepotism. However, these are not constraints on good governance in developed countries unlike the South Asia.

Therefore, the questions such as what is good governance, how governance should be measured, what should be the sequence of governance reforms, how to ensure effective implementation of any reform measure, needs to be addressed in the context of South Asia, and indeed in the context of each country in the region. These questions need to be addressed at theoretical, methodological, policy, and administrative level. Let us now address the above questions one by one to draw contours of South Asian model(s) of governance.

Good governance in South Asia may be viewed as a structure and process of governance that promote humane development. This implies that provision of basic services, the rule of law, and protection of human rights are the priority areas of governance. Given the weak institutional norms, efficient and effective management at all levels and in all organizations in private and civil society organizations is vital for an efficient functioning of government and other governance partners. A management system with internal accountability in government, the private sector and civil society organizations constitutes the basics of any good governance agenda. Unless these organizations have strong control systems, they cannot contribute effectively to good governance. In the absence of strong internal control mechanisms based on rules and proper incentive structures at all levels, the new paradigm of good governance will only shift power from government to the private sector and civil society but the poor will not be the real beneficiaries of the shift from government to governance. Therefore, organizational development should

be a central theme of good governance (Alberitton, 2009).

There are lessons we can learn from experiences of South Asia with democracy and bureaucracy. Due to massive inequalities in society and a small middle class, both bureaucracy and democracy strengthened traditional elites and created new elites. Inequalities in society are also reflected in the market and civil society. Elitism exists not only in the public sector but is also seen in the realm of non-state actors. So, what is the way out? Internal and external accountability in conjunction with sound competition policy and strong regulation across the board through efficient and effective management systems and transparency in decision-making is the answer. The good governance paradigm's sole focus on government is problematic in the South Asian context. Capacity for good governance is an issue not only for the state, the private sector and civil society suffer with the same problem. Thus, while the region is going through a transition from government to governance, it is extremely important how good governance is pursued in South Asia.

In view of the above, the concept of humane governance (HDC, 1999) coupled with good enough governance (Grindle, 2004) as discussed earlier has direct relevance to South Asia. Thus, good governance is good political, good economic, and good civic governance which promotes human development. The goal of good humane governance in each country of South Asia should be good enough humane governance. The rule of law, provision of basic services, and poverty reduction with the participation of the private sector and civil society should be taken on priority basis. However, government still has to play a major and leading role in human development.

Good enough humane governance in South Asian countries may be assessed through hard core, performance oriented, and tangible indicators. All institutions and organizations involved in governance must be assessed periodically, including parliament, cabinet, judiciary, private sector, and civil society. Implementation of policies is a major problem in South Asian countries. It is less related to capacity but more to political will at institutional and organizational levels. Donors should be tough on implementation. We should not forget that effective implementation begins from the formulation and design stage of policy, program, or project; if it is based on wrong theories or concepts poor implementation is the obvious result. It also becomes a problem if the implementation strategy is not built in the planning of a project or policy. It is important that South Asian countries should learn from each other by sharing successes and failures in order to improve implementation.

To set the reform agenda using good enough governance as a goal, each country needs to be looked at where it stands in terms of its development, economic as well as democratic. For example, India has successfully maintained civilian control over the military; whereas Pakistan has experienced just the opposite. Therefore, in Pakistan, instead of pursuing a revolutionary agenda for democratic development, a reasonable and viable strategy has to be worked out for a power shift from the military to democratically elected institutions to avoid any serious consequences. The latter is exactly what happened in 1999 in Pakistan. The elected Prime Minister

pursued an ambitious agenda for bringing the military under civilian control, which led to a military take-over.

We are not in any way justifying military take-overs in Pakistan, but arguing for political wisdom to be exercised in a country where democratic institutions are not yet fully mature, while the army is well entrenched in politics for historical and strategic reasons. On the economic front, privatization policy is another case of failure due to pursuing it on ideological grounds without any awareness of the political economy of the country. There is a general consensus in Pakistan that privatization has failed to deliver as promised but vested interests benefited from the sale of profitable state-owned enterprises to the extent that the Supreme Court of Pakistan had to intervene by stopping sale of Pakistan Steel Mill. As a result, the whole policy is now under revision (*Daily Dawn*, 16/3/2006).

### CONCLUSION

Last but not the least, countries in South Asia cannot have good governance purely on the basis of borrowed models and ideas without adapting them to their own institutional contexts while looking into their short and long term national interests. It can happen only if the role of donors is redefined, local knowledge is created through research, and policies and reform agenda are debated. Results will be slow but sustainable and promising. In this respect, research collaboration among academics and researchers in the region is the need of the hour as a first step towards this direction.

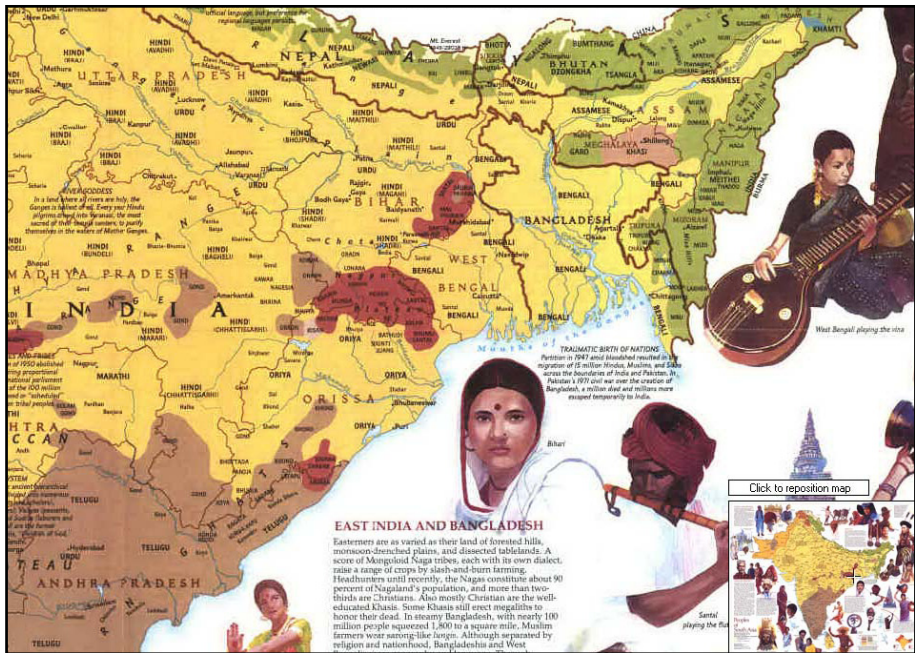
It is good that each country should learn from experiences of other countries; however, there is no substitute for local knowledge, critical discourse, and citizen participation in the process of governance as advocated by Prince Claus: “*Development in the true sense of the word is impossible without some form of democracy which gives the people some say in the process*” (cited in <http://princeclausannualreport2006.pdf>, 9/10/2012). It is a question of enabling people to direct their energies within their own cultural context to bring about change, in the belief that it is in their own interest. We are not using democracy here in the formal Western sense, but in its more basic meaning of “by the people for the people”.

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### People of South Asia

(Source: [www.google.com](http://www.google.com), 15/1/2013)

South Asia is a region rich in culture and tradition and poor in governance and human development. Last but not the least, countries in South Asia cannot have good governance purely on the basis of borrowed models and ideas without adapting them to their own institutional contexts while looking into their short and long term national interests.

# THE EFFECTS OF ACADEMIC LEARNING ON PROBLEM-SOLVING EFFICACY OF VIETNAMESE UNIVERSITY STUDENTS: A CASE STUDY OF VIETNAM NATIONAL UNIVERSITY – HO CHI MINH CITY

MINH-QUANG DUONG

**ABSTRACT:** *The literature shows that curriculum has a profound effect on student achievement and plays a crucial role in enhancing students' problem-solving efficacy. Meanwhile, problem-solving is a cognitive process. Problem-solving is such an important competence that it focuses on its students becoming effective problem solvers by applying logical, critical, and creative thinking to a range of problems. Problem-solving can provide the site for learning new concepts and for practicing learned skills. This study was conducted to explore the relationship between academic learning and problem-solving efficacy in Vietnamese university students. The study used a questionnaire to survey with 700 students from five member universities at Vietnam National University of Ho Chi Minh City. Results of this study indicate that Vietnamese university students' problem-solving efficacy was in the range of "average" to "high" response. There were significant differences in problem-solving efficacy among students at the five universities. The study also found that Vietnamese university students' problem-solving efficacy is significantly influenced by their backgrounds and academic learning.*

**KEY WORDS:** *Academic learning, problem-solving efficacy, cognitive process, and Vietnamese university students.*

## INTRODUCTION

Higher education in Vietnam has gradually improved in terms of number and types of institutions and forms of training, in order to meet the needs of the socio-economic development. One of the objectives of higher education in Vietnam is to improve students' practical competencies (NASRV, 2005). Developing student competencies has been increasingly emphasized in the process of setting educational objectives as well as designing curriculum and learning materials in Vietnamese higher education (Nguyen, 2009). However, higher education is now facing big challenges: the government no longer controls higher education institutions and is not able to facilitate or promote improvement of training quality in the system as a whole.

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Student quality in Vietnamese higher education is an important problem. The results study of A.T. Tran (2009) and B. Luong (2010) found that 50% of graduates from universities and 60% of graduates from vocational education and colleges have to be retrained. When surveyed students from universities in Ho Chi Minh City said that they only have 25% of the skills, they need 54% said that they can work in a group setting, and 45% said they have good communication skills (Luong, 2010).

Problem-solving is also a cognitive process. It is important because it helps students become effective problem solvers by applying logical, critical, and creative thinking to a range of problems (Wilson, 1993). Problem-solving can provide the site for learning new concepts and for practicing learned skills (Kilpatrick, Swafford & Findell, 2001). Educators should not only focus on teaching students established knowledge they most learn, but also teach students how to think and solve new problems. The development of problem-solving competence is, therefore, an important mission for faculty to develop for their students (Pajares & Kranzler, 1995). Educational systems at all levels from elementary schools to professional institutions impart knowledge and teach cognitive skills; and all consider problem-solving competence to be one of the most important (Frederiksen, 1984).

D.V. Pavesic (1991) and D. Breiter and C. Clements (1996) emphasized the importance of problem-solving competence as the key focus of future curriculums and consider it the heart of learning (see also Schommer-Aikins, Duell & Hutter, 2005). The development and the use of problem-solving efficacy also can improve learning. According to A.D. Rossman (1993), when students use problem-solving competence, the role of the student changes from a passive recipient of information to a participant in the creation of understanding. Thus, the literature encourages the development of problem-solving competence as necessary for career success (Gustin, 2001; and Zekeri, 2004). Despite the elaboration of the importance of problem-solving efficacy to university students in previously stated research, there has not yet been much research into the problem-solving efficacy of Vietnamese university students.

According to D.R. Sadler (1983), academic learning is a process. Academic learning occurs when a student knows what is to be achieved, works out ways of doing it, and can tell when progress is being made. If academic learning is to take place, this state of affairs implies a dual role for the teacher: helping the student develop concepts of excellence and skills, and strategies to achieve it. Academic learning also involves more complex activities, including problem solving, reasoning, and the understanding of complex intellectual and scientific principles (Geary, 2001).

Problem-solving efficacy has become the means to rejoin content and application in a learning environment for basic skills and their application in various contexts. Today, there is a strong movement in education to incorporate problem-solving as a key component of the curriculum. A key element to emerge from the Secretary's Commission on Achieving Necessary Skills Report was that "*teaching should be offered*



in context, and students should learn content while solving realistic problems” (Krikley, 2003). In quality assurance terms, learning outcomes and theoretical knowledge in the curriculum need to be demonstrably connected to practical competences, including problem-solving competence (Shakespeare & Hutchinson, 2007).

This study uses A.W. Astin’s Input-Environment-Outcome (I-E-O) model to analyze how student experiences during the university affect their problem-solving efficacy. In the I-E-O model: *Input* refers to student characteristics at the time of university entry; *Environment* refers to institutional interventions, including educational programs and student experiences; and *Outcome* refers to student achievement, development, and growth (Astin, 1991; and Pascarella & Terenzini, 2005).

Unfortunately, there has not yet been much research into the problem-solving efficacy of Vietnamese university students. Thus, this study was conducted to explore the relationship between academic learning and problem-solving efficacy of Vietnamese university students. Specifically, this study examines three research questions: (1) How good is Vietnamese university students’ problem-solving efficacy in general? (2) Do significant differences in problem-solving efficacy exist among students at different universities? (3) How is Vietnamese university students’ problem-solving efficacy affected by their backgrounds and academic learning experiences?

The results of this study will be useful to administrators and faculty in Vietnam National University- Ho Chi Minh City; the study will also help fill the gap in the literature on Vietnamese university student problem-solving efficacy development.<sup>1</sup>

## METHOD

**Dependent and Independent Variables.** Problem-solving efficacy is the dependent variable in this study. It consists of four items, namely: (1) data analysis competence; (2) critical thinking competence; (3) present solution competence; and (4) generate innovation competence. In this study, factor analysis and internal consistency analysis (Cronbach’s alpha) were conducted to assess the validity and reliability of this constructed measurement for student competence. The selected criterions are: (1) factor loading  $\geq 0.6$ , eigenvalues  $\geq 1$ , cumulative explanation  $\geq 0.6$  or 60%, item-total correlation  $\geq 0.5$ , and coefficient alpha  $\geq 0.6$  (Hair *et al.*, 2006). Factor analysis was performed to ensure the validity of the construct (dependent variable). Table 1 shows the result of factor analysis.

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**Table 1:**  
 Factor Analysis Result of the Four Elements Constructing  
 Students' Problem-Solving Efficacy in the Study

Variable	Factor Loading	Eigen-Values	Cumulative Explanation	Item-to-Total Correlation	Cronbach's Alpha
<b>1. Data analysis:</b> Question: "How is the data analysis competence of your problem?" On 5-points scale, where 1 = very low, and 5 = very high.	0.734			0.547	
<b>2. Critical thinking:</b> Question: "How is the critical thinking competence of your problem?" On 5-points scale, where 1 = very low, and 5 = very high.	0.829			0.666	
<b>3. Present solution:</b> Question: "How is the present solution competence of your problem?" On 5-points scale, where 1 = very low, and 5 = very high.	0.855	2.560	63.991	0.710	0.810
<b>4. Generate innovation:</b> Question: "How is the generate innovation competence of your problem?" On 5-points scale, where 1 = very low, and 5 = very high.	0.776			0.593	

*Note:* Data were analyzed with principle component analysis.

The independent variables of this study include four blocks of student academic learning (see table 2). The first block is student background, including gender, class ranking, and family income. The second block is teaching approach, including one-way instruction, group discussion, and multimedia. The third block is curriculum emphasis, including memory emphasis, integration emphasis, and application emphasis. The fourth block is learning engagement, including frequency of library use, time spent on course work per week, levels of involvement in class activities, and frequency of teacher consultation. They survey consisted of a series of questions using a 5-point Likert scale.

**Sample.** This study selected a random sample of was 700 students out of 47,742 students in five universities at Vietnam National University of Ho Chi Minh City (VNU-HCM), namely 253 students at the University of Technology (37.9% female students), 169 students at the University of Social Sciences and Humanities (61% female students), 101 students at the University of Economics and Law (45.6% female students), 34 students at the University of Information Technology (29.4% female students), and 143 students at the University of Science (46.85% female students). Participants in this study were third year full-time students who were

studying on campus. According to Y. Huang and S.M. Chang (2004), third year students are considered the best population for observing student involvement and development at the university.

**Table 2:**  
 Questionnaire Items and Coding Schemes for Independent Variables

Questionnaire Items		Coding Schemes
<b>1. Student background:</b>		
<i>Gender</i>	--	On a 2-point scale, where 0 = female, 1 = male
<i>Class ranking</i>	At university, have you ever stood on the top third of your class?	On a 2-point scale, where 0 = no, 1 = yes
<i>Family income</i>	How much is your annual family income?	On a 6-point scale, where 1 = under 20,000,000 VND and 6 = over 60,000,000 VND (1USD is roughly equivalent to 20,000 VND)
<b>2. Teaching approach:</b>		
<i>One-way instruction</i>	How often does your teacher use the one-way instruction?	On a 5-point scale, where 1 = never, and 5 = always
<i>Group discussion</i>	How often does your teacher use the group discussion method?	On a 5-point scale, where 1 = never, and 5 = always
<i>Multimedia</i>	How often does your teacher use multimedia in teaching?	On a 5-point scale, where 1 = never, and 5 = always
<b>3. Curriculum emphasis:</b>		
<i>Memory emphasis</i>	How do the academic subjects emphasize your memory capacity?	On a 5-point scale, where 1 = very weak, and 5 = very strong
<i>Integration emphasis</i>	How do the academic subjects emphasize your integration capacity?	On a 5-point scale, where 1 = very weak, and 5 = very strong
<i>Application emphasis</i>	How do the academic subjects emphasize your application capacity?	On a 5-point scale, where 1 = very weak, and 5 = very strong
<b>4. Learning engagement:</b>		
<i>Frequency of library use</i>	How often do you go to the library?	On a 5-point scale, where 1 = never, and 5 = always
<i>Time spent on course work per week</i>	Hours a student spent on course work per week	
<i>Levels of involvement in class activities</i>	How often do you actively participate in classroom activities such as discussions or posing question?	On a 5-point scale, where 1 = never, and 5 = always
<i>Frequency of teacher consultation</i>	How willing are you to ask for your teacher's consultation about academic related questions as well as daily issues?	On a 5-point scale, where 1 = very weak, and 5 = very strong

**Data Gathering Procedure Design.** A questionnaire survey was used to gather data in this study. After the questionnaire draft was designed, this study performed a two-stage preliminary survey to ensure the respondents' understanding of the survey questions (stage 1 of preliminary survey), then to examine the feasibility of the survey design (stage 2 of preliminary survey). The writer personally distributed the questionnaire to the students.

Before distributing the questionnaire, a guideline was read to the students, explaining the following points: (1) the purpose of the study; (2) a request for students not to write their name on the questionnaire; (3) assurance that questionnaires would not be handled or reviewed by any other person; (4) further assurance that the completed questionnaires would be analyzed for research purpose only; and (5) all personal information remains confidential. There was no time limit for students to answer the questionnaire.

**Data Analysis Method.** This study used SPSS 13.0 software to process the data. The statistical method was employed to answer three research questions. Descriptive analysis was used to answer the first research question of "How good is Vietnamese university students' problem-solving efficacy in general?"; Analysis of Variance (ANOVA) was used to answer the second research question of "Do significant differences in problem-solving efficacy exist among students at different universities?"; and multiple regression method was used to answer the third research question of "How is Vietnamese university students' problem-solving efficacy affected by their backgrounds and curriculum learning experiences?".

## RESULTS AND DISCUSSION

*First, Vietnamese university students' problem-solving efficacy in general.* As shown in table 3, Vietnamese university students' average problem-solving efficacy ( $M = 3.41$ ,  $SD = 0.55$ ) was located within the range from "average" (point 3) to "high" (point 4) in the 5-point Likert's scale employed in the questionnaire.

**Table 3:**  
Means and Standard Deviations of University Students' Problem-Solving Efficacy among Five Universities

Universities	<i>M</i>	<i>SD</i>
<b>Average of five universities:</b>	<b>3.41</b>	<b>0.55</b>
University of Technology	3.51	0.50
University of Social Sciences and Humanities	3.45	0.54
University of Information Technology	3.06	0.55
University of Science	3.25	0.59
University of Economics and Law	3.41	0.55

The results of this study are different from the previous studies of MOET [Ministry of Education and Training] Vietnam (2001); T.L.H. Nguyen (2005);

T.J. Vallely and B. Wilkinson (2008); and B. Luong (2010) which showed that Vietnamese university students are weak in problem-solving efficacy. These studies were based on large scale surveys, including public and private universities.

The current study, however, was conducted with students of VNU-HCM (Vietnam National University of Ho Chi Minh City) as its subject. VNU-HCM is a system of prestigious public universities in Vietnam. The difference between the current study and previous ones is probably due to the sample examined in the study, which consists of better students. However, both this study and the previous ones have found that the problem-solving efficacy of Vietnamese university students is unsatisfactory.

Problem-solving is important for students to become effective problem solvers in their professions (Wilson, 1993; and Hamza & Griffith, 2006) and for later career success (Gustin, 2001; and Froman, 2002). Thus, the Vietnamese government should invest more resources in enhancing the problem-solving efficacy of all students in designing instructional programs.

**Second, the differences of problem-solving efficacy among students in universities.** For students at the five campuses of VNU-HCM (Vietnam National University of Ho Chi Minh City), the results of table 4 show that students at the University of Technology had the highest problem-solving efficacy ( $M = 3.51$ ,  $SD = 0.50$ ), and students at the University of Information Technology had the lowest problem-solving efficacy ( $M = 3.06$ ,  $SD = 0.55$ ).

The results of post-hoc comparisons showed significant differences in problem-solving efficacy for students at the five universities ( $F = 9.362$ ,  $p < 0.001$ ). These comparisons indicated that students at the five universities can be categorized into two groups: high level of problem-solving efficacy of students in the Universities of Technology, Social Sciences and Humanities, and Economics and Law; and low level of problem-solving efficacy of students at the University of Information Technology and the University of Science. Within the two groups, there was no significant difference in students' problem-solving efficacy.

**Table 4:**  
 ANOVA Results of Students' Problem-Solving Efficacy in the Five Universities of VNU-HCM

Universities	<i>M</i>	<i>SD</i>	<i>F</i>	<i>Sig.</i>	Post-Hoc Comparisons
1. University of Technology	3.51	0.50			
2. University of Social Sciences and Humanities	3.45	0.54	9.362	.000	(1,2,5) > (3,4)
3. University of Information Technology	3.06	0.55			
4. University of Science	3.25	0.59			
5. University of Economics and Law	3.41	0.55			

This study compared five different universities at the VNU-HCM, representing five different academic disciplines. There is little empirical research on the

relationship between academic disciplines and problem-solving efficacy for students in Vietnam or even for student in other parts of the world. The results of this study, thus, cannot be compared to the results of previous studies. Further, research about the relationship between academic disciplines and problem-solving efficacy of students can help fill this gap in the literature.

**Third, students' problem-solving efficacy verses student background, teaching approach, curriculum emphasis, and learning engagement.** For the whole sample, the results of table 5 indicated that the regression model proposed by this study explained 17.5% of Vietnamese university students' problem-solving efficacy ( $R^2 = 0.045$  to  $0.406$ ). However, the regression model had rather different explanatory power for students' problem-solving efficacy in the five universities.

**Table 5:**  
 Regression Analysis Results among the Dependent Variable and Independent Variables  
 at the Whole Sample and Each University

Variable	The Whole Sample	UT	USSH	UIT	US	UEL
	Beta ( $\beta$ )					
<b>1. Student background:</b>						
<i>Gender</i>	0.069*		0.153*			
<i>Class ranking</i>	0.124**		0.222**			
<i>Family income</i>	0.102**		0.188*			
<b>2. Teaching approach:</b>						
<i>One-way instruction</i>	0.071*					0.311***
<i>Group Discussion</i>						
<i>Multimedia</i>				-0.409*		
<b>3. Curriculum emphasis:</b>						
<i>Memory emphasis</i>						
<i>Integration Emphasis</i>	0.144***		0.247**			
<i>Application Emphasis</i>						
<b>4. Learning engagement:</b>						
<i>Levels of involvement in class activities</i>	0.162***	0.169*			0.205*	0.237*
<i>Frequency of library use</i>						
<i>Time spent on course work per week</i>	0.107**	0.141*				
<i>Frequency of teacher consultation</i>	0.088*				0.223**	
Adjusted $R^2$	0.175	0.045	0.212	0.406	0.117	0.230

Note. \*  $p < .05$ . \*\*  $p < .01$ . \*\*\*  $p < .001$ .

At the University of Technology (UT), the results showed that levels of involvement in class activities ( $\beta = 0.169$ ,  $p < 0.05$ ) and time spent on course work ( $\beta = 0.141$ ,  $p < 0.05$ ) significantly benefited students' problem-solving efficacy ( $R^2 =$

0.045). At the University of Social Sciences and Humanities (USSH), all three items of student's backgrounds of gender ( $\beta = 0.153, p < 0.05$ ), class ranking ( $\beta = 0.222, p < 0.01$ ), and family income ( $\beta = 0.188, p < 0.05$ ), as well as curriculum emphasizing integration ( $\beta = 0.247, p < 0.01$ ) significantly correlated student's problem-solving efficacy ( $R^2 = 0.212$ ). At the University of Information Technology (UIT), teaching approach of employing multimedia ( $\beta = -0.409, p < 0.05$ ) significantly hindered students' problem-solving efficacy ( $R^2 = 0.406$ ). At the University of Science (US), involvement in class activities ( $\beta = 0.205, p < 0.05$ ) and frequency of consulting teacher ( $\beta = 0.223, p < 0.01$ ) significantly empowered students' problem-solving efficacy ( $R^2 = 0.117$ ). At the University of Economics and Law (UEL), teaching approach of one-way instruction ( $\beta = 0.311, p < 0.001$ ) and involvement in class activities ( $\beta = 0.237, p < 0.05$ ) significantly enhanced on student's problem-solving efficacy ( $R^2 = 0.230$ ). No other independent variable correlated with students' problem-solving efficacy.

Vietnamese university students' problem-solving efficacy is significantly influenced by their backgrounds and academic learning. There are different affecting variables at different universities. Based on these differences, universities should design interventions to enhance students' problem-solving efficacy. As an example, University of Social Sciences and Humanities may very well consider curriculum emphasizing integration, and University of Information Technology may want to avoid a teaching approach employing multimedia. The only variable across the universities is student involvement in class activities.

In this study, involvement in class activities significantly affects the problem-solving efficacy of students at three universities, namely University of Technology, University of Science, and University of Economics and Law. The research of S.T. Bossert (1988) showed that student involvement in class activities promoted student performances. Specifically, recent meta-analyses suggested that student involvement in class activities benefited students at all age levels, of all subject areas, and for a wide range of tasks, such as those involving problem-solving efficacy (Johnson, Johnson & Maruyama, 1983; Slavin, 1983; and Astin, 1991).

In each university, in order to make a policy for the instructional programs and to select a teaching method or to evaluate the studying result of the student, experts or the program makers of VNU-HCM (Vietnam National University of Ho Chi Minh City) should be notably concerned about this factor. If we must decide a universal intervention to enhance problem-solving efficacy of students across the universities in Vietnam, it might very well be student involvement in class activities.

## **CONCLUSION**

The study found that Vietnamese university students' problem-solving efficacy was below high. Meanwhile, VNU-HCM (Vietnam National University of Ho Chi Minh City) is expected to serve as Vietnam's premier institution of higher education, to reach national and international levels of excellence in education, and to contribute

to the socio-economic development of the entire country (VNU-HCM, 2009). Thus, administrators, faculty, and scientists at VNU-HCM should pay special attention to enhancing their students' problem-solving efficacy.

The literature shows that curriculum has a profound effect on student achievement and plays a crucial role in enhancing students' problem-solving efficacy. Vietnamese universities should evaluate students' academic learning by improving students' problem-solving efficacy. This will help administrators, faculty, and scientists at VNU-HCM to monitor and adjust the strengths and weaknesses of the academic learning to meet the needs of the country. In the process of constructing an instructional program, administrators and scientists in the universities should design advanced academic learning to not only provide background knowledge, but also develop students' skills for future jobs.

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**One of the Students' Activities in the Vietnam Universities**  
(Source: Photo Album of Minh-Quang Duong, 10/10/2012)

Higher education in Vietnam has gradually improved in terms of number and types of institutions and forms of training, in order to meet the needs of the socio-economic development. One of the objectives of higher education in Vietnam is to improve students' practical competencies.

# TEACHERS' EDUCATION CURRICULUM TOWARDS ESTABLISHMENT OF PATRIOTISM IN MALAYSIA

RAMLI ISMAIL & NORWALIZA ABDUL WAHAB

**ABSTRACT:** This study aims to identify and analyse the elements contained in the objectives of academic curriculum and co-curricular content in terms of differences, relationships, influences, and understanding of learning skills, thinking skills as a mediator to the confidence to apply the elements of patriotism among students of Post-Graduate Teaching Course for Primary School (PGTC PS) and Bachelor of Teaching for Primary Schools (BT PS) in Institute of Teachers Education (ITE) in Malaysia. This survey study used questionnaires on 289 PGTC PS and BT PS students of the North Zone and East Zone ITE in Peninsular Malaysia. The t-test results showed that there was a significant difference between PGTC PS and BT PS students in terms of understanding on learning skills and thinking skills, but do not have any significant difference in terms of confidence to implement the elements of patriotism. Pearson correlation analysis shows that there was a moderate relationship between the variables of learning skills, thinking skills, academic curriculum, co-curriculum, and the confidence to apply the elements of patriotism among PGTC PS and BT PS students. These findings serve as evidence to the Ministry of Education (MOE) in Malaysia to make recommendations to the ITE to serve as a guide in improving the confidence of trainee students in applying the elements of patriotism.

**KEY WORDS:** Teaching the patriotism, learning skills, thinking skills, mediator, students, and Institute of Teachers Education in Malaysia.

## INTRODUCTION

The global-natured education of Malaysia could cross locations and ideologies because the characteristics of nationhood, nationalism, culture, and spirituality are embodied within it. According to Abd Rahim Abd Rashid (2005), globalization that swept over the world now has a big impact on the world educational development, including in Malaysia. In this case, the Ministry of Education in Malaysia will need to shift and make changes in the teachers training as a preparation for implementing the Education Development Master Plan (EDMP) and the success of Vision 2020.

This current shift is to support the implementation of EDMP and Vision 2020 so that people are prepared to face the globalization, which will destroy the country

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that was built through consensus for sustainable progress and development. The education system practiced in Malaysia is believed to be able to build physical strength, cognitive, spiritual, and productivity-oriented attitude. Cognitive and spiritual strength, that is applied and incorporated in education, is believed to change the attitude of Malaysia's population from the negative to the positive attitude to increase the economic development and performance-oriented education system and quality improvement which could be transformed through human capital programs.

Division of Teachers Education introduced the Bachelor of Teaching (Primary School) is to improve the quality of teaching and learning as envisioned in the EDMP. Aspirations and recommendations of this development are in line with the *Cabinet Committee Report of 1979* which suggested that the teachers have academic and higher professional qualifications as well as the personal characteristics that are appropriate to the functions and their role as teachers (Hussain, 2004).

The growth of the teachers' quality is determined by the teachers training program provided by the Teachers Education Division (TED). According to Abu Bakar Nordin and Ikhsan Othman (2008), the lecturers in ITE (Institute of Teacher Education) should transform the skills and techniques of thinking, various intelligence, and learning techniques to install patriotism and love towards the country. According to Abd Rahim Abd Rashid (1997) and Bar-Tal and E. Staub eds. (1997), patriotism is not only referring to the feelings of deep love for the country but also the aspects of awareness, loyalty, idealism, nationalism, citizenship, responsibility, sacrifice, endurance, commitment, and contribution to the country.

Some researchers interpreted that patriotism, the trainee teachers should have, is in relation to their confidence to integrate elements of patriotism such as *feelings of pride* (Doob, 1963; Mac Intyre, 1994; Gordon, 2000; and Kay Kim, 2002) as a Malaysian, *sacrifice or loyalty* (Hollis, 1996; Abd Rashid, 1997; Reykowski, 1997; and Berns, 2001), *confidence* (Feshbach, 1987; Viroli, 1995; and Parker, 2002), *spirit of belonging* (Tajfel, 1981; and Tamir, 1997), and *efforts and worship* (Bar-Tal & Staub eds., 1997) once they become a teacher. These patriotism elements are contained in the *Buku Panduan Program Pengukuhan Pemupukan Patriotisme Sekolah Rendah* or Handbook of Patriotism Nurturing Program for Primary Schools (MOE Malaysia, 1994).

### **PROBLEM STATEMENT, AIMS, AND OBJECTIVES OF THE RESEARCH**

Patriotism is an important element in the implementation of curriculum and co-curriculum. Elements of patriotism should be preached to students, particularly through the teaching and learning in schools. The younger generation should be inculcated with the concept of compassion and love for the country more than anything else, because it is here where they were born and this is where they expressed the life and death for the country. The younger generation must be guided

by teachers who have the courage and patriotism of high value in serving a lesson to their students through Primary School Integrated Curriculum / Primary School Standard Curriculum and Secondary School Integrated Curriculum. Therefore, teachers have a greater significant responsibility to ensure the application of patriotism values to achieve the goals of holistic human formation as described in the National Education Philosophy (MOE Malaysia, 2001).

Country's education system emphasizes the construction of patriotism. This value is transmitted to teachers through teachers training provided to trainees before being sent to serve directly throughout Malaysia. Teachers will use the techniques and strategies of adoption and assimilation to reinforce the elements of patriotism as envisaged in the national education goals and vision. In this regard, the Ministry of Education Malaysia has developed several strategic implementations to incorporate the value of patriotism among students through curricular and co-curricular activities, especially at the teachers' training level. The elements of patriotism should be incorporated gradually starting from pre-schools to primary schools (Yusuf, 2005).

The elements of patriotism can be applied directly in the subject of Local Studies (MOE Malaysia, 2005) and the subject of Civic Education starting from standard four, standard five, and standard six (MOE Malaysia, 2006). While at secondary school level, this patriotism element is merged directly into History subject (MOE Malaysia, 2002) and Civic Education (MOE Malaysia, 2004). Thus, the element of patriotism to be cultivated in the primary level will be the foundation of students' character building, especially in terms of leadership, culture, national pride, and a willingness to sacrifice for the progress and prosperity of the country. Inculcation of patriotism begins with patriotism towards self-confidence and ability which then moves to the patriotism of the families, schools, communities, and leads to progress and prosperity.

At the secondary level, the elements of patriotism expands to a broader element, including pride in being Malaysian, vibrant loyalty to country, passionate sense of belonging, discipline, and productive. Ministry of Education Malaysia in 2001 gave a different perspective to the usual assumptions of a segment of society that the understanding of the community related to patriotism is confined to only a deep love for the country. The value of the ideal patriotism should be developed and embedded earlier in the souls of Malaysians to become dynamic and resilient citizens to enable the development of the country (MOE Malaysia, 2001).

Construction of patriotism among the people, especially students, need a strategic and systematic planning. Hence, a conceptual model of patriotism construction in Malaysia was developed by Ishak Ramly, Mohd Daud Hamzah and Zakaria Kassim (2004), and Mohamad Noor Mohamad Taib (2006) which describes briefly about the strategic construction of patriotism and *weltanschauung*, especially among people living in urban and rural areas. Ministry of Education Malaysia, through the school agencies and teachers training, should coordinate and provide more effective and innovative strategies to implement the action plan for

the construction and strengthening of patriotism among the younger generation in Malaysia. In this case, the function and role of educational institutions and other institutions are very important and should be ready to fulfil the responsibilities to ensure loyalty and devotion for the progress and prosperity of the nation.

Patriotism passed through the educational institutions need to start with understanding and practice of positive cultural thinking and productive and efficient and smart learning skills to meet the needs of mastering the knowledge and achieve success in education. These two key elements are the cores of the National Education Philosophy applied to the students through the curriculum, co-curriculum, the culture of school or institute, and environmental elements. Institutions other than educational institutions also play an equal role in cultivating the elements of patriotism through socio-cultural activities, economy, and politic.

Malaysian Ministry of Education, through the Institute of Teachers Education (IPG, *Institut Pendidikan Guru*), provides Post-Graduate Teaching Course for Primary Schools (PGTC PS) and Bachelor of Teaching for Primary Schools (BT PS) since 2007. These programs provide generic skills, especially learning skills and thinking skills; and the elements of patriotism to the trainee teachers through the process of teaching and learning (MOE Malaysia, 2007). So far, there are no studies on the learning and thinking skills and associated with values of patriotism, especially in terms of effectiveness and contribution of these elements to the construction and development of teacher education to convey the elements of patriotism among the trainees.

A study on the level of understanding of patriotism among the trainees conducted by Nadarajan Marimuthu (2006) in the Raja Melewar ITE (Institute of Teacher Education), Negeri Sembilan, Malaysia which found that the trainee teachers' understanding of patriotism was very low. Among the justifications given by the trainee teachers on why they are not confident to apply the elements of patriotism was due to lack of emphasis on some elements of patriotism in the curriculum area being studied, disturbance in time and learning strategies that are not focused on elements of patriotism, does not have clear guidelines to plan the application of the elements of patriotism during learning session, and limited resources on patriotism references. According to Abd Rahim Abd Rashid (1999), the factor of individual self-confidence in doing something is related to the process of affective-cognitive reasoning process and converted into generic skills. Studies on understanding and confidence to apply the elements of patriotism in the areas of curriculum and academic co-curriculum are very limited at the level of teacher service and pre-service teacher training colleges.

Based on the above discussion, there is a need to conduct a comprehensive study to identify and analyze the elements contained in the objectives of the academic curriculum and co-curricular activities in the Institutes of Teachers Training based on the understanding of generic skills (learning skills and thinking skills) and confidence to implement the patriotic elements from the aspects of difference, relationships, and influences. This study also aims to identify whether aspects of

the understanding of learning skills and thinking skills serve as a mediator to the confidence to apply elements of patriotism among the trainee students in six ITE (Institute of Teachers Education) in the East Coastal Zone and North Zone in Peninsular Malaysia.

Among the aims and objectives of this study are as follows: (1) Identify and analyze the mean differences between PGTC PS, *Post-Graduate Teaching Course for Primary Schools*, and BT PS, *Bachelor of Teaching for Primary Schools*, students in terms of understanding of factor to incorporate elements of the teaching patriotism in six ITE; (2) Identify and analyze the relationship between the understanding of learning skills and thinking skills with confidence to incorporate the elements of patriotism among the PGTC PS and BT PS trainees in six ITE; (3) Analyze the extent to which academic curriculum and extra-curricular activities, learning skills and thinking skills affect the confidence to apply the elements of patriotism among the PGTC PS and BT PS trainees in six ITE; and (4) Analyze the extent to which aspects of understanding of the learning skills and thinking skills function as a mediator in the relationship between academic curriculum and co-curriculum with the confidence to apply the elements of patriotism among the PGTC PS and BT PS trainees in six ITE.

### **THE CONCEPT OF PATRIOTISM**

The word “patriots” comes from the Greek word referring to “a fellow countrymen”, while the word “Patrice” referred to the “fatherland” or “country” from the “pater” which means “father”. But the term “fellow countrymen” refers to the group, and the word “country” refers to those regions and units within the group (Bar-Tal & Staub eds., 1997). The term “patriot” was first used in the *English Dictionary* in Europe in 1676 with reference to the importance of a country’s political influence (Putman, 1998).

The concept of patriotism is defined and discussed in various forms depending on the situation of time and place of a person such as a generation that was in the days before independence has a different spirit of patriotism by the generation after independence. However, the purposes are the same which are unequivocal loyalty and love for the country. There are only mission statements in different contexts, to Khoo Kay Kim (2002), loyalty to the country includes the aspects of politics, economics, and sports. Meanwhile, according to Idris Mohd Nor (2003), patriotism does not refer to only the country but also as an opportunity to obtain freedom of worship, fun, freedom to express opinions, and to make choices about things.

Nationalism is seen as a brain-based action, while patriotism is behaviour based and often reactive in nature. This statement was supported by J.L. Machia (2000) summarizing that the concept of patriotism is related with the feelings of patriotism, race, and religion with a sense of responsibility in order to uphold the dignity, honour the survival of the nation. This spirit also forms the basis of an individual capacity that gives the loyalty to the country, having given citizenship in a modern country.

According to D. Bar-Tal and E. Staub eds. (1997) and Uzi Arad and Gal Alon (2006), patriotism began with the presence of a patriotic person in the group through an appreciation of local values and characteristics of the feeling in the group. Thus, emerged the sense of belonging in the group and became a symbol of strength that can influence human behaviour and become the basis of the value of patriotism.

Patriotism to be inculcated to the people of Malaysia, especially to the students would need to be taken into account the situation, is in an area and refers to the time setting. The significance of patriotism for the generation before independence is not the same as post-independence generation (1957). This position can be distinguished by the classification of patriotism on five areas, as described by Hurwitz and Peffley, which are:

(1) *Iconoclastic Patriotism* refers to an individual's love for the country through positive actions such as a persistent attitude, courage, discipline, knowledge, and vision to move forward and develop the country; (2) *Symbolic Patriotism* refers to the level of patriotism which is symbolized by respect for national symbols such as flags, anthems, and national principles; (3) *Capitalistic Patriotism* emphasis on involvement in developing the competitiveness of the country's economy and being proud of the achievements attained; (4) *Instinctive Environmental Patriotism* focuses on the spirit to preserve and protect the environment so that it remains preserved to be enjoyed by future generations; and (5) *Nationalistic Symbolic Patriotism* is the high level of individual loyalty to a certain race and willing to sacrifice for the country (cited in Embi, 2009).

Based on the five aspects of patriotism that has been discussed, it is clear that the concept of patriotism is so broad by definition and can cover all aspects of life. *Iconoclastic Patriotism* aspect is suitable for discussion at the educational institution level because it involves the inculcation of patriotism through the change of attitude, discipline, and students' commitment. The *Symbolic Patriotism* refers to the patriotism of a person described by the respect and appreciation of national symbols like the flag, national song, and the national principles that can lead to a sense of pride of the country so as to arouse patriotism and unity among students. According to Abd Rahim Abd Rashid (1999), patriotism itself is an abstract concept that needs to be translated through writing, reading materials, curriculum, co-curricular activities, and learning environment. These abstract messages require students to use cognitive and effective reasoning to understand it.

## LITERATURE REVIEWS

***Social Identity Theory.*** The spirit of patriotism in a person begins with the process of identity formation and, then, expanded to the formation of social identity. This development occurs in accordance with the cognitive development of children and finally evolves into patriotism. One's social identity development process was explained theoretically by H. Tajfel and J.C. Turner (1986) which states one's social identity were derived based on the individuals or members within each group will seek to achieve and maintain a positive social identity by looking at the internal elements of his/her own group compared with the group outside. Naturally, human



like to think positively about themselves and their group. A person will contribute positively to the group and, hence, bring the sense of belonging to the group and raise his/her *self-esteem* and the country in general.

**Teaching the Patriotism.** The sense of belonging towards one's self and can be channeled through the field of education. Based on the discussion presented by Mohd Janib Johari (2001), Esah Sulaiman (2003), Yahya Buntat and Zainuddin Masran (2003), Sufean Hussain (2004), Abd Rahim Abd Rashid (2005), Foo Say Fay (2005), Mohamad Noor Mohamad Taib (2006), and Noriah Mohd Ishak and Mohammed Sani Ibrahim (2007), it can be concluded that feelings of love and responsibility towards the profession is an element of patriotism and should be practiced by all teachers. This can be implemented if a teacher has a high degree of confidence to implement the elements of patriotism so that people can develop the feeling of proudest in being citizens of a country, loyalty, passionate comradeship, discipline, and productive in every student. High confidence and understanding of the elements of patriotism will produce teachers who can bring changes in society towards a more democratic, fair, liberal, and scientific (Fat, 2004). Therefore, according to Omar Hisham Mohd Baharin (2005), greater confidence to apply the elements of patriotism among the trainees can be achieved if they have a good understanding of the theory and the importance of cultivating these values in teaching and learning.

Element of patriotism should be instilled in children before entering school; and for this, the family should play an important role in preaching the understanding to the child. The above statement was in accordance with the findings of the study which was carried out by Abu Bakar Yusuf (2005). He felt that the factor family is a main distributor of information to students compared to the mass media and schools. When children are at school, the value of patriotism applied directly in the subjects, particularly the subject of Local Studies and Civics, while at the secondary level subjects like History, Geography, and other subjects also has elements and values and patriotism (Yusuf, 2005). According to Mohamad Noor Mohamad Taib (2006), direct application in the teaching and learning in the classroom can improve the understanding of patriotism among students.

A study on the understanding of patriotism at the level of Public Higher Education Institutes (PHEI) was carried out by Asmadi Mohamed Naim *et al.* (2003) and found that PHEI students of religious background at all levels of primary and secondary school education have a high level of patriotism compared with the students from national or vernacular schools. Their study covered the *ideological aspects* (which are commitment to the nation, in terms of attitude measure of cognitive, effective, emotional state towards elements such as history, religion, and the National Principles); *practical aspects* (appreciation of national events such as celebration of independence, the Sultan's birthday); *aspects of continuity and consistency* (the practice of daily life, speech, language, clothing or art activities); and *aspects of the understanding* (of the feelings and concerns on issues affecting the country, conflict, and intervention of foreign countries).

The awareness of the application of understanding the value of patriotism among students should be given to teachers first and this process should begin at ITE (Institute of Teacher Education) or universities that train future teachers. Accordingly, the trainee teachers must establish compact teaching techniques so that the message of patriotism to be cultivated in the students can be accepted significantly, because referring to Ku Hasnita Ku Samsu and Mohd Haizan Mohd Nor (2009) that the younger generation already have basic knowledge about patriotism.

This statement is consistent with the findings of Jaizah Mahamud (2001) that during a practicum, trainee teachers cannot plan the appropriate activities to apply the elements of patriotism, although they are aware of its importance. However, quite in contrast with the results of the study by Nadarajan Marimuthu (2006) which states the understanding of the elements of patriotism among trainee teachers at the Institute of Teachers Education in Raja Melewar was low and moderate, while attitudes toward elements of patriotism was positive. This research also found that the influence of peers and mass media have a positive relationship with the appreciation of the elements of patriotism, but gender factor did not show any difference in the appreciation of the elements of patriotism among those trainee teachers.

The study of patriotism is not only limited within a country but also at the international level, where Uzi Arad and Gal Alon (2006) studied on Israeli Jewish citizens who showed that only 77 percent Israeli felt proud in being an Israeli as compared to other countries. Instead, they are more proud of the achievements of the country in terms of scientific and technological progress (97%), defense systems (86%), 38 percent towards the democracy works, and only 22 percent towards the social welfare system. For the Arab descent Israel citizens, only 56 percent were proud to be the people of Israel and 73 percent were ready to defend the country compared to 85 percent for the Jewish Israeli citizens. It was clear that technological and scientific achievements are the main pride of the country rather than the urge to defend Israel, their own country. Following this, in order to face the challenges of 21<sup>st</sup> century, Israel focused on education as a platform to inculcate ideologies that can enhance the spirit of patriotism among the people.

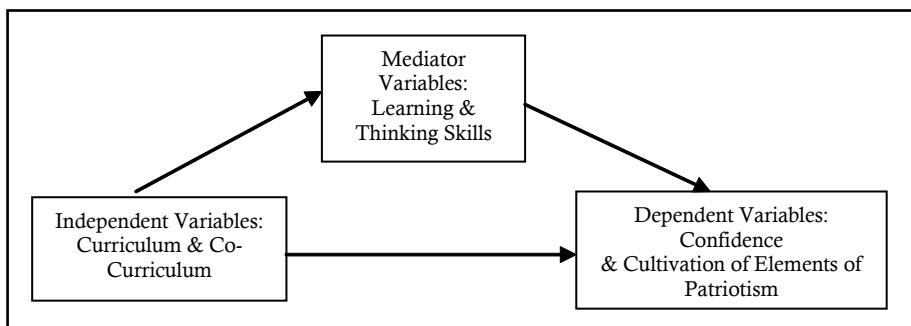
The findings of L. Huddy and N. Khatib (2007) on the citizens of United States of America showed a good correlation between the four constructs used which were the national identity, symbolic patriotism, constructive patriotism, and uncritical patriotism ( $r = .744$ ). This study described national identity has a good correlation with the symbolic patriotism  $r = .74$  in 2004 compared to  $r = .68$  in 2002, but poor correlation between the factor of national identity with uncritical patriotism  $r = .51$  in 2004 and  $r = .56$  in 2002. This means there is a good relationship between factors of national identity and symbolic patriotism for being complementary in the process of increasing the spirit of patriotism.

Result of the discussion that has been described by local and foreign researchers, it can be concluded that the elements of patriotism can be applied to individuals in

different ways. That includes through teaching and learning, highlighting the aspects of economic progress, achievements in technology, the integrity of national defense, and superior appreciation of local culture. This application aims to produce a host of enthusiastic loyal citizens, proud of being Malaysian, vibrant sense of belonging, discipline, and working and productive. All these elements were made into the main constructs in the construction of the questionnaire items in this study.

## RESEARCH METHOD

This study used a survey method to obtain information about the relationship between the independent variables with the dependent variable. Next, it will identify whether the two variables are mutually influence to each other. The data collected through the questionnaire used to gather information from overall respondents. The research framework is briefly described in figure 1.



**Figure 1:**  
Research Framework

Overall, the t-test was used to find the difference between dependent and independent variables. The correlation analysis was used to identify the relationship between all variables in this study, but not to explain the relationship of cause and effect (Gravetter & Wallmau, 2002). Apart from that, the correlation analysis method is used to identify the relationship between the variables. Subsequently, the hierarchical multiple regression models taken as a statistical procedure to identify the influence of independent variables through mediators on the dependent variable. Procedures done in stages where independent variables included in the regression for step one (block 1 in the regression), while step two (block 2 in the regression) included an independent variable and the mediators (Ndubisi & Jantan, 2003).

*Multi-stage* sampling method used in selecting samples for this study based on three levels. In the first stage, the researchers classified the 27 ITE (Institute of Teachers Education) according to zones such as Zone of Sabah and Sarawak, East Coast Zone, South Zone, Central Zone, and North Zone of Peninsular Malaysia. Of the six zones, two zones were randomly selected as samples which are the

East Coast Zone and North Zone of Peninsular Malaysia. The total number of students of both zones are 817 trainee teachers whom doing full time PGTC PS (Post-Graduate Teaching Course for Primary Schools) in June 2009 intake and BT PS (Bachelor of Teaching for Primary Schools) in January 2007 intake (MOE Malaysia, 2009).

This sampling method has taken into account factors such as time, cost savings, and easy access for researchers. This statement is consistent with the recommendations of K. Leahy (1988), W.R. Borg and M.D. Gall eds. (1989), and J. Cohen (1992). At the third level, the trainee teachers from six ITEs (North Zone and East Coast Zone of Peninsular Malaysia) was randomly selected through a list of students from various fields to determine the sample size based on the formula recommended by R. V. Krejcie and D.W. Morgan (1970). Based on the calculation, the number of samples needed for this study was 261 trainee teachers. This sample size is almost exactly the amount found in the determination of sample size table given by R. V. Krejcie and D.W. Morgan (1970) that for a population of 850 people, the sample size required is 265 people only.

## **FINDINGS AND DISCUSSIONS**

Practically, all the hypotheses and objectives of the study have been answered clearly based on statistical analysis procedures that have been identified through appropriate research questions. The results showed a difference of understanding on the concept of learning skills and thinking skills between students of PGTC PS (Post-Graduate Teaching Course for Primary Schools) and BT PS (Bachelor of Teaching for Primary Schools). The mean difference indicates PGTC PS trainees understand the concept of learning skills and thinking skills, even though only one year at ITE (Institute of Teacher Education) compared with trainees of BT PS who are almost five and a half years, including one year and a half in preparation class. The result indicated that there is a consistency with the objectives of teacher education curriculum to produce graduate teachers who have knowledge of pedagogy, learning skills, thinking skills, highly valued interpersonal skills comparable to the trainee teachers produced by other educational institutions (MOE Malaysia, 2007/2008).

The PGTC PS trainees, although have underwent the training for a year in ITE, their learning and experience in the universities before studying in ITE has made them matured and enabled them to easily understand the concept of learning skills and thinking skills. However, for trainees pursuing BT PS for five and a half years has provided an avenue for them to understand the concepts of learning skills and thinking skills on par with PGTC PS who are older and have experience in various fields before applying as a trainee teacher.

The results showed that the period of study is sufficient for PGTC PS trainees in order to understand the concept of learning and thinking skills because they have experience of studying at an university. Results of analysis are consistent with the results of a study conducted by Chee Kim Mang (2008) on the quality of beginner

teachers between PGTC PS trainees and Diploma in Teaching Course Malaysia (DTCM) trainees. It was found that PGTC PS teachers have performed better in terms of personal qualities and teaching and learning in the classroom from the perspectives of school administrators.

***The research result 1 showed that there was a difference in terms of confidence to implement the elements of patriotism among students of PGTC PS and BT PS.*** Finding is in line with recommendations made by Nadarajan Marimuthu (2006) who found no significant differences in confidence to apply the elements of moral values and patriotism between the PGTC PS and BT PS trainees in several ITE in the North Zone.

The findings also clarify that the factors of age, location, location of ITE, and early educational background does not help a group to have a higher confidence of a particular concept in question related to patriotism. The results showed that all PGTC PS trainees graduated from the Higher Education Institutions (HEIs) from local or overseas have the same level in terms of confidence to implement the elements of patriotism to the student when they were appointed as teachers soon.

Confidence of PGTC PS trainees to apply the elements of patriotism shows local universities produce graduates with a good sense of patriotism and have the capability to cultivate it in others. Results showed that ITE can fulfill part of the Ministry of Education's wish to produce BT PS students who have high confidence to incorporate elements of patriotism. Greater confidence to apply the elements of patriotism among the trainees to be backed by a good understanding of the theory and the importance of values in teaching and learning (Mohd Baharin, 2005).

The next finding shows that there is no difference between students of PGTC PS and BT PS on students' understanding of what is contained in the objectives of the curriculum and co-curriculum courses in their respective programs. This finding is quite different from the views expressed by Lam Kah Kei *et al.* (2007) which states that the PGTC PS students are less able to appreciate and understand in depth the content of the curriculum and co-curriculum implemented to their students while at the ITE. BT PS students, who spent five and a half years in the institute, understand and appreciate the content of the curriculum and co-curriculum effectively. It is clear that different curriculum and co-curricular contents for four and a half years between PGTC PS and BT PS students gives a positive impact to understand, interpret, and translate the curriculum and co-curriculum content as a teacher.

***The research result 2 showed a moderate correlation between students' understanding of curriculum and co-curriculum with the understanding of learning skills and thinking skills.*** This moderately positive correlation indicates changes in the understanding of the curriculum and co-curriculum of PGTC PS and BT PS students. This medium response resulted in a parallel change in the understanding of learning skills and thinking skills.

The findings also support previous studies associating a logical relationship to the curriculum and co-curriculum content in a program of study undertaken with the understanding of thinking skills and learning skills in generic skills

components (OOA, 2006; and Leonard, 2007). Although the relationship is at a moderate level, but it reflects that the desire of MOE (Ministry of Education) and ITE (Institute of Teacher Education) to implement and integrate the elements of the generic skills such as thinking skills and learning skills through curricular and co-curricular activities can be achieved at an average level even though it was introduced in 1993.

The achievement of a moderate relationship is related to the research findings of Rajendran Nagapan (2000) who found that only 60 percent of teachers in schools are directly exposed to the elements on how to cultivate thinking skills among students during the teaching and learning session. The trainee teachers should master these skills because it will be used to integrate the knowledge of pedagogy, theoretical teaching with other knowledge in the areas of specialization in order to reach students more effectively (Mohd Yasin & Rahman, 2009).

Meanwhile, A. Woolfork (2004) pointed out that to achieve effective learning skills needs appropriate meta-cognitive strategies in order to stimulate the development of students' knowledge. The study also found that there was moderate correlation to changes in the understanding of the objectives of the curriculum and co-curriculum between PGTC PS and BT PS students. This finding is in line with changes to the confidence of students to apply the elements of patriotism when they are in the actual environment.

This finding shows that there is consistency with the study by Jaizah Mahamud (2001) and Mohamad Noor Mohd Taib (2006) which identified several reasons on why ITE students are not able to appreciate and understand the elements of good patriotism while at the institute. One of the reasons was that emphasis on cultivation of elements of patriotism was not highlighted during lectures, instead, according to Ku Hasnita Ku Samsu and Mohd Haizan Mohd Nor (2009), our younger generation actually have a basic national knowledge and understanding of the elements of patriotism. Therefore, this group has a good potential in increasing their patriotism from time to time.

The findings revealed a moderate positive relationship between the variables of learning skills and thinking skills, and this moderate relationship bring the same changes to the confidence to cultivate the elements of patriotism among PGTC PS and BT PS students in ITE. These findings emphasize that individuals or students with a good understanding of thinking skills and learning skills would be more confident to apply the elements of patriotism.

This finding supports the research findings and assumptions made by E.D. Putman (1998), Abd Rahim Abd Rashid (1999), and L.R. Williams, L.M. Foster and R.K. Krohn (2008). However, this finding is quite in contrast with the views expressed by Rajendran Nagapan (2000) that some of the teachers admitted they are confident to teach the subject content but not confident to teach and apply critical thinking skills during classroom sessions.

***The research result 3 shows both the variables which are academic curriculum and co-curriculum, thinking skills, and learning skills are the factors that influence the***

**confidence to apply the elements of patriotism among PGTC PS and BT PS students in ITE.** This result was consistent with the views of Abd Rahim Abd Rashid (1999), Idris Mohd Nor (2003), Mohamad Noor Mohd Taib (2006), and L.R. Williams, L.M. Foster and R.K. Krohn (2008) that the aspects of thinking skills, learning skills, curriculum and co-curriculum are the factors that serve as comprehensive channels in cultivating values and patriotism to students.

This research also found that aspects of thinking skills and learning skills influence the student more compared to understanding of the academic curriculum and co-curriculum in terms of confidence to implement the elements of patriotism. This result is related to thinking skills and learning skills significantly that the relationship is stronger than understanding of the academic curriculum and co-curriculum in the aspects of confidence to apply the elements of patriotism among PGTC PS and BT PS students in ITE.

Subsequently, the results of this study allow the ITE to plan for activities and teaching methods that can be applied towards enhancing the ability of thinking skills among students. This has been proven through research that the learning skills and thinking skills are the elements of cognitive, affective, and spiritual that is so important to generate students' thinking ability.

**The research result 4 proves that the aspect of understanding the learning skills and thinking skills function as mediators in the understanding of the relationship between aspects of the curriculum and co-curriculum with the dependent variable, namely the confidence to apply the elements of patriotism among PGTC PS and BT PS students in ITE.** But these mediators are only partial mediators when tested by the method of *Hierarchical Multiple Regression* and supported by software decisions *MedGraph* by P.E. Jose (2008). This finding is correlated with what was discussed by Abd Rahim Abd Rashid (1999) and L.R. Williams, L.M. Foster and R.K. Krohn (2008) which refers to the students' mastery of cognitive skills as the main channel to receive the moral values, particularly patriotism. This finding fits the aim contained in the curriculum and co-curriculum objectives of PGTC PS and BT PS that includes elements of thinking skills and learning skills as a means to implement the elements of patriotism (MOE Malaysia, 2007). But it is not easy to stimulate and train students to expand and enhance their cognitive ability, particularly in critical skills. This difficulty was described by Rajendran Nagapan (2000) that some teachers claim they are confident to teach the content of a subject, but not confident to teach thinking on the critical thinking.

## CONCLUSION

Overall, this study provided significant implications for PGTS PS (Post-Graduate Teaching Course for Primary Schools) and BT PS (Bachelor of Teaching for Primary Schools) students, lecturers, ITE (Institute of Teacher Education), and towards research. The findings may be an indicator that the level of understanding of learning skills and thinking skills are at low and moderate levels among the PGTS

PS and BT PS students in ITE. Therefore, PGTS PS and BT PS students should have massive skills in handling learning skills and thinking skills so that teaching and learning would be more effective.

In addition, to an overview of the level of learning skills and thinking skills results show that the trainee students in six ITEs have fairly high confidence to cultivate the elements of patriotism among their students when they start to teach. The hopes and confessions given by the students of these institutions can at least be the initial measurement that values and the teaching patriotism elements can be inculcated to the students.

Research questions did not focus on the ITE lecturers, but in reality, they are the communicators of knowledge and the key informant to the students. The comprehensively designed curriculum, that was meant to be implemented on the students, needs to be interpreted by the lecturers more accurately so that the real meaning can be understood clearly.

Understanding of learning skills and thinking skills among teacher educators can become a bridge to the ability to implement the moral values and patriotism. These studies have shown that to implement the values and patriotism, one must have substantial learning skills and thinking skills as it is connected with the thinking process.

The desire of MOE (Ministry of Education) and ITE (Institute of Teacher Education) in Malaysia is to see students have self-esteem and a high level of patriotism could be achieved, if the prospective teachers produced by the institutions have a high ability and confidence to implement the spirit of patriotism. High spirit of patriotism should be planted as early as the school students hoping to accelerate the process towards the achievement of the concept of "One Malaysia" in nurturing self-esteem and unity of all Malaysians.

The following statements are suggestions for future research based on the aspects of the limitations of this study: (1) the Period of data collection may be extended, so that the respondents have the opportunity to answer the questionnaire properly and not in a rush to complete it. These factors may affect the results produced; (2) Data collection methods can be varied and not limited to the questionnaire, but may be made in interviews, observations, and documents reviewed. This method of triangulation is expected to produce more accurate and reliable results; (3) Apart from survey studies, researchers can do researches by quasi-experiments or complete experiments. May be this will produce more consistent results with higher reliability and validity; (4) In this study, population and sample selection method was through the cluster and simple random sampling method based on a list of the institutes and the list of selected students in the institute. Simple random sampling method was used to select samples. Researchers suggest other methods as well, such as strata sampling and purposive sampling which ever would be consistent with the objectives of the study; (5) In this study, only three major variables have been studied which were independent variables i.e. academic curriculum and co-curriculum, mediator variables i.e. learning skills and thinking skills, and the dependent variable i.e. the



confidence to apply the elements of patriotism. In the future, other aspects like ICT or Information and Communication Technology's skills, communication skills, facilitating skills, and the elements of professionalism such as expertise in teaching and learning can be studied. The findings are expected to bring a new dimension within the scope of the study; and (6) Researchers' expertise is also a limitation because the researchers are merely practitioners, not full-time researchers. Thus, many things and research procedures cannot be met wholly in terms of research ethics and discipline. Researchers felt that if this study scope was carried out by full-time researchers, they might have received more accurate and higher quality results because they have the expertise and high professionalism.

Based on the recommendations above, the researchers believe that the quality of a study could be improved so as to enrich and expand the existing body of knowledge related to the theory and methodology in research. Conclusions from the study results showed that PGTC PS and BT PS students have different level of understanding about learning skills, thinking skills, the content of academic curriculum and co-curriculum. Moderate relationship between the variables depicts that the academic curriculum developed by the ITE can still be improved in order to place it on par with the aim of Teachers Education Philosophy Model. The aspects of knowledge, skills, and values need to be more detail for it to be comprehensive and easily understood.

Significantly, the understanding aspect of learning skills and thinking skills are more dominant compared to the understanding of curriculum and co-curriculum in influencing PGTC PS and BT PS students' confidence to incorporate elements of patriotism. It also shows that the understanding aspects of learning skills and thinking skills function as mediators between the academic curriculum, co-curriculum, and the confidence to apply the elements of patriotism among PGTC PS and BT PS students.

It is supported by statistical results which showed learning skills and thinking skills to function as partial mediators, but still have an effect in influencing students' confidence to apply the elements of patriotism. These results provide greater confidence to researchers that learning skills and thinking skills strongly influence the confidence PGTC PS and BT PS students in the process of implementing elements of patriotism and related to other research questions.

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# REFORMULATING THE EDUCATIONAL PHILOSOPHY AND AIM OF LPTK (TEACHER TRAINING INSTITUTIONS) IN INDONESIA

ANDI SUWIRTA & JOKO PURWANTO

**ABSTRACT:** *Entering the 21<sup>st</sup> century, there was a new phenomenon in higher education world in Indonesia, especially for institution of education and teacher training. In 2000, for example, ten IKIPs (Institut Keguruan dan Ilmu Pendidikan or Institute of Education and Teacher Training) in Indonesia changed their names into university. Accordingly, discussing critically educational philosophy and aim in a nation-state is very important and should always be sought for in order to realize the critical society, especially related to the question of how this nation-state will be built. Every nation-state has contextual education philosophy and aim, which is particular in its own historical and social context. Indonesia, as a nation-state, has unique educational philosophy and aim, and it is the next generation's job to revitalize and implement it in the real educational praxis. This paper tries to discuss the position and role of LPTK (Lembaga Pendidikan Tenaga Kependidikan or Teacher Training Institutions) as one of higher educational institutions that is responsible to educate the professional teachers in Indonesia. It is imperative to reformulate and revitalize the educational philosophy and aim of LPTK, especially related to preparing the candidate of such institution participants – who will be the teachers and educators in the future – in order that educational development in Indonesia can educate the people in one side, and can strengthen self identity in other side as civilized, advanced, modern, prosperous, and social justice nation.*

**KEY WORDS:** *National philosophy, educational aim, teacher training institutions, and reformulate the position and role of institution.*

## INTRODUCTION

Entering the 21<sup>st</sup> century, there was a new phenomenon in higher education world Indonesia, especially for institution of education and teacher training. In 2000, for example, ten IKIPs (*Institut Keguruan dan Ilmu Pendidikan* or Institute of Education and Teacher Training) in Indonesia changed their names into university. Hence, IKIP Bandung changed into UPI (*Universitas Pendidikan Indonesia* or Indonesia University of Education) and other IKIPs changed also into State Universities following the name of city where such universities located. For example, IKIP Medan changed to UNIMED (*Universitas Negeri Medan* or State University of Medan) in North Sumatera, IKIP Padang changed to UNP (*Universitas Negeri*

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*Padang* or State University of Padang) in West Sumatera, IKIP Jakarta changed to UNJ (*Universitas Negeri Jakarta* or State University of Jakarta), IKIP Yogyakarta changed to UNY (*Universitas Negeri Yogyakarta* or State University of Yogyakarta), IKIP Makassar changed to UNM (*Universitas Negeri Makassar* or State University of Makassar) in South Sulawesi, and so forth (Zulkabir & Suwirta eds., 2011).

The ten ex-*IKIP* universities had joined in an institution which was called the LPTK (*Lembaga Pendidikan Tenaga Kependidikan* or Teacher Training Institutions) for a long time. The critical question, then, what is the position and role of LPTK in educational development in Indonesia? This paper discusses about LPTK in Indonesia, especially discussing critically about the philosophy and aim of LPTK and the participant candidates of such institution in order to be ready to face the challenge and needs that always change. This paper, however, is not based on the research conduct, but just overviews of LPTK based on the reflective thinking and personal experiences in educational and teacher training matters.<sup>1</sup>

### ON THE PHILOSOPHY AND AIM OF EDUCATION

Educational philosophy and aim are the basic foundation and direction of education organized by a society or nation-state. Educational philosophy relates to in-depth thinking and belief about how education is sought and organized. Meanwhile, the educational aim gives direction and guidance about ideal wish and hope that want to be realized by the educational management (Burdett, 1988:150).

Generally, the educational philosophy and aim in the world are divided into 4 (four) parts, which are: *reconstructionism*, *progressivism*, *essentialism*, and *perennialism* (Zais, 1996:iv). In specific about Indonesia national educational philosophy and aim, we know it as national education philosophy based on *Pancasila* or five basic principles of the Republic of Indonesia.<sup>2</sup> According to *reconstructionism* philosophy of education, it is stated that the basis of educational management at school is to improve and upgrade society life. Therefore, according to this philosophy, educational process at school should contain life problems or matters existing in society such as unemployment, life environment, ethnic conflict, student fighting, corruption, and so forth.

Meanwhile, *progressivism* educational philosophy and aim assumes that the

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<sup>1</sup>This paper, before it is revised into this writing, was a Mid-Test paper in the subject of "*Isu Pengembangan Kurikulum untuk LPTK* or Issues on Curriculum Development for LPTK" given by Prof. Dr. Sri Mulyani in 2003 at the Post-Graduate Study Program of UPI (Indonesia University of Education) in Bandung. We thank to Prof. Dr. Sri Mulyani for her valuable questions in the lecturing process. However, all content and interpretation of this paper do not have any correlation with her. In other words, the academic responsibility this paper is ours.

<sup>2</sup>*Pancasila* contains five basic principles, namely: (1) *Ketuhanan Yang Maha Esa* or Belief in one God Almighty; (2) *Kemanusiaan yang adil dan beradab* or Humanity that is just and civilized; (3) *Persatuan Indonesia* or Unity of Indonesia; (4) *Kerakyatan yang dipimpin oleh hikmah kebijaksanaan dalam permusyawaratan dan perwakilan* or Democracy guided by the wisdom of representative deliberation; and (5) *Keadilan sosial bagi seluruh rakyat Indonesia* or Social justice for all Indonesians. See, for further information, Ismaun (1967, 1969, and 1980); and John M. Echols & Hassan Shadily (2003:406).

primary function of education is to develop the students' personality in order to be optimal. Thus, the aim of education at school is more a self-realization of student than acquiring some particular information. Therefore, educational approach that should be applied as school should be *child centered*, not only the subject.

*Essentialism* educational philosophy and aim have different assumption. According to *essentialism*, educational process should be able to develop the students' intellectual and cognitive competences. Therefore, its educational aim is to construct the students who are capable to think, analyze, and solve life problems logically and rationally. The *essentialism* educational philosophy and aim are mostly influenced by behaviorism psychology using *Stimulus and Response Bond Theory* paradigm. By this theory, some stimulus are given to the students in order that such stimulus can be responded using logical and rational thinking and intellectual skill.

Lastly, the *perennialism* educational philosophy and aim emphasize more in the reality that the truth is absolute and does not change. Therefore, the function of school is as a place to bequeath such absolute truth continuously and hereditarily. In this case, what is meant by "absolute truth" is very contextual in its nature. For Western people who have experienced secularization and modernization processes such as the truth source is *the great books of the Western world*. Meanwhile, for Eastern people, Islam particularly, the absolute truth is in their holy books of *Al-Qur'an* and *Al-Sunnah*.

Indonesia national education philosophy and aim based on *Pancasila* are based on a belief that every nation has particular educational philosophy and aim. Since Indonesia was independent in 1945, and decided *Pancasila* as its national principle, then the national education aim had not changed substantially. Such aim is related to the quality description of Indonesia people which are pious, knowledgable, intelligent, having good personality and character, nationalism and loving homeland. The last formulation of Indonesia national education aim is stated in the Act of National Education System No.20 Year 2003.

### **THE NATIONAL PHILOSOPHY AND AIM IN EDUCATION: THE INDONESIAN CONTEXT**

The description of educational philosophy and aim as stated above is the wish that wants to be realized in reality. In other words, it is the wish of reality. The function of a nation's educational philosophy and aim is to give direction and basic guidance to where such educational aim and process will be done. Thus, it should always be strived for in order to be reality.

Actually, *Pancasila*-based educational philosophy can be tracked from the rationale as stated by Ki Hajar Dewantoro in 1920s. In his educational philosophy thinking, Ki Hajar Dewantoro stated that educational process should be based on three principle pillars such as: *tut wuri handayani*, *ing madyo mangun karso*, *ing ngarso sung tulodo* which were translated into English: giving guidance to the disciple from the back, building the disciple will in the middle, and showing good model for the disciple in the front (Tsuchiya, 1986:189). Such rationale is always developed until

now; moreover, the logo of Ministry of Education and Culture of the Republic of Indonesia uses one of sentences in trilogy rationale of Ki Hajar Dewantoro, which is *Tut Wuri Handayani*.

In fact, educational praxis based on value trilogy stated by Ki Hajar Dewantoro has some problems. Some say that such trilogy is more Javanese-centric in educational thinking. The implication of such educational thinking is that there is no space which gives chance in democratic, initiative life, and innovation in the students themselves. Meanwhile, especially Moslems assume that such educational philosophy does not contain Islamic values in which the dimensions such as faith, piety, knowledgable, and lofty manner are not its main parameter (Maarif, 1996:57).

It is still not clear until now the form of Indonesia national education philosophy. The KONASPI (*Konvensi Nasional Pendidikan Indonesia* or Indonesia Convention on National Education) has not succeeded in formulating comprehensively the national education philosophy. Besides that, the educational experts in Indonesia have not thought seriously about the needs of having national education philosophy for Indonesia people. The common thing is the thinking of educational process, policy, and evaluation of education in Indonesia to be done (Tilaar, 2003).

It is similar with the national education aim. Since Indonesia was independent and national education aim formulation was firstly done by Mr. Suwandi, Minister of Teaching, Education, and Culture of the Republic of Indonesia in 1946, the national education aim has undergone changes and has not showed comprehensive and convincing formulation. The study conducted by Said Hamid Hasan (1996) showed that the formulations of national education aim, as it could be seen in curriculum changes, had not showed consistency and comprehensive continuity; in contrast, it was partial, ideological, and reflection of temporary age needs. Therefore, it needs assessment and appropriate problem solving in order that such Indonesia national education formulation is not only able to get the basic value substance desired by a nation, but also can describe the real needs and reality of its society.

The last national education formulation, contained in the Act of National Education System No.20 Year 2003, is assumed as ideal and comprehensive formulation by some parties (Tilaar, 2003). The value substance that wants to be realized in such aim is the construction of Indonesia people who are: *faithful and pious, knowledgable, having good manner, having lofty manner, skillful, having higher nationalism, and social solidarity*. Back to the praxis problem of education, such lofty aim has not been supported by learning process that more prioritizes mere knowledge, minimum learning facility, unprofessional teachers, ignored ethic and value education, and so forth (Djojonegoro, 1995). Those things should be found their solving.



## **REFORMULATING THE INDONESIA NATIONAL EDUCATION PHILOSOPHY AND AIM: AN ALTERNATIVE SOLUTION**

From above explanation, it is clear that Indonesia has been independent more than a half century, and it is the time for Indonesia people to think, review, and re-formulate its national education philosophy and aim. It is important because the great and developing nation is a nation which has clear and firm national education philosophy and aim basis (Smith, 1986:265-268). From the formulated educational philosophy and aim, it will be found out the basic potency, belief, direction, and aim of a nation in sailing through its future life.

Before stating the problem solving, it will be better to explain what is meant by national education philosophy. According to Muhammad Numan Somantri (2001:90), national education philosophy is a reconstruction of educational philosophies based on national fundamental rule and religion values. From such explanation, it is clear that national education philosophy more directs at *reconstructionism*. From the explanation, the problem solution to construct and re-formulate Indonesia national education philosophy can be done, at least basic and general efforts.

At least, there are 3 (three) primary steps to reconstruct national education philosophy. These three steps seems to be separated but actually they should be an integral unity. They are:

*First*, studying critically educational philosophies in the world and other countries is a necessity. It is important as a comparison and to find out universal values and thinking contained in such various educational philosophies because in its turn, a national education philosophy is not only particular of related nation but it should have universal value as part of global community. Only educational philosophy thinking that has such type seems to survive and develop dynamically following the age development in one side, and being able to show its unique identity and character in other side.

*Second*, thinking, reviewing, and socializing the national basic foundation, in this case is *Pancasila* (five basic principles of the Republic of Indonesia), critically, truly, and objectively is a must. Since Soekarno discovered *Pancasila* values in 1945 and even Muhammad Yamin assured that the personality of Indonesia nation from the old times, *Pancasila* had been a sacred and preserved thing. However, the elaboration of *Pancasila* values in education sector has not primarily thought and explained satisfactorily the values contained in *Pancasila* in our national education context with all characters, principles, and aim.

*Third*, various experiences, belief, knowledge and religion values that can enrich and strengthen the foundation of national education philosophy should be sought. All this time, it seems that religion problem is conflicting with national politic matters, it may be due to Western countries experience. For the countries that have undergone secularization process and deciding its otonomous ideology foundation and religious values, it may be that between state and religion are

in diametric position. Meanwhile, for the Indonesia nation-state and society that have thinking, behavior and action orientation related to religious values, reformulating Indonesia national education philosophy should be enriched and stabilized by religious values. By this effort, national education philosophy will survive and develop in the mainstream of religious Indonesia people. It does not need ideological statement that has unclear meaning, which is that religion is not being *Pancasila*-lized and *Pancasila* is not being religionized.

From those steps, it gives description of how Indonesia national education philosophy can be reconstructed and reviewed so that after Indonesia has been independent more than 50 years, it will have clear and glorious national education philosophy. That Indonesia people and nation should learn from other nation's philosophical thinking and review religious values that have been existing is not an extraordinary thing. As presented by the study of Denys Lombard (1996), Indonesia nation occupied the cross-cultural position which had been the character of this nation to be flexible, open-minded, and dynamic.

### **ON THE LPTK IN INDONESIA: ENCOMPASSING THE STUDENT CANDIDATE TO BE AN IDEAL EDUCATOR**

The participant of LPTK (*Lembaga Pendidikan Tenaga Kependidikan* or Teacher Training Institutions) is one of important components in national education system. It is *raw input* for the institution which is further processed in line with the aim, mission, vision, and policy of such institution in preparing himself to face future challenge. The importance of *raw input* in qualified higher education institution is equivalent with the needs of good raw material in an industry.

Generally, the aim of LPTK in Indonesia is to produce the professional educator that is competent in its discipline, having dedication, and firm personality. Quoting Mohammad Fakry Gaffar's (2003) statement, the vision and mission of LPTK is to build an institution based on science and good manner. By such aim, it is clear that the job of LPTK to have wider knowledge and lofty manner is not easy to realize. But it should be a glorious job that should always be considered and realized.

It is frequently stated that the educator is a person who will have role in determining the national future. Therefore, it needs qualified educator who has firm personality, willing to learn and develop himself, being creative and innovative, and responsive in following his/her age challenge. The educators are also frequently called "nation teacher" in which their modeling values, dedication, clear thinking, and good belief are the meaningful pearl beads for all national generation (Harefa, 2002:65-67). Because of that, the participants joining LPTK should aware from the first their job and position as future educators.

Ideal qualification for LPTK participants should be considered in some matters. The factors of personal character, psychic development, family background, interest and competence, and wish and obsession in the future should be considered. By considering and studying such factors, it will be easier for LPTK to educate and

develop them so that they will be intended educators. The ideal educators should be resulted from the candidate of participants that are qualified and processed in trusted educational institution.

Considering the educational history of educator, especially teacher school in Indonesia, is interesting due to two things. *First*, formal teacher education institution was firstly established in the late 19<sup>th</sup> century by Dutch colonial government which was named *Kweek School* (KS) or Teacher School. It developed rapidly in the early 20<sup>th</sup> century by the proclamation of Ethic Political Policy by Dutch colonial government in which education was included in such government program (Ricklefs, 1991).

After Indonesia had been gaining the independent in 1950s, it felt the needs of teacher education institution. It was the beginning of PTPG (*Perguruan Tinggi Pendidikan Guru* or Higher Education of Teacher Training) establishment in four cities in Indonesia, which were in Batusangkar (West Sumatera), Bandung (West Java), Malang (East Java), and Manado (North Sulawesi). Thus, teacher education institution in Indonesia has been complete starting from primary to higher education (Supriadi, 2002).

*Second*, the participants of such education institution in its early times were those coming from middle to higher social status as noblemen. In other words, they were only the children of noblemen such as *Priyayi* in Java or *Menak* in Sunda, who had opportunity to join in such teacher institution. The title for those who had completed their education in such institutiton was also honoured, which was: *Tuan Guru* or the honorable teacher.

Until 1950s, the social prestige of teacher in society was very influential and honoured. Then, in 1960/1970s, along with open and mass education, the prestige and image of such institution were defeated by other educational institutions in Indonesia (Supriadi, 1998). By the occurrence of significant social shift, the participants which were coming from elite group in the past, then, changed into the middle and lower group at that time and in future.

Seeing the phenomenon becomes the challenge for LPTK management to prepare itself in facing future social changes. In one side, education is believed as a force that can educate and develop a nation so that education sector will always be needed. In other side, it needs management, paradigm, and orientation changes from its management, educator, and participants of LPTK to prove themselves as superior community that can compete and collaborate with other higher education institutions in Indonesia.

### **OPTIMIZING THE LPTK TOWARDS THE QUALITY OF HUMAN RESOURCES: THE CASE OF UPI**

Now, we arrive at the efforts to develop and modernize the LPTK (*Lembaga Pendidikan Tenaga Kependidikan* or Teacher Training Institutions) in order to be capable in competing with other developing and qualified higher education

institutions. Since 1960/1970s, the condition of LPTK di Indonesia had not showed good development due to some factors. From the participants factor joining LPTK, for example, it is clear that most of them coming from teacher education institution, while the participants graduating from Senior High School tended to choose the public univerities that had developed fast in 1970s. It brought in implication of institutional image that LPTK was university-level teacher school, which only involved in teaching and education matters and did not have the right to discuss social matters Indonesia.

When it was entering 1970/1980s, in which university entrance testing system was introduced, most of the participants joining LPTK had not showed significant change, which was still based on teacher education, from middle to lower group coming from remote area. Along with the organization of LPTK regularly and continually, the changes into the progress had been seen in the late 20<sup>th</sup> century and in the early 21<sup>st</sup> century. Ten LPTKs in Indonesia, for example, changed into universities with their own vision, mission, and policy. IKIP (*Institut Keguruan dan Ilmu Pendidikan* or Institute of Education and Teacher Training) Bandung, which later changed into UPI (*Universitas Pendidikan Indonesia* or Indonesia University of Education), seems to be the only one LPTK which is consistent with its early mission to make “education” as the core business of strength and superiority of such institution (Kartadinata, 2012).

*Raw input* of participants interested in LPTK, UPI in Bandung specially, has undergone significant change. Nowadays, a lot of Senior High School graduates with their good learning potency and achievement start to have interest in entering UPI. For example, in History Education Department at the Faculty of Social Studies Education UPI, the participant candidates have showed constant number each year which is around 250-300 people, meanwhile the capacity of such Department is only 60-70 people. Therefore, every candidate who wants to be accepted in such Department should compete tightly with other 5-6 candidates. The background of candidates is also various: starting from higher to lower class, teacher and general education, and city to village.

According to above description, there are some matters should be done. *First*, the participants’ potency should be optimized so that the pride, confidence, achievement, and wish in the future as professional educators can be realized. *Second*, in this case is lecturers should be supported and stimulated to improve their quality through advanced educational process so that their qualification and specialization in their discipline will be improved. *Third*, the construction of facilities and physical infrastructure which support the modern, advanced, and glorious campus building should always be sought in order to be the pride of academical community and its alumnus. Wish LPTK, and UPI specially, can still be a leading and outstanding university.

## CONCLUSION

Discussing critically educational philosophy and aim in a nation-state is very important and should always be sought for in order to realize the critical society, especially related to the question of how this nation-state will be built. Every nation-state has contextual education philosophy and aim, which is particular in its own historical and social context. Indonesia nation-state has unique educational philosophy and aim, and it is the next generation's job to revitalize and implement it in the real educational praxis.

LPTK (*Lembaga Pendidikan Tenaga Kependidikan* or Teacher Training Institutions) as one of higher educational institutions responsible to education and teaching world should reformulate and revitalize its own educational philosophy and aim. It is important, especially related to preparing the candidate of such institution participants – who will be the teacher and educator in the future – in order that educational development in Indonesia can educate the good people in one side, and can strengthen self identity and character in other side as civilized, advanced, modern, prosperous and social justice nation.

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# RESERVATION FOR ECONOMICALLY WEAKER SECTION CHILDREN IN UNAIDED-PRIVATE SCHOOLS: POLICY AND PRACTICE

SREEKANTH YAGNAMURTHY

**ABSTRACT:** *The paper examines the assertion of reservation of seats to economically weaker section (EWS) children in unaided-private schools at state level in consequence of an agreement between a land granting authority and unaided private educational institutions. It involved considerable amount of negotiation and initiative of several stakeholders such as non-governmental organization (NGO), judiciary, and government with the private educational institutions to secure reservation. The author, as a special invitee to the state level committee which was appointed to look into modalities of EWS reservation, has recorded the deliberations which highlight the view points of the representatives of private schools and NGO. Further, interviews with the few parents of EWS children provide information on some of the ground realities. With the inclusion of 25 per cent reservation for EWS children under Right to Education Act 2009 at national level, the issues raised by the stakeholders at state level carry significance in implementation. It is concluded that in addition to effective measures for implementation of reservation for EWS children, it is necessary to improve the functioning of government schools to check excessive exodus of children to unaided-private schools.*

**KEY WORDS:** *Unaided private schools, economically weaker section, elementary education, equity in education, and social inclusion.*

## INTRODUCTION

April 1, 2010 was a historic day in Indian education as it provided for implementation of Right to Education (RTE) Act. The RTE enables free and compulsory education as a fundamental right of every child in the 6-14 age brackets and earmarks 25 per cent of seats in private schools for children from the economically weaker sections (*Times of India*, 1/4/2010). It provides a platform to reach the unreached with specific provisions for disadvantaged groups such as child laborers, migrant children, children with special needs, or those who have a “disadvantage owing to social, cultural, economical, geographical, linguistic, gender or such other factor” (*Times of India*, 1/4/2010).

It is all the more important in the world, wherein the role of education is considered to be “the reproduction or amplification of inequality, exclusion, and social polarization” (Davies, 2005:359). If educational equity (Raffo, 2011) is to be improved in poor urban contexts, educational policy will need to explore

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notions of educational identity and agency in relation to the broad issues of scope, redistribution, recognition, and power. The RTE enactment took long time after the pronouncement of Supreme Court Judgment in historic “*Unnikrishnan Case in 1993*”, wherein it was held that right to education is a fundamental right that flows from the right to life in article 21 of the Constitution (Alston & Bhuta, 2005).

The implementation of reservation for EWS (Economically Weaker Section) children at state level was not an easy task. As the nation and more importantly stakeholders watch for its implementation at national level in letter and spirit, an analysis is made about how the realization of agreement to provide reservation for EWS children were conceived and debated by the two contending groups, i.e. the representatives of private schools and Social Jurist, a Non-Governmental Organization (NGO) representing the EWS in the meetings of the state level committee constituted to look into the manner and modalities of admission of children of EWS.

In this entire exercise several stakeholders were involved such as a non-governmental organization seeking social justice and intervention of the court for implementation of contractual obligation, the court directing the government to adopt appropriate strategies for implementation and different methods devised by some of the independent private schools to protect their own interests. All this explains how the various stakeholders perceived contractual obligation between state and private institutions. Further, interviews with few parents of the EWS children provide information on some of the ground realities. The flip side of the story is that some of the strategies adopted by some private unaided schools widen the class-divisions, and the social biases of the families lead to gender disparities.

### **THE STRUCTURE AND EXTENT OF SCHOOL EDUCATION AND IMPORTANCE OF SOCIAL INCLUSION**

Education in India is under concurrent list of the constitution, wherein the centre and state governments have legislative power. The structure of schooling consists of primary (five years), upper primary (three years, both levels together known as elementary level with eight years of schooling), secondary (two years), and senior secondary (two years). School education is under the control of different managements, which may be broadly classified as (1) Government, (2) Aided, and (3) Unaided School Sectors. In Government, schools students do not pay any fee, or pay only a nominal amount; in Aided schools (which receive part funds from government), the students pay fee depending on the extent of aid received; and in unaided schools in Delhi State, the students pay the full tuition fee and other expenses of the school.

As per the District Information System for Education data (Mehta, 2011), there are 4,946 recognized schools of which 2,733 are under government and 2,213 are under private management. There are in all 16,840,425 students studying in grade I-V and 9,820,164 students studying grade VI-VIII during the year 2009-2010. The student enrollment in unaided private schools is to the extent of 35.66 per cent in grades I-V and 29.66 per cent in grades VI-VIII for the same period.



A democratic and welfare state has an obligation for socio-economic development of its citizens, in no uncertain terms. The responsibility towards “Education of its Future Citizens” is an offshoot of this. During the last half-century (ILO, 2004:46), as more and more Western colonies gained their independence, the issue of access to education came to be central to the overall protect of planned socio-economic development, modernization, and democratization of Third World nations. Inclusive education is considered a progressive, democratic, and humanistic reform all over. The aim of “inclusion” is now at the heart of both education and social policy. In the field of education inclusion involves a process of reform and restructuring of the school as a whole, with the aim of ensuring that all pupils can have access to the whole range of educational and social opportunities offered by the school (Mittler, 2000).

The policy of “Social Inclusion” is not only supported by a welfare state, but academia also. Several studies have been conducted on social inequalities over a period of time (Young, 1971; Bowles & Gintis, 1976; Bourdieu & Passeron, 1977; and Lauder, Brown & Halsey, 2009). Growing up in poverty impacts upon children’s educational and future job prospects, and health and behaviour outcomes (Gregg, Harkness & Machin, 1999; and Ermisch, Francesconi & Pevalin, 2001). Further, social inclusion is all the more important in the context of gradual decline in the social mobility of working-class children compared to their middle-class counterparts (ONS, 2005). One area of education, where there is a pronounced movement to alleviate social class injustices, is widening access and participation (Reay, 2006:291).

Enrolling children from poorer communities along with financially better of students, allows the former access to quality education and sensitizes wealthier students, thus facilitating greater social integration. Also due to the facilities available in private schools and the kind of academic inputs received in comparison to government-run schools, parents and children of poorer strata dream of gaining an opportunity to participate in that kind of educational process. This is evident from the study conducted by Institute of Social Studies Trust (cited in Mallica, 2005), wherein the students from EWS quota observed that the private schools are good for: studies, teachers’ involvement, homework, toilets, drinking water, and science laboratory etc. This is not only true for developing countries like India but also of a country like USA (United States of America), where parents choose private schools for their academic and curricula emphases (Kraushaar, 1972; and Erickson, 1986).

### **RESERVATION FOR THE DOWNTRODDEN**

In India, social inclusion means bringing Scheduled Castes (SCs), Scheduled Tribes (STs), minorities and Other Backward Castes (OBCs) of population<sup>1</sup> into the fold of “education”, who are otherwise deprived of educational opportunity, historically.

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<sup>1</sup>Scheduled Castes are those “*castes, races or tribes or parts of or groups within castes, races or tribes*” that are notified under Article 341 of the Constitution. Scheduled Tribes are “*tribes or tribal communities or parts of or groups within castes, races or tribes*” that are notified under Article 342 of the Constitution. For detailed information on SCs and STs, see Sreekanth Yagnamurthy (2009).

These sections of population have been given protection through Constitutional Guarantees,<sup>2</sup> after the country attained independence and became a republic. The Central and State Governments also have schemes for the advancement of Economically Weaker Sections (EWS) of population apart from the above-mentioned categories. With the enactment of Right to Education Act 2009, it has become mandatory for all the private unaided schools to provide education to weaker section children. This is in contrast to the Kothari Commission's (1964-1966) recommendations which excluded the independent (private) schools and unrecognized schools from the purview of the common school system that included only government, local authority, and aided private schools.

Further, it becomes imperative for the private institutions to fulfill the responsibility when they have promised the government that in return for the land received at subsidized rates, they would accommodate EWS children in schools. The demand for land is so overwhelming in dense pockets of urban living, where schools can cater to large number of affordable clientele, who vie for good schools. Land is a very precious input in a very populous country like India and particularly in urban areas (Prasad, Mathur & Chattarjee, 2007:17).

The land man ratio in India declined from 0.92 hectares in 1951 to 0.33 in the year 2000. The projections for 2051 are 0.22 hectares. New Delhi is not only the capital of the country, but being a fast growing urban hub has all the demand for education. About 49 per cent of the total population of New Delhi lives in slum areas and unauthorized colonies and only 25 per cent population lives in planned development areas (MCD, 2012). The poor in urban areas are vulnerable to health risks as a consequence of living in a degraded environment, inaccessibility to health care, irregular employment, widespread illiteracy, and lack of negotiating capacity to demand better services (UHRC, 2007). According to J. Brandsma (2001), in deprived urban areas there are few opportunities and many problems that affect education, housing, and health.

In the above context, the private sector participation in addition to the government's initiatives was inevitable and the government facilitated this through several initiatives. The private sector participation could involve variety of interests, one of the prominent is profits. It has been observed by Sreekanth Yagnamurthy (2009:235) that "the public schools (privately managed) are established with profit as primary motive and as a result they are set up in areas where it is viable for them to run profitably". The District Information System for Education for the year 2009-2010 indicate that the percentage of unaided private schools to the total number of schools is below 10 per cent in states / Union Territories (UTs) such as Arunachal Pradesh, Dadra and Nagar Haveli, Jharkhand, Lakshadweep, Orissa, and Tripura, which are either underdeveloped or remotely located, and it is more than 30 per cent in Chandigarh, Delhi, and Puducherry, which are largely urban areas (cited in Mehta, 2011).

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<sup>2</sup>Constitutional Guarantees are special provisions made for removal of discrimination against SCs, STs, and OBCs through "*Fundamental Rights and Directive Principles of State Policy*".

In facilitating the private participation, the Committee on Urban Land Policy in 1965 recommended for safeguarding the interests of the poor and underprivileged sections of urban society. Further, it specifically mentioned that the “overall objective of price policy should be to help the poorer sections of the society and to encourage uses which are in the larger interests of the community like those for schools and playgrounds” (TCPO, 1965:51). The Master Plan of Delhi (1961-1981) based on the principles of integrated development, in turn, became the model for town master plans all over India that determined the contracts signed by the schools in Delhi (Juneja, 2005). In line with this policy and “policy of inclusion” of a democratic and welfare state and to provide an opportunity to the under-privileged on par with other socio-economically well-off sections of the population, the Delhi Development Authority, a government agency of the state of Delhi having right of allotment of land, has distributed land to 361 schools (unaided private educational institutions).

The Delhi Development Authority (Disposal of Developed Nazul Land) Rules in 1981 provide for allotment of lands to educational institutions i.e. schools, colleges, and universities at concessional rates. Rule 20 stipulates that allotment of land at concessional rates may be made to a society which is registered under the Societies Registration Act, 1860, is of a non profit making character and is sponsored or recommended by a Department of the Delhi Government or a Ministry of the Central Government. Such allotment of land to educational institutions is made subject to certain mandatory terms and conditions. The primary purpose of such allotment of land at concessional rates is to serve a public purpose of facilitating establishment of or extending educational facilities particularly for the weaker sections of society.

In line with this, an undertaking from the private unaided schools is taken for providing 25 per cent of the seats for EWS (Economically Weaker Sections). As outlined earlier, land is prohibitively costly in urban areas for purchase and it was an easy option for the private educational institutions to sign an agreement to obtain land at subsidized rates. Though the government allotted land, it took no action for its implementation till a non-governmental organization, “Social Jurist” (<http://www.socialjurist.com/content.php?ar=14>, 2/5/2012), approached the High Court (Highest Judicial Body of the Delhi State) through filing Public Interest Litigation (PIL). PIL, then, has become a powerful instrument in the hands of those seeking justice as outlined below:

A radical departure from the traditional rule of locus standi has facilitated a considerable volume of public interest litigation which has in many cases enabled citizens and NGOs to agitate issues of public importance before the Supreme Court without the impediments of procedural formalism and legalism (cited in Shingvi, 2005:76).

The PIL (High Court) filed by Social Jurist against the government of the National Capital Territory of Delhi, the municipal Corporation of Delhi, and the Union of India submitted to the High Court that:

None of these schools has complied with the aforementioned condition of land allotment and the authorities are totally insensitive and apathetic towards the rights of poor as they have not taken any action against such erring schools. It is submitted that impugned actions/inactions of the respondents are adversely affecting the fundamental rights to education of the children of the poor which are guaranteed to them under Article 21, 38, 39 (c) and (f), 41, 45, 46, 51 (b) and (f) read with Delhi School Education Act in 1973, Universal Declaration of Human Rights in 1948, and UN Convention on Rights of the Child in 1989 (PIL, 2002).

In response to the PIL hearing, the High Court ordered (dated 20<sup>th</sup> January 2004) to the government for taking up necessary action to implement 25 per cent reservation to children of EWS of population in the schools, which have received land and 20 per cent in those private schools which have not received land. Consequently, the state government of Delhi issued orders (No.PS/DE/2004/10496 – 11595 dated 27<sup>th</sup> April 2004) to the schools in 2004. Even after issue of the orders for reservation for EWS children, the implementation was inadequate, half-hearted, and varied due to lack of clarity and lackluster response of government agencies.

While some schools immediately initiated action through providing fees concession, many others thought it prudent to wait till the matters became apparent. It required no less a judicial body than that of the Supreme Court of the country to intervene. The Supreme Court viewed, in the case of modern school *versus* government of India and others, that “education had been turned into a commercial commodity by schools [...] and directed schools to follow all the conditions laid down by the Government while granting any form of aid” (EII, 2004). The Public Accounts Committee of Parliament of India has also observed that the “objective of allotment of land at concessional rates to educational societies for spreading quality education to the under privileged children was not achieved due to failure of Delhi Development Authority and Government of Delhi to implement it in right earnest” (CAG, 2005).

This further necessitated the initiative of proactive social jurist to approach court, resulting in the demand for setting up an Independent Committee, which the state government did by constituting a state level committee (No.394 dated 2<sup>nd</sup> March 2006) with the mandate to “look into the manner and modalities of admission of children of economically weaker sections of society under the free-ship quota, including looking into aspects of financial support of students being admitted under free ship quota by the government by way of text books, uniform, etc.” The author was a special invitee to all the meetings of the committee which represented diametrically opposite views as it consisted of a member each from social activists and unaided recognized schools. The other members, representing government institutions, were moderating discussions with no hard stakes to claim in support of any of the two interest groups.

## METHODS

The author was motivated to study the present issue of EWS (Economically Weaker Sections) scheme when he was asked to be a special invitee to the expert committee

constituted by the state government and record the minutes of the discussion. In fact, it was a formidable task to listen to two contrasting standpoints placed by the stakeholders, record them, and get their final approval on what transpired in documents. However, the author stuck to the verbatim of the discussions. When the minutes of the discussions were placed before the members of the committee, the members authenticated them. This record is placed in the following sub-section under divergent views of stakeholders.

The recommendations of the expert committee led to the policy formulation at state level. But the author was of the view that it is not only important to have policies framed but to implement them effectively. Effective implementation can be perceived not merely listening to stakeholder's perspectives, as recorded below under the divergent views, but also understanding the ground realities of the field. For this, it was felt necessary to conduct a small qualitative sample study to understand the implementation at state level. Accordingly, the schools were classified as follows:

**Table 1:**  
Schools Granted Land by Government

S.No.	Name of the Region in Delhi	Number of Schools
1	Central, North, North West A	49
2	East and North East	71
3	North West B	84
4	South, South West A, and South West B	118
5	West A and West B	72
Total		394

Out of the 394 schools (DOE, Department of Education) which have been allotted land by government, 1 school each from the above mentioned five regions was selected on random basis. This provided a geographical representation of the schools in the City-State of Delhi. Though it does not provide for a sample size which is sufficient enough to make generalizations, which is not the purpose of the present study, it only provides a glimpse of how the conceptual issues are handled in field. Twenty parents of EWS children who were studying in the five different private schools were selected on random basis from the list of schools, as follows.

**Table 2:**  
Number of Students Selected in Schools

S.No.	Name of the Region in Delhi	Total Number of Students	Number of Students Selected
1	Central, North, North West A	10	3
2	East and North East	8	3
3	North West B	12	4
4	South, South West A, and South West B	22	5
5	West A and West B	20	5

The parents though engaged in different occupations, belonged to Below Poverty Line (BPL) families and hence socio-economically not a very heterogeneous group in terms of income, standard of living, and social status. Admissions in these schools is difficult even to the fees paying children and it is done through various modes such as interview of parents/wards, lottery, or merit in the previous academic examination etc.

The identity of the schools and the interviewed parents is not disclosed as per the request of the interviewed parents. It has been observed that there were discrepancies between the official rules and regulations and the adopted practices. Being aware of the rules and regulations, which prescribe a set of procedures, due to competition that prevails in schools with good academic quality parents' compromise by accepting to unwritten norms such as paying fees even under EWS reservation, when they actually are prohibited to do so. Reporting the names of the schools or the parents under these circumstances may have adverse effect on the continuation of their children's education in those schools, as some of the parents viewed. For this reason, pseudonyms are used while referring to parents and names of schools are not disclosed. The parents were interviewed through semi-structured interview technique.

**Table 3:**  
 Parents' Perception about the EWS Scheme

S.No.	Observation	Number of Responses
1	Private schools are better than government schools	20
2	The admission in private schools is difficult under EWS	16
3	Need to spend money on various items apart from tuition fees	19
4	Schools charge tuition/building fees etc, without receipts	8
5	Children show interest in attending school	17
6	There is marked improvement in English language learning	18
7	There is improvement in learning as a whole	13
8	There is improvement in the behavior/attitude of the child towards family members after admission in the school	14
9	Children studying in afternoon session (separate schooling for EWS)	13
10	Teachers are different for afternoon session (not those who teach regular classes)	6
11	Students performing better shifted to combined session (common schooling)	3
12	Male children studying in the schools	17
13	Wish to continue further education (beyond grade VIII in private schools)	15

Table 3 above provides a summary of qualitative information in terms of number of responses. The interviews were held between October 2010 to February 2011. They were held in open outside the school premises lasting between 45-90 minutes with each parent. The researcher had to visit the schools several times in order to interview the parents as all the selected were not available at any single point of

time and they were not interested in sharing information before others. One parent from serial number 1, two from serial number 4 of table 2 refused for interview and they were replaced by random selection of the remaining students' parents.

Further, the national newspaper reports on the plight of EWS scheme were also an important source of information to authenticate and triangulate the recorded observations of parents. Claims made are not necessarily representative of the unaided school population in Delhi, nor may they translate directly to other parts of the Country, where it is implemented under RTE (Right to Education) Act. However, given the insufficiency of research in this area, it is possible on the basis of such a study to initiate debate or draw attention to issues that have previously been neglected; hence, the thrust of this paper towards identifying challenges rather than making firm recommendations for policy or practice. A follow-up confirmatory study of this exploratory study needs to be undertaken to get a larger picture of the EWS reservation.

### **DIVERGENT VIEWS OF THE STAKEHOLDERS AND REACHING CONSENSUS**

A consensus is likely when the people are inclined to make compromises in addition to projecting their demands. But it can hardly be achieved when one is upholding the altruistic cause of social justice, equity, and inclusion (representative of non-governmental organization), the other for the protection of institutional autonomy, private property, and democratic rights (representative of unaided private schools). These are vented out very clearly in the arguments of the above mentioned two groups.

The arguments of unaided private schools were: (1) that they had no option but to sign on the dotted line as dictated by Delhi Development Authority, as it has large control over allotment of land; (2) it has not enforced the stipulation for more than 30 years; (3) that emotional, psychological, economic, social, and academic aspects differ and children of economically weaker sections lack home support for this; (4) there are many types of schools established with different objectives and run by police, armed forces, religious, linguistic groups providing nominal/subsidized rates to children coming from such special groups having low levels of income; (5) that they are already providing concession to staff wards, brothers/sisters of students, and children of financially hard pressed parents; (6) that also number of concessions to different categories are being offered such as free education to single girl child, for example in Central Reserve Police Public School, reservation of seats for children of SC [Scheduled Caste], ST [Scheduled Tribe], and OBC [Other Backward Classes] children, even to those who obtain more than 50 per cent marks and have attendance of more than 80 per cent in the previous year as stipulated by the Department of Education, Delhi Government for reimbursement, to the extent of 46 per cent of school seats and other contingent cases; (7) the capacity of school being limited how to accommodate children of weaker section; (8) how to meet shortfall in revenue; (9) the quality of stationery

and books is different and unique for each school; (10) the uniform in each school is different and there is huge cost variation between government school uniform and unaided school uniform; (11) who would pay for the mid-day meal of children; (12) what about the scholarships etc. being given by the government; (13) how to make up the for lack of support to the children at home; (14) counseling, training of parents; (15) there may be negative fallout due to peer group differences; (16) language and cultural barriers; (17) that who will pay for transportation; (18) what about schools which are already catering to the children of lower middle class; (19) how to ensure that the students belonging to EWS only take benefit; (20) the government must exempt property tax, electricity, water bill etc/the committee should restrict itself only to the extent of court directions and should not deal with those private unaided schools, which did not receive land; and (21) that they need more representation in the committee itself.

On the other hand, the arguments put forward by the Social Jurist, a non-governmental organization working for the child's rights, education for empowering the society are: (1) that the recommendations of the committee should not be made for implementation in not only the schools which were given land but also others which accounted for nearly 2,000 schools; (2) everything should be given free under the free ship quota for EWS children and not just tuition fee; (3) though the responsibility of education is that of government's still private unaided schools should function as extended arms in pursuit of this; (4) the private unaided schools, registered as society/trust/non-profit company for non-commercial social purposes and are supposed to run on no profit and no loss basis seldom practice it; (5) the private unaided schools income is generated not only through tuition fee but also building fund and other donations etc; (6) even the tuition fee which needs to be increased when need arises but the private unaided schools are arbitrarily making changes and accumulating huge amounts, to meet the capital expenditure, they maintain huge surpluses and as a result of this poor children cannot enter into this schools; (7) that the 25 per cent quota must not confine to initial levels of schooling, but across all levels; and (8) when distance is not a criteria for admission of other children, it should not be kept for EWS children as for many schools EWS children will not be available within the vicinity.

The above arguments indicate as to how contrasting were the views of the two groups. The representative of private unaided schools questioned the very premise of implementation, when it was not done for the last so many years. Even if implemented, it involves psychological, social, and economic problems to the school management and the students, the representative viewed. The representative of NGO (Non-Governmental Organization), on the other hand, pleaded for providing all facilities to the EWS (Economically Weaker Sections) students and admitting them across all stages of education.

In the light of this, it was an uphill task for the two groups to reach consensus without one or the other compromising more. But in such a situation the arbitrator's interest, ability to handle the issue, the convictions, views, and biases that he or



she holds do matter in resolving the issues. At the same time, one cannot ignore the interests of one group, favouring the other, as this would ultimately make one to withdraw, which would derail the process. Alternatively, if one of the parties is not satisfied with the negotiations, it may further lead to litigation in courts or dilute the implementation process. In this particular case, however, the nominees of government forming a majority, and their ability to persuade both the groups led to a broad consensus after a detailed whipping of the issues.

Further, the presence of government nominees as arbitrators in a democratic state, committed to the welfare of the people would not take any stand that would cause heartburn to the large population belonging to the downtrodden and underprivileged sections, as this would have larger political impact. As a consequence of this, the inclination was largely on the expected lines of protecting the objective of equity, then promotion of individual/institutional freedom, both of which are essential constituents of a democratic welfare state. This is fairly evident from the recommendations of the committee itself (<http://aserf.org.in/kkc.htm>, 2/5/2012). In fact, the whole exercise of discussion and debates to arrive at a feasible solution though appear to be formulating procedures for “contractual obligations”, they were in fact dealing with the larger and more fundamental issue of equity *versus* autonomy, which is beyond the scope of this paper.

The competing demands of the groups were brought to a consensual agreement with at most difficulty. It was recommended by the committee (<http://aserf.org.in/kkc.htm>, 2/5/2012) that in line with the conceptual soundness of inclusive schooling, the policy to provide a freeship quota be applied to all private schools and not merely which received concessional land. It was also recommended that the beneficiaries of the freeship quota cannot be pooled together in a separate section or afternoon shift. Further, it was suggested that for children of socio-economically weaker backgrounds to feel at home in private schools, it is necessary that they form a substantial proportion or “critical mass” in the class they join.

For this, it stipulated 25 per cent or one fourth of a class in school should be reserved for EWS children. Any lower proportion would jeopardize the long-term goal of the policy which is to strengthen social cohesion, the committee viewed. Without any segregation each class must constitute 25 per cent or more to have critical mass, so that the children of EWS do not feel alienated. The Committee also recommended that the freeship quota system should begin at the entry level, covering nursery/kindergarten and Class I in the first year of operation and gradually covering higher classes. This, it suggested because the new policy must not be seen in terms of a mechanical insertion of a certain proportion of the poor into private school classrooms. These recommendations formed the basis for implementation of the reservation for EWS children in the state of Delhi after submitting the same to the High Court of Delhi.

Concurrently, the Union Government incorporating the same in the “Right to Education (RTE) Act 2009”, which was passed by both houses of parliament and made effective from April 1, 2010 provided a great fillip to the 25 percent reservation

for EWS children at national level. Interestingly, the Chairperson of the state level committee was also the member of the national level committee which drafted the Right to Education Bill, 2005 ([http://planipolis.iiep.unesco.org/upload/India/India\\_RighttoEducationBill2005.pdf](http://planipolis.iiep.unesco.org/upload/India/India_RighttoEducationBill2005.pdf), 2/5/2012). The Member Secretary<sup>3</sup> of the Committee of Central Advisory Board of Education on “Free and Compulsory Education Bill and other issues related to elementary education”, which drafted the RTE 2005 has viewed that the 25 percent reservation for EWS in unaided private schools of Delhi, which received land was also duly examined by the committee.

The policy of reservation for economically weaker section children in private schools till the enactment of RTE was non-existent in any of the state in India. Though some private schools such as Loreto Day School (Jessop, 1998) provided admission to the children belonging to weaker sections in different parts of the Country as a matter of philanthropy, there was no state policy anywhere which provided a statutory provision for reservation of seats for economically weaker sections children.

The implementation of reservation for EWS children through RTE (<http://www.indg.in/primary-education/policiesandschemes/free%20and%20compulsory.pdf>, 2/5/2012) which started at state level with the agreement between unaided private schools and the DDA (Delhi Development Authority) under Delhi Development Rules, 1981 in schools which received land to all unaided private schools at national level is a significant achievement for the people fighting for the rights of economically weaker sections, as it is no more confined to only a state, seeking for justice through the intervention of Courts, but a fundamental right. The clause 12 (1) (c) of the RTE Act states that the schools shall admit in class I, to the extent of at least twenty-five per cent of the strength of that class, children belonging to weaker section and disadvantaged group in the neighborhood and provide free and compulsory education till its completion. It also provided that where a school imparts pre-school education, the provisions shall apply to admission to such pre-school education.

The State level committee had also recommended that the freeship quota system should begin at the entry level, covering nursery/kindergarten and class I in the first year of the operation of the new policy. Further, under RTE Act, a provision is also made for reimbursement of expenditure incurred by the school to the extent of per-child-expenditure incurred by the state, or the actual amount charged from the child, whichever is less if the particular school has not taken benefit of any subsidy by the government such as land, electricity etc. The state level committee was also of the view that in order to build confidence in private schools regarding the viability of the new policy, the government must ensure that expenditure made on school-related needs of the beneficiaries (on items such as transportation, food, school uniforms, textbooks etc) is either provided in advance or reimbursed expeditiously.

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<sup>3</sup>Personal communication with Prof. R. Govinda, Member Secretary, on 17<sup>th</sup> February 2012.

## **IMPLEMENTATION PROCESS: HOW PARENTS PERCEIVE**

As described in the methods, the interviews with the parents of beneficiary children of EWS (Economically Weaker Sections) scheme provided an opportunity to have firsthand experience of the implementation, to know about how the parents viewed the scheme, the difficulties that they faced, and how they looked at future of their children. It does neither provide any generalizations as to the implementation of the EWS scheme as a whole nor the interviewees represent a substantial population who benefited under the scheme. It only provides a glimpse how some of the beneficiaries feel about the scheme. The parents' perceptions/observations on various aspects related to EWS scheme are given in the table (see Appendix I) which provides a quantitative information of the 20 interviewed parents.

From the above observations of the parents, it is evident that the private schools are the preferred choice and other things remaining the same, one would prefer private school over government-run school. The National Sample Survey data (*Times of India, 28/5/2010*) shows that the proportion of students in private institutions (general education at all levels) rose from 28.2 per cent in 1995-1996 to 30.8 in 2007-2008; and in urban areas, the proportion of students in private schools has crossed 50 per cent at the primary, middle, secondary, and higher education levels. However, an admission in private schools and particularly good quality schools is difficult and that too for EWS children. Priya Ranjan has observed that:

[...] many schools refuse admission to students from EWS, citing "no vacancy" as the reason, some others claim to have already admitted the required number but are reluctant to prove it. Additionally, some schools have been very clever with the notices, announcing admissions to their institutions not in Hindi dailies, but in English ones, which most people from this section of society do not subscribe to. It is clear that private schools do not want to implement 25 per cent quota for the poor children wholeheartedly (Ranjan, 2010:281).

One of the important problems outlined by the parents, even before getting admission, is that it is very hard to obtain an income certificate from the authorities, which states that their annual income (parents) is "Below the Poverty Line" (BPL) to take benefit under the scheme. The students for admission in to unaided private schools need to submit this in the schools where they seek admission. The parents who are largely illiterate/semi-literate, unaware of the procedures and dependent on daily wages/petty businesses find it very hard to pursue the matter with the officials for issue of certificate. Often, due to *red-tapism* some of the parents had to slog for three months to get the certificate. The incident reported by a parent provides an understanding of the same.

Even if one joins in a private school under EWS quota, it is no guarantee that one would be able to continue in the school even for an academic session. As it is reported in the *Times of India* (20/7/2010) that a son of the postman who was studying in a private school was thrown out on the ground that his father's income during the year had exceeded the EWS income limit prescribed. What is perturbing is that the child was thrown out in the middle of the session. It required

the intervention of the State Education Minister for the child's continuation in the school for the academic session, on humanitarian grounds.

**Income Certificate: A Hurdle for Admission**

Mr. Hari Prasad, a parent, says that: "I use to take permission from my proprietor for leave to get income certificate from the Sub-Divisional Magistrate (SDM) and he got annoyed for asking him so many times. He thought I am using this as a pretext to skip work. Finally, my proprietor helped me with the connections he had with the officials, otherwise I would have never got the certificate. Before that, I had to wait in the long queue at SDM office and pay bribes to mediators as I had no relevant documents like residence proof etc".

**Figure 1**

Parents from economically weaker sections have also expressed their unawareness of good schools. Further, like for the general admissions to good schools, even under EWS quota the competition a child has to face is quite unbearable. Three of the interviewed parents observed that they tried year after year to get admission for the same class, even wasting precious academic years. As the competition would be less in junior classes and large numbers of seats are only available at entry level, parents preferred wasting academic years so that they could admit their wards in good schools. Due to huge competition among EWS children for few good schools, some schools have also started exploiting the parents of EWS and fees paying children by demanding fee without receipts etc. as noted above in the interviews with the parents. The schools are attempting to raise funds from the parents of other fee-paying students, which is an attempt to shift their responsibility.

Department of Education, Delhi (*Times of India*, 7/8/2010) has indicted a school for violating orders of Delhi High Court in providing education under EWS quota, by surreptitiously charging money from the students. Also the additional costs that parents need to incur, apart from the tuition fees which is waived off by the school is also a big burden to the parents. However, some of the schools have devised various ways to help the EWS children. While a school (Mallica, 2005) has provided 50 per cent discount on uniform and books, another has teachers who have collected old uniforms from students and given them to needy students, and third one has provided 25 per cent discount with money to be paid in installments. These are positive initiatives taken up by schools voluntarily and they need to be appreciated. Parents of EWS children have expressed their satisfaction about their children studying in private schools, which is another positive aspect of the reservation for EWS. This is also amply clear from the statement of Raja, a parent.

In fact, it is not only individual perception but also that of the government of Delhi, as it has planned to set up three senior secondary schools in the city on the lines of private schools (*Times of India*, 16/7/2009). But, it may be a cause of concern that a considerable number of the interviewed parents have reported that their children are studying in the afternoon session of the schools. The Delhi

*Abhibhavak Mahasangah*, an NGO (Non-Governmental Organization), has alleged that “some schools conduct classes for students admitted under EWS quota after 2.00 pm, when classes for others are over”. These afternoon sessions are conducted exclusively for EWS children, segregating them from other fee-paying children, though the policy was for having integrated classrooms. Some parents have reported that their children have been shifted to morning session where other fees paying children study, on the basis of their performance. However, a very few of them who are extremely well performing have this kind of opportunity and that too only in two of the five schools studied.

**Why Private School is Better**

Raja observed that in the private school, his children have improved considerably in terms of learning, socialization, and developing a more comprehensive perspective of life. He has opined that the performance of private schools is better than government schools and they are good at providing not only better teaching facilities but also giving them an opportunity to learn music, dance, and games etc for which his child could not have been exposed to, had he studied in government school, as they are either unavailable or if available, not accessible to students. Raja, the parent, has further observed that in parent-teacher interactions, the school administration also emphasizes to the parents that they need to maintain cleanliness and keep their children clean, not to take alcohol before children and not to quarrel before them etc. This in a way shows the wash-back effect of education of children on parents, wherein uneducated or semi-literate parents also get benefit of schooling of their children.

**Figure 2**

There are also problems related to other aspects which are sometimes beyond the preview of the schools. Pavan, a parent, had admitted his two daughters in the afternoon shift of the private school, where all children belonged to the EWS category. Pavan withdrew his two children from the school because one of his daughters was taken in the morning shift for her good academic performance and the other was continuing in the afternoon shift. He could not afford to pay the cost of transportation from school to residence, which had to be borne by him and for that he asked school administration to keep both of them in either morning shift or afternoon shift so that they would be together and he could make an arrangement of common public transport for them. However, as it was not safe for his daughters to return home in evening, as once the elder child was molested on the way back, he withdrew both of them from the private school and put them in the neighborhood government-run school. His male child, however, continues to study under the EWS in the private school.

The interviews with parents have revealed that a large number of male children are benefitting under the EWS reservation, while the number of girls is only three out of twenty, which is a very negligible number. Other 12 female children of the EWS children's parents interviewed were studying in state-run schools i.e. municipal corporation-run schools or Delhi government-run schools. A study of ISST (Institute of Social Studies Trust) has viewed that the preferential treatment

is given largely to boys in families struggling for the admission to private schools (cited in Mallica, 2005). The state level committee also recommended that “it will be highly appropriate to ensure that at least half the children who are admitted to private schools under the freeship quota are girls”.

The preference that male children get is due to age-old sociological reasons. The child Sex Ratio (females of age group 0-6 per 1,000 males of age group 0-6) though has marginally dipped in Delhi from 868 to 866, between 2001 to 2011, but is negatively skewed; and this is well below the national average of 927 to 914 for the same period (COI, 2011). As per the global trends, the normal child sex ratio should be above 950 (UNFPA, 2009). The child sex ratio reflects the imbalance between the girls and boys, indicating that the practice of sex selection have led to a drastic decline in the number of girls compared to number of boys. The practice of sex selection is prevalent even in regions which are prosperous and people are literate. Further, the literacy (as a percentage of total male/female population above 7 years of age) gap is also 10.10 per cent as per census, 2011. The cycle of disadvantage starts before birth and continues into old age (Kumar *et al.*, 2007). The problem is further aggravated when caste, class, and religious discrimination compound gender disadvantage.

The belief that the male children would take care of the old-aged parents is the reason for the preference of male children over females in every aspect of life, including education. During the interviews with the parents of EWS children and in informal discussion with a girl child, it was reported that the lunch provided to her is different from the one given to her brother. While the boy gets pizzas and other fast food, the girl gets the home made *roti* (Indian bread). The parent clarified that it was done so as to match with the requirement of the school where the children are studying, as the boy is studying in the private school and the girl in government school. Though the reason given by the parent appears rational in terms of peer group preference and school’s social standing (as parents of economically well off children are more comfortable in providing the fast food, the parents of weaker section children are content with providing home-made food which is economical), it is a discriminatory practice within the same home, and that too among siblings.

Though there is no prescription from the school about what food to be given as lunch at school, the parent observed that a child will be more comfortable with the peers, when he follows similar life style. In the patriarchal and patrilineal society, the discrimination against girl child by the family acts as an impediment to choice of education as a democratic right. This particular discrimination against the girl child is at home then school. While schools are prepared to accept girl child, as it is not an issue for them whether the child is a boy or girl, it is some of the parents who are indulging in discriminatory practices. This is highly antithetical to the philosophy of the government which intends to provide equal opportunities to boys or girls of EWS category.

## CONCLUSION

The implementation of reservation for EWS (Economically Weaker Sections) has been a contentious issue ever since the issue came up in public domain through filing of Public Interest Litigation by Social Jurist, an NGO (Non-Governmental Organization) in 2002 (PIL, 2002). However, due to lack of awareness among the weaker sections, the EWS scheme could not be implemented till recently at state level. The support of NGOs, the judicial activism, and the governmental concern ultimately led to the framing of guidelines by the state level committee for implementation not only in schools which benefitted with the allocation of land at subsidized rates, but also other unaided institutions. With the enactment of Right to Education Act 2009, the welfare measure of the state government has turned into right.

The widening of the scope for reservation of seats to the EWS children in unaided private schools is also an extension of social responsibility to the private sector, which was so far confined to the government and government aided institutions. However, all is not well with the implementation process as the stakeholders (the unaided private schools and parents of EWS children) perceive it an uphill task. The reports from some of the states of India, after the enactment of RTE (Right to Education), are indeed not very encouraging.

The society for unaided private schools (*Times of India, 23/3/2010*), Jaipur, Rajasthan, has challenged the constitutional validity of RTE Act in Supreme Court on the grounds that the government was trying to enforce reservation for EWS children and regulate affairs of private unaided and minority educational institutions in complete breach of an earlier 11-judge Bench verdict of the apex court. The Principal of Bethany High School, Bangalore, (*Times of India, 30/7/2010*) has issued a circular to the fees paying parents, with a caution that the school will have to accommodate 25 per cent students under EWS scheme and this will be detrimental to the psyche of the fees paying children. They cannot reject them, expel them or give them a transfer certificate even if they cause disciplinary problems in the school. As such once this act is enforced, another child could beat up their child, smoke on the campus, misbehave with a girl or a teacher, and the school will have to watch helplessly, he has observed.

On the other hand, there is dissatisfaction among parents also. It is viewed that the slum children are accepted by their peers in private schools. It is the teachers and principals who segregate and discriminate. Kumar, an interviewed parent, has observed that “Not one school is admitting poor students of their own volition and it’s only when there is pressure from parents and activists that they admit students”. There is no place for lessons in social responsibility in the classroom, despite number of rulings, orders, and bills pointing in that direction, he viewed.

Further, Education Department of Government Delhi was fined under Right to Information Act for its inability to give details of admissions given to EWS children by two well known schools of Delhi. Of the two schools, one school neither

submitted the desired information, nor provided admission to the children who had applied (*Times of India*, 20/7/2010). According to a list released by the government of Delhi in October 2008, as many as 191 schools have defaulted in admitting poor students, despite receiving land at concessional rates from government and as against expected intake of 180,000 only 15,000 were admitted in the year 2009 (*Times of India*, 28/5/2010).

The implementation of EWS scheme at state level, as described above, was not an easy task and it was amply evident from the arguments put forward by the two divergent groups as mentioned above, before the formulation of the policy itself at the state level. In a country with widespread diversity in terms of physical, social, and economic conditions, it would be much more complex an issue for implementation at national level. Also, it is not only necessary for the schools to admit students under EWS quota but also retain them. This requires the schools' positive attitude, parental interest, and government's regular monitoring.

This will offset what S. Lucas (2001) has called as "Effectively Maintained Inequality", wherein universalized education will decrease the quantitative inequality in attaining desired educational level, but class inequality is primarily expressed through qualitative differences between academically and socially stratified tracks. It is important to not only provide admission in the unaided private schools, but also provide them an opportunity to participate as suggested by R. Hattam *et al.* (2009) that it is about bringing the community into schools and about developing curricular and pedagogical relationships in the classroom that give voice, choice, and independence to young people.

The gender discrimination is a sociological issue which needs to be addressed through developing awareness through communication and mass media, active persuasion at local level with the involvement of local NGOs and government agencies. The centralization of admission and monitoring of private institutions and providing them with adequate resources in lieu of admission to EWS children is essential. Already, the Directorate of Education, Government of National Capital Territory of Delhi has initiated measures such as placing the list of schools providing admission under EWS, providing school information, and support to EWS parents etc, which are welcome measures.

However, parents increasing interest in private sector education, of those who can afford and who do not, needs a serious retrospection on the part of the government for identifying the reasons for such a migration and taking up appropriate remedial action. The identification and documentation of profiles of best practices adopted by all schools, both private and public is necessary to comprehensively improve the school system. Though it would be humanly impossible to address the varying dimensions of complexity that arise from the reservation for EWS children through a centralized mechanism, it is necessary to have regular coordination and cooperation meetings among representatives of government, unaided private schools, and parents of EWS children to implement the scheme as per the provisions of Right to Education Act, 2009. It may also be



pertinent to note that a decentralized regulatory mechanism exclusively overseeing the EWS scheme is necessary for successful its implementation.

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**Appendix I:**

Questionnaire for Parents' Perception about the EWS Scheme

<b>S.No.</b>	<b>Question</b>
1	How do you view the performance of private schools vis-à-vis government schools?
2	Whether the admission in private schools is easy or difficult under EWS?
3	Whether there is any other expenditure involved apart from tuition fees for your ward under EWS?
4	Whether you get receipts for the payments made in the school?
5	Whether your children show interest in attending school?
6	What is the performance in English language learning (such as reading, writing and speaking)?
7	What is the overall performance of your ward in terms of learning?
8	Do you find any changes in the behavior of your ward with the family members after he/she was admitted in the school?
9	Whether your child is studying with other fee paying students or separately in the afternoon?
10	If studying in afternoon session, whether the teachers are the same or different?
11	Whether better performance of your ward in the afternoon session leads to shifting to forenoon session to study along with fee paying students?
12	How many male/female wards of you are studying under EWS?
13	Whether you wish to provide unaided private schooling beyond class VIII, when there is no financial support from the government?

# THE KADTABANGA FOUNDATION FOR PEACE AND DEVELOPMENT ADVOCATES INCORPORATED (KFPDAI): A PEACE- BUILDING EXEMPLAR

ANNIERAH M. USOP

**ABSTRACT:** *The purpose of this study is to find out whether or not the programs and activities employed by the Kadtabanga Foundation for Peace and Development Incorporated (KFPDAI) is a peace-building exemplar. The study may provide valuable information to the Philippine Government and the United Nations Development Program on the specific programs and projects that have been implemented in the conflict affected communities so as to realize one of the provisions of the 1996 GRP-MNLF (Government of the Republic of Philippines – Moro National Liberation Front) Final Peace Agreement which is on the “extensive peace and development efforts in Southern Philippines”. The study may make them aware that the processes and means of Non-Governmental Organizations are rigid and they could assure success. Furthermore, there is still a dearth of materials regarding interventions for the purpose of rebuilding communities affected by armed conflict, especially in the Philippines. This study is hoped to contribute something. Whereas based on the major findings, the researcher concluded that the KFPDAI is a peace-building exemplar. However, there are still challenges, but challenge does not mean they have failed to be a model. When the challenges are known, that is where enhancement begins.*

**KEY WORDS:** *Kadtabanga foundation, development, Philippine government, Bangsamoro, peace-building, and organizational exemplar.*

## INTRODUCTION

Peace-building activities have been going on around the world. The main purpose is to rebuild communities hit by wars and strengthen them which could help prevent recurrences of armed conflicts. Many communities have slowly healed the injuries and had been popularized, while others were remained untold. It is a process made-up of activities which include strategies or interventions that contribute to the constructive sustainable transformation from conflict situations to peaceful restructured relationships. Its process also entails the coordinated efforts of many agencies and civil society groups. One of these is the *Kadtabanga* Foundation for Peace and Development Advocates Incorporated (KFPDAI).

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Peace-building practices vary according to context. Modeling, therefore, is important not only for the successes but also the failures. In this study, the processes of the KFPDAI in their peace-building work in three Peace and Development Communities (PDCs) were assessed. It also decided the results of the peace-building activities and interventions of the KFPDAI as a peace-building exemplar.

Peace-building exemplar, an experience in the field of community peace-building that, is worth emulating because it follows all the prescriptions of peaceful processes and means. Development aimed at enabling the people to restore the economic conditions they enjoyed before the armed encounters and gain capacities for livelihood whenever there was none. Lasting peace and sustainable development is the aim of KFPDAI. Its peace advocacy is to provide educational campaign to Internally Displaced Persons (IDPs) and research on traditional peacemaking practices in the community and conduct training on Culture of Peace (COP). The study employed a method. It described KFPDAI as a peace-building exemplar.

The respondents of the study came from different sectors of the PDCs, namely: Mapayag of Datu Anggal, Kauran of Ampatuan, and Tuka of Sultan Mastura municipalities. Purposive sampling technique was used in the selection of the respondents. FGD (Focus Group Discussion) and key informant interviews also used in gathering data. The survey instrument was administered to the respondents either individually or as a group.

The survey questionnaire was used. It was intended to verify the information gathered through the survey and the interviews. They were supported by narrative or qualitative descriptions to give further explanations and substantial details.

Specifically, this study sought answers to the following questions: (1) What is the profile of the communities in terms of population areas in: hectares, annual income, and year the community became PDC?; (2) What are the peace-building programs and activities conducted by KFPDAI in the communities?; (3) How did these contribute to the development of the communities; (4) What peace-building model can be drawn from the KFPDAI experiences?; and (5) What are the success stories and what are the issues and challenges encountered by the PDAs and how they addressed them?

## LITERATURE REVIEW

It all started from the armed struggle in which the *Bangsamoro* people asserted for their right to self-determination. The only way they think that they could do this is through an armed struggle, because the national government did not seem to listen to their complaints regarding injustices committed to the Moro people (Buat, 2007).

G. Alim (2005) related the history of the struggle by giving a brief account of the Islamic era which began in the year 1310 AD (Anno Domini) through the efforts of Arab traders, travelers, *Sufis* (saintly Muslims), and Muslim missionaries. In the 15<sup>th</sup> century and early 16<sup>th</sup> century, the Sultanate of Sulu and Maguindanao came into being. Each Sultanate was independent, had sovereign power, and had

diplomatic and trade relations with other countries in the region.

C. Cerezo (2009) related how the Mindanao Independence Movement (MIM) was organized by Datu Udtog Matalam, former Governor of the Province of Maguindanao. E. Cantallopez (2010) presents two different accounts of the immediate causes of the widespread fighting in the early 1970's. She cited how the *Ilonggo* Avenge Guerilla Activity (ILAGA) or an armed group composed of *Ilonggos* (people from Iloilo) came into the picture. Allegedly, they were formed to avenge the series of atrocities committed by the two armed Moro groups: the Black shirts and the Barracudas of Cotabato and Lanao provinces respectively. She also mentioned P. Pigkaulan (2009) who cited sources mentioning allegations of the Moro groups only avenging the atrocities done to the Moro people.

C. Cerezo (2009), E. Cantallopez (2010), M. Mua (2010), and N. Macapantar (2010) have described historical events that led to massive confrontations between the two Moro secessionist forces, the Moro National Liberation Front (MNLF) and the Moro Islamic Liberation Front (MILF) against the Armed Forces of the Philippines (AFP). Peace negotiations between the panels representing the Government of the Philippines (GOP) and the Moro National Liberation Front (MNLF) started in 1975 and this resulted to the signing of the Tripoli Agreement in 1976 or the 1996 GRP-MNLF (Government of the Republic of Philippines – Moro National Liberation Front) Final Peace Agreement (Kadil, 2002). This has also to do with self-empowerment, wherein the people themselves are enabled to solve their own problems. They implement their own programs, with financial and technical support from the United Nations Development Program (Rodil, 2006).

As part of the implementation of the 1996 GOP-MNLF Final Peace Agreement, a group of MNLF “demobilized combatants” organized themselves into a non-government organization named Helping Foundation for Peace and Development Advocates of the Philippines Incorporated (HFPDAPI). They were among those who were given extensive training on peace-building by the Government of the Philippines – United Nations Multi-Donor Program (GOP-UNMDP) incapacitated. They have been facilitating the peace and development activities in the province of Maguindanao, including the Iranun municipalities of Barira, Buldon, and Matanog. The Peace and Development Advocates (PDAs) worked under the auspices of the GOP-UNMDP, in different phases. In phases I and III, the programs were mostly on developing capacities among the PDAs. They were trained how to work with communities towards peace and development, employing peaceful processes. In phase 4 of the program, KFPDAPI has evolved into a partner in peace and development work (Linga, 2009).

***The Moro National Liberation Front (MNLF) and the Tripoli Agreement.*** It all started with the Mindanao Independence Movement (MIM) that was organized by Datu Udtog Matalam calling for the independence of Mindanao and Sulu from the Philippine Republic. When it appeared, the Moro people that the MIM did not gain popularity among the people, the immediate trigger was the Jabidah massacre, a massacre of 200 Filipino Muslim military trainees on March 18, 1968

in Corregidor. An outraged group of Muslims proclaimed the armed movement in 1972 (Pike, 2008).

In the beginning, the rebellion was a series of isolated uprisings that rapidly spread in the whole Mindanao. The MNLF managed to bring many partisan Moro forces to join the MNLF which, at that time, was still loosely organized. The MNLF was conceptualized and organized by Abul Khayr Alonto and Jallaludin Santos who were at that time active with the *Bangsamoro* movement. With Muslim congressmen and leaders as advisers, they recruited young Muslims from different tribes (Pike, 2008).

The events in the early 1970s were a crucial point in the history of Mindanao. The government was pressured by both the people in the country and outside the country to stop the costly war. The war has become known in Muslim countries, especially the OIC (Organization of Islamic Conference). It was in 1972, when the OIC learned of the plight of the Muslims in the Philippines. They learned about what happened in Mindanao through the reports rendered by then Malaysian Prime Minister, Tunku Abdul Rahman. The OIC appealed to the top officials of the Philippine government to give special attention to the Muslims, especially those in Mindanao (Iribani, 2006).

After securing an initial agreement, President Ferdinand Marcos went ahead and held a referendum, which seemed to indicate opposition to the inclusion of certain provinces, opposition to the degree of autonomy presumably wanted by the MNLF and support for Marcos' plan for two autonomous regions with 10 provinces under central control (Kadil, 2002). Finally in 1996, a compromise was finally reached by then MNLF and the government. This gave autonomy to the areas with Muslim majorities. The area is currently called the Autonomous Region of Muslim Mindanao (Alim, 2005).

P. Diaz (2003) clarifies that the Muslim problem is just a part of the Mindanao problem. He defines the Muslim problem as socio-cultural and describes the Mindanao problem as economic and political in nature. He explains also that the Muslim problem is caused by internal factors such as social structure, culture, tradition, and social inequity.

***The Philippine Peace Process, the Mindanao Peace Process, and the Final Peace Agreement.*** The usual expectation when a rebel group or a secessionist group enters into an agreement with the government, the former would surrender their arms to the latter. Surprisingly, the case of the MNLF (Moro National Liberation Front) leaders and field combatants does not follow this (Ermita, 2002). H. Burgess (2009) proposes a transformational approach that would still respect an armed group fighting against a legitimate armed force. He considers that conflict is an inevitable element in life.

The principles set were the following: (1) a comprehensive peace process should be community-based, reflecting the sentiments, values, and principles important to all Filipinos; (2) it should aim at forging a new social compact for a just, equitable, humane, and pluralistic society; and (3) a comprehensive peace process seeks a



principled and peaceful resolution of the internal armed conflicts with neither blame nor surrender, but with dignity for all concerned (Ipulan-Bautista, 2009).

Miriam Coronel-Ferrer (2002) describes the comprehensive peace process in terms of the “Six Paths to Peace” as follows: (1) the pursuit of social, economic, and political reforms; (2) consensus building and empowerment; (3) negotiations with the rebel groups; (4) implementation of measures for reconciliation, reintegration into the mainstream society, and conflict management; (5) protection of civilians caught in the armed conflicts; and (6) the building, nurturing, and enhancing a positive climate for peace.

Fr. Eliseo Mercado, Oblates of Mary Immaculate (OMI), former President of Notre Dame University gives a separate discussion of the Mindano peace process. He said that one of the major agreements forged between the panels to implement the 1996 Final Peace Agreement is the creation of the SPCPD or the Southern Philippines Council for Peace and Development (Mercado, 2006 and 2007).

The 1996 GRP-MNLF (Government of the Republic of Philippines – Moro National Liberation Front) Final Peace Agreement was signed in September 2, 1996. It is the main product of the Philippine comprehensive peace process. The United Nations Development Program was hopeful that although it is not absolutely demobilization that was aimed by the national government, it provides among others that the MNLF combatants should fully abandon the armed struggle against the government (Bacani & Ambolodto, 2002). The integration of 7,500 qualified MNLF fighters into the Armed Forces of the Philippines and the Philippine National Police is another provision. Also, the incorporation of autonomy-related provisions that were missed in Republic Act (RA) 6734 and the delivery of intensive peace and development efforts in the Southern Philippines Council for Peace and Development (SPCOPAD) areas is another (Bacani & Ambolodto, 2002).

K. Askandar and A. Abubakar (2005) question the Final Peace Agreement by saying it manifests that the MNLF treats the Tripoli Agreement as an international agreement “above the competence of domestic law that the MNLF has historically rejected”. They said that among the 13 provinces mentioned in the Tripoli Agreement. The Final Peace Agreement was legislated into RA 6734 but was finally amended by RA 9054 (Bacani & Ambolodto, 2002).

#### **THE KADTABANGA FOUNDATION FOR PEACE AND DEVELOPMENT OF THE PHILIPPINES INC.**

The opening statement in the literature says that from the ruins, people have sown the seeds of transformation in PDCs (Peace and Development Communities) being the MNLF (Moro National Liberation Front) territories that have evolved from war zones to realms of peace and development. This guarantees a certain degree of sincerity, the communities being their own communities. The literature on KFPDAI (*Kadtabanga* Foundation for Peace and Development Incorporated) further says the following: “The communities referred here are the PDCs which are

MNLF territories” (UNAFP, 2009). They are the areas where *Kadtabanga* PDAs do peace-building.

A PDC is characterized by the following: (1) a basic social unit which the whole peace and development framework of the Government of the Philippines, Government of the Philippines – United Nations Multi-Donor Program incapacitated is funded; (2) a marginalized conflict-affected or conflict vulnerable community; (3) a *barangay* with strategic advantage, and one with multi-cultural presence of tri-people constituency, and an Local Government Unit recognized with commitment of support and complementation or it is an area of convergence with other donor organizations (GOP-UNMDP, 2005).

There are 33 PDAs who are members of KFPDAI and who are working in 20 PDCs in Maguindanao and 5 in Cotabato City. They work in PDCs in the municipalities of Parang, Sultan Mastura, South Upi, Datu Odin Sinsuat, Talitay, Datu Unsay, Buluan, Datu Paglas, Datu Saudi Ampatuan, Matanog, and Ampatuan. There are members of the organization who fought hard during the war years.

The Executive Director herself spent years in the battlefields, nursing gunshot wounds, and counseling war survivors. Another official, Khannapi “Sonny” Ayao, is a former MNLF Battalion Commander but who finished college in 1989. He is now a holder of the degree M.A. – Peace and Development Studies which he earned from Mindanao State University, Maguindanao.

N. Macapantar (2010) described how the Non-Government Organizations implemented programs to rebuild the communities directly hit by the massive armed confrontations in the All Out War in 2000, in the three Iranun municipalities namely Barira, Buldon, and Matanog. K. Ayao (2010) conducted a study on the role of KFDAPAI in managing development programs for the MNLF beneficiaries.

Peace-building using the Culture of Peace (COP) may be tedious but the results could be long lasting. Peace-building is a comprehensive process. J.P. Lederach (1997) defines it as a series of interventions to transform all forms of conflict and violence in different stages in conflict affected communities. Peace-building always refer to the transition from emergency disaster response to relief operations and to rehabilitation, reconstruction, and development (Lederach, 1997).

E. Biton (2009) conducted a study on the peace-building activities done in the communities developed from IDPs coming from Jolo, Basilan, and from the different conflict affected areas of Zamboanga del Sur who were hard hit by the armed conflicts during the Martial Law years. The first phase of the interventions, as described by E. Biton, consisted of social preparations which began with enabling the people to assess their own situations. E. Biton cited the peace-building framework of John Paul Lederach (1997) borrowed the Nested Paradigm framework of Marie Ducan, although he said there were variations being introduced to suit the research problem (Biton, 2009).

S. Toh and Floresca-Cawagas (1990) identify six major peace themes or peace issues. They define peace and un-peace comprehensively: structural violence, militarization, human rights, environmental care, intercultural solidarity, and

personal or inner peace. Structured violence exists when the unequal life chances are built into the society's structure. There is militarization when there are much more resources spent for the military than for the social services. Human rights are rights of the people that they deserve because they are humans. Environmental care is about preserving the environmental resources not only because humans depend on them but also because they are creatures of God and as such they should have their space on earth. Intercultural solidarity is about respect for other cultures. It is when all of these peaceful realities are experienced that there could be authentic or lasting peace.

The Rights-Based Approach (RBA) to development is another framework. This focuses on rights, rather than needs. A clear example to this is the difference between the needs-based and the rights-based approach to nutrition. In the former, the "beneficiaries" have no active claim to ensure that their needs be met, and there is no binding obligation or duty by anybody to meet these needs. At a higher level, development and rights become different but inseparable aspects of the same process of social change. All processes of change are rights-based and economically grounded. Here, the condition of deprivation is about much more than lack of income. It is characterized by social inferiority, isolation, physical weakness, vulnerability, powerlessness, and humiliation. RBA are legal entitlements, claims guarantees. Peace-building using the RBA framework should empower the rights holders (Uvin, 2004).

The Culture of Peace (COP) is both a goal and a process of peace-building. Generally, it consists of values, attitudes, behaviors, and ways of life based on non-violence, respect for human rights, intercultural understanding, tolerance and solidarity, sharing and free flow of information, and full participation and empowerment of women (Fiesta, 2004).

The six elements comprising COP are: (1) compassion and social justice; (2) dismantling of the culture of war; (3) promotion and protection of human rights; (4) living in harmony with the earth; (5) building cultural respect, reconciliation and solidarity; and (6) nurturing inner peace. It is the cultivation of values, attitudes, understanding, action, and practices for building individuals, families, communities, societies, nations, and the whole world (Toh, 2003).

The COP Programme is a program developed by UNESCO (United Nations for Educational, Scientific, and Cultural Organization), the UN agency tasked to oversee and monitor a worldwide peace education programme. In practice, COP is the transformation of violent competition for shared goals. It requires that conflicting parties work together in the development process. COP was conceived to consist of values, attitudes, behaviors, and ways of life based on non-violence, respect for human rights, intercultural understanding, tolerance and solidarity, sharing and free flow of information, and the full participation and empowerment of women. Non-violence as COP strategy is an active struggle for justice, harnessing anger, courage and strength against injustice, and enlisting all members of communities (Adams ed., 1995).

The conflict transformation framework focuses on three dimensions: personal, relational, and structural. The personal dimension of peace-building centers on desired personal changes. The change goes with the process of healing. If personal change cannot be made to take place, there will be broader social, political, and economic repercussions. The relational dimension focuses on reducing the effects of war-related hostility through the repair and transformation of damaged relationships. This center on reconciliation, forgiveness and trust building, and future imagining. It seeks to minimize poorly functioning communication and maximize mutual understanding. The structural dimension of peace-building focuses on the social conditions that foster violent conflicts. Stable peace must be built on social, economic, and political foundations that serve the needs of the populace (Lederach, 1997).

Conflict transformation, in other words, refers to outcome, process, and the structure-oriented long-term peace-building efforts, which aim to truly overcome revealed forms of direct, psychological, and structural violence. It involves the development of “horizontal” relationships i.e. dialogue and cooperation of actors or conflicting parties of relatively equal status, as well as “vertical” relationships through dialogue and cooperation between actors of unequal status (Lederach, 1997).

Most peace practitioners feel strongly that the means employed in peace practice (or conflict transformation) is as important as the outcomes. Ethical standards that define peace practice, either in personal relationships or programming choices, are important ingredients derived from values of honesty, reliability, and respect (of differences) as well as commitment to justice. Peace programs should not offer solutions from outside. A core value and strategy of peace programming is enabling and supporting people in building their own peace (Anderson & Olson, 2003; and Gardiola, 2003).

The conflict transformation requires that local government units become key partners in peace-building. Effective local government have six distinct characteristics, namely: (1) legitimate leadership; (2) ability to touch the daily lives of citizens through improved delivery of services; (3) close working relationship with communities and community organizations; (4) participatory transparent governance; (5) strengthening public participation for peace-building; and (6) focal point for facilitation and coordination of service delivery and decision-making (Bush & Fromojvic, 2004).

The do no harm gives special attention to timeliness, explains J.P. Lederach (1997) as cited also by N. Macapantar (2010). It hopes to prevent further harm to conflict-affected communities while doing peace-building work in the conflict affected communities. The framework asserts that providing aid in conflict setting should relieve communities instead of causing further conflict. One of the goals is to help local people prevent the recurrence of violence that surrounds them. It aims at enabling the people address their problems without resorting to further violence. Analysis of conflict, then, is crucial. The first thing to be done is identifying who

the key players are, what the sources of tensions are, and how and why conflicts develop. The framework also aims to ensure that the interventions do not create dividers. Instead, it will create more connectors.

R. Linao (2001) cites the peace-building of Swee-Hin Toh (2004). He advises community peace-builders to take extra precaution so that violence is prevented and not promoted. He identifies the first consideration and which should be meaningful participation by the community people. He classifies participation as passive, active, increasing involvement, and empowerment.

Based on the teachings of Swee-Hin Toh and Floresca-Cawagas (1990), R. Linao (2001) defines also passive participation as the situation where people participate in a project because they know the whole community will eventually benefit from it; active participation is where people assume the responsibility in the initiative and do collective decision in every step along the way of development. While it is true that there are employment opportunities, the very poor cannot be employed because they cannot qualify for positions and yet the environment that has been destroyed is also their environment (Toh & Floresca-Cawagas, 1990).

Critical consciousness has something to do with praxis which is reflection-action-reflection. This means that before doing an action, there should be a reflection to think critically the appropriate actions to be taken (Toh & Floresca-Cawagas, 1990). H. Buhaenko *et al.* (2004) said that this is the part of the peace-building process that is often overlooked. But this is very important because in this stage, the project implementers and stakeholders reflect on the whole process.

### **PEACE-BUILDING EXEMPLAR AND SUCCESS STORIES**

It is the researcher that identified the peace-building exemplars and the success stories with the confirmation of the Peace and Development Advocates (PDAs), the Executive Director, and the former technical assistant of Act for Peace. The identification was done after the survey, interviews, and FGDs (Focus Group Discussions) were done. The first success story is the transformation of the former combatants to being peace and development workers. C. Cerezo (2009) talked of this in his paper, mentioning this as a process involving former combatants. In the case of the three PDCs, this does not refer to the PDAs only. This includes former combatants who have not joined the Government of the Philippines – United Nations Multi-Donor Program (GOP-UNMDP) incapacitated-I, II, and III and Act for Peace Programs and who are now cooperating with the Peace and Development Advocates (PDAs) in the three Peace and Development Communities (PDCs) in their role of transforming the communities.

Another success story is the raising of the level of consciousness of the people in the three PDCs. This was done through seminars/trainings, convergences, meetings, and ordinary exchange between and among the PDAs and the community leaders, the PDAs and the community people themselves, the *Kadtanga* officials, the PDAs, and the community leaders and between and among the PDAs, leaders,

and sectors of the three PDCs. There is a convergence of the Leagues of PDCs known as the Peace and Development Advocates League (PDAL), which also hold activities and which also help increase the knowledge of the people. Because of this conscientization, people have come to understand that the armed struggle is not the only way to regain economic and political power.

***PDC Tuka Success Story.*** The name *Tuka* was deliberately given because the *barangay* is a delta created by the constant flooding and it looks like a beak of bird. The former *barangay* chairperson, a PDA, told the story of how the community was destroyed by heavy air bombing.

This *barangay* was the target of air bombing because it was the former site of the biggest MNLF (Moro National Liberation Front) camp in Mindanao known as Camp Ali. Before 1971, Tuka was a flourishing community as described by a PDA. However, after the war the *barangay* was in disarray. The residents were forced to abandon their houses and farms. After five years, the residents came back and started to rebuild the community.

The PDA assigned in Tuka told her own story. She said she was still a child when she became a combatant. She added that she was forced to hold a gun and participate in the war because they needed numbers to deter military attacks. When bombs would drop, their tendency was also to drop and their bodies would shake while their hearts seemed to stop beating. All that she thought was to take revenge but everything changed when she joined *Kadtabanga*. She said that because of *Kadtabanga*, people of the *barangay* have reasons for gathering together. She added that people come to the meeting place earlier than the schedule. “Before the meetings, we the people would talk among ourselves. I find it very enjoyable, thanks to *Kadtabanga*”, she said.

Another success story as narrated by a key informant how the *Kadtabanga* helped in rebuilding their community. She described it in the following paragraphs:

The war experiences were very harsh. There were days when we did not eat because we could not cook. The smoke would enable the soldiers to trace us. It took months for some of the residents to go back to Tuka. Many did not return anymore, especially those who were orphaned by both parents. When we came back, we had to start from scratch. When *Kadtabanga* entered the community, several seminars were conducted (in all of these, GOP-UNMDP/Act for Peace was behind). One of these was the *Barangay* Participatory Rapid Appraisal. It made us realize that we had abundant resources and that we could restore them by ourselves. It made us see that that chemical farming will eventually destroy our farms (OPAAP, 2005).

Other achievements which could be considered part of the success story are the establishment of the cooperative. At first, ordinary goods were sold. Later, with the encouragement of Act for Peace, the people established a salted fish factory and the products were sold in the cooperative store. Much later, the cooperative delivered the goods, including rice to other places. To add to this, *Kadtabanga*, with support from Act for Peace, was able to negotiate with the Department of Health for the establishment of a health center. This has been a very big help, especially that the place is far from where the nearest hospital is.

Another endeavour was the production of chemical-free rice. At first, it was not successful. The people were so discouraged when they found out that the certified seeds given by Phil-Rice did not grow. They just persevered with the encouragement of *Kadtabanga*. Another set of seeds were delivered. This time they grew but when they are in the fruiting stage, the rice-fields were attacked by the pests called “Tungro”.

The PDAs kept their cool. Another set of seeds were asked. It was the third try that production became successful. But what is sad to say, the rice is sold in high amount. What is consoling is that the farmers have tasted once again, chemical free rice, and they said that it is tasty. A Cebuano farmer said, “*Lami gyud kaayo, di ka makapangagda ug silingan*” or “It is so tasty you would forget to invite your neighbour” (OPAAP, 2005).

**PDC Mapayag Success Story.** The PDAs (Peace and Development Advocates) and some elders told the story of *Mapayag*. They said it is one of the communities affected by the armed confrontations between the AFP (Armed Forces of the Philippines) and the MNLF (Moro National Liberation Front) in the 1970s and 1980s and it has also been bothered by a series of armed encounters between the combined forces of the AFP and that of a big politician, and the Moro Islamic Liberation Front. These recent ones are classified as “rido” related conflicts, but they have caused so much disruptions in the lives of the people. This is the reason why the *barangay* was organized into a PDC (Peace and Development Community) by *Kadtabanga*.

When the *barangay* became a PDC, many things changed. The first sets of activities were seminars and trainings such as Culture of Peace, Intercultural Dialogues, *Barangay* Rapid Appraisal, Peace and Conflict Mapping, and others. One respondent, also a former MNLF combatant but who did not become PDA, said:

We learned so much. After a series of seminars sponsored by *Kadtabanga*, I could now feel dignified. Before, I just stayed at home and in the farm. Now, I come to love to associate with others. I now buy “ukay” clothes to wear during meetings. I could feel that my family and my relatives have become proud of me. Some *Kadtabanga* people are my relatives. “I am also proud of them”, one elder said that one of the serious problems that bothered *Mapayag* for a long while was the lack of potable water supply. He shared that there were already two children who were hit by vehicles while crossing the street to fetch water. There were also outbreaks of illnesses caused by unsafe water supply. For lack of funds, the local government cannot do anything (OPAAP, 2005).

*Kadtabanga* helped the people such that a proposal was later designed to ask for funding from Peace and Equity Foundation based in Davao City. It took months for the project to be realized, especially that the funder imposed strict handling of funds. The process made the people realize that to avail of funding is very difficult but *Kadtabanga* was too patient to assist the people.

Now, a functional water system which has been bringing water to most of the homes without much expense by the people is its success story. This has solved the

problem of children's lives being put to danger because they had to walk far and cross street to fetch water. For the establishment of the water system, the people cooperated in putting up a big water tank and in installing the pipes from the main source to the houses. The funding by *Kadtabanga* was distributed to the PDCs in need of potable water, so it had been spread thin. But the unity and collaboration of the people made the project possible. Success story by an IDP (Internally Displaced Person) is as follows:

I am an IDP coming from Datu Piang. In 2008, my family was among those who were allowed to settle in one area in *Mapayag*. The area consists of several hectares. It was the Early Recovery Program of Act for Peace facilitated by *Kadtabanga* that brought the IDPs in *Mapayag*. "*Makalat kami ged sa ginawa sa kabamagayas name na daladen nagtanggit name kanu mga languntaman name gasasangpan I kapedimbaka, migkadalempan I pulangi na daladen gapagedan*" or "Our condition was pathetic. We were not able to bring anything because we were in a hurry. There was firing and the river was rising".

Make shift shelter materials were provided by *Kadtabanga* so were able to live a life, feeling so grateful to the host neighbors. In addition, the *Kadtabanga* PDAs coordinated with the NGO FAITH (Food Always in the House) so that we could avail of relief goods such as sleeping materials, kitchen utensils, food items, medicine, and others. We could attribute this to *Kadtabanga* because they were so quick in their actions and it seemed to me that they have befriended other NGO workers that it was easy for them to ask these groups to help the IDPs in the PDCs. Now, the people who own the land where we settle told us that we could stay as long as we want.

*Kadtabanga* had made our life easy despite of the sad experiences. Through the program they call "Livelihood Sharing", the PDAs lent the IDPs working animals, seeds, and capital so we could farm, still using the lands of the host land owners with whom we give share of the harvest (Gomez, 2009).

***PDC Kauran Success Stories.*** The success stories that Kauran is proud of the tri-people dialogues and the animal fattening and animal dispersal projects. The Maguindanaoans, Teduray, Ilonggos, and Cebuanos are now co-existing with harmony and cooperating towards peace and development. As an evidence, the President of Kauran as Peace and Development Council (PDC) is an Ilongga. This woman shared that they had come to live in Kauran when the *barangay* was abandoned by the residents due to the wars in the 1970s. They came from the nearby Esperanza municipality. When some Maguindanaoan residents came back, a series of conflicts occurred until *Kadtabanga* intervened.

A series of seminars/trainings were conducted, most of which were held outside the community. One Teduray, respondent from the PDC, said that the seminars developed in her some social skills. Before, she was hesitant to mingle with others. She avoided attending meetings and celebrations such as birthdays, *kanduli*, and even those sponsored by *Kadtabanga*. But one time, a friend of hers brought her to a tri-people gathering called by *Kadtabanga*. She was amazed at how the young PDAs regarded the Teduray women. They were considered special visitors. Now, she said, she could face them without inhibitions (OPAAP, 2005).

There were also cultural celebrations participated in by the Teduray, Maguindanaoans, and the Ilonggo and Cebuano. *Kadtabanga* then was closely



supervised by United Nation Multi-Donor Program (UNMDP) III and later, Act for Peace. Now, many of the respondents from the *barangay* say that there is harmony between and among the people, thanks to *Kadtabanga*.

The animal fattening and dispersal project is also a success to cite. In the animal fattening, the beneficiary-participants were given small cows and *carabaos* to take care, and when they became adults and they could be sold, thereby increasing the income of the participant-beneficiary. The beneficiary-participants had already sold many fattened cows and *carabaos*. In the animal dispersal project, the participant-beneficiaries were two hundred cows, in each PDC, but one cow only for each beneficiary. They had to enable the animals to produce young before passing them to other participant-beneficiaries. Hundreds of cows and *carabaos* had already been dispersed, since five years ago.

There is another scheme, this time for *carabaos*. *Carabaos* had been distributed to farmers on loan basis but they did not pay money in return. When there is harvest, the farmer gives a share to the cooperative. The sharing should be so that the farmer retains enough for food of the family until the next harvest. After one harvest, the *carabao* is lent to another farmer and the cycle goes on. Witnessing story of a PDA in Kauran is as follows:

*Manggihuy-on man gid ako sang una. Gusto ko lang mag-obra sa balay. Kag nahadlukan ako magsagol sa ibang mga tribu. Budlay, siling ko. Pero sang ang mga PDA na gid naghango nga ma atin ako sang miting. Ginsulayan ko [I was really shy before, I preferred to stay and work at home, it's difficulty, I said, I tried]. May mga seminars/trainings gin hold, kadamuay sa iban lugal [A series of seminars/trainings were conducted, most of which were held outside the community] (OPAPP, 2012).*

This Ilongga President of the Peace and Development Council (PDC) said that the seminars strengthened her as a woman. She knows that she has many capabilities but she avoided others for fear that trouble with others would arise out of this. Before, she was hesitant to mingle with others, especially the Maguindanaoans and the Tedurays. Now, she said, she could face them without inhibitions and that she is proud to have been elected President even if she is an Ilongga and her community is predominated by Maguindanaoans. The President of Kauran PDC manages the cooperative which runs the “*Botica sa Barangay*” and the grocery store. Both have survived many problems.

This story shows how a person changed from being very shy and homebody to being a person who manages a big cooperative. What is amazing is that she is an Ilongga and the community is Maguindanaon predominated. Being such, it should have been a Maguindanaon, and a man, who should be in her position. An elder was interviewed about this and he said that indeed, in a Maguindanaoan society, the women do not hold top leadership positions (Raines, 2004).

There may be some women who hold top positions in the government and in non-government institutions but they are very few. She further said that this cooperative President has been observed to be honest in her dealings and very transparent in handling the finances so she earned the respect of the community but

most part should be attributed to *Kadtabanga* who had brought her many trainings, including bookkeeping.

## FINDINGS

The profile characteristics gathered were on the area in hectares, population, annual income, and year the community was organized as Peace and Development Council (PDC). Among the three communities, *Tuka* is the largest in terms of area, the smallest is *Mapayag*. In terms of population, *Kauran* has the biggest but in annual income, it has the least. This *barangay* was organized into a PDC ahead of the two others.

The programs and activities conducted were: (1) Consciousness raising through the seminars/trainings and community consultations, intercultural dialogues, strengthening of local governance through the *Barangay* Development Rapid Resource Appraisal; (2) Sustainable livelihood activities such as the sustainable farming, mega gardening and herbal gardening, cooperatives development which helped the people increase their income and helped them regain their dignity, tree planting activities, the sustainable farming practice, establishment of the fermented fish factory the grocery cooperatives, and the *Botica Sa Barangay* in the three PDCs: the water systems in *Mapayag* and *Kauran*, and the animal dispersal and animal fattening in *Kauran*.

People were allowed to participate in the project planning, proposal development, and they were themselves participant-beneficiaries. The people are asked to participate in the discussion about a possible project to conceive/respond to ascertain problem identified by the people. There was also equitability since the Peace and Development Advocates (PDAs) and KFPDAI (*Kadtabanga* Foundation for Peace and Development Advocates Incorporated) were not selective as to who would participate. In fact, the programs and activities were for the tri-people and for the sectoral groups.

The peace-building exemplar and success stories are the following: (1) the transformation of the *Kadtabanga* PDAs from being combatants to being PDAs is the model. With these transformations, they also enable to put the PDCs in the track towards transformation from being conflict affected areas to becoming reconstructed and rehabilitated and the people starting their development process; (2) the PDAs becoming local government officials is noteworthy. This is an indicator of KFPDAI being an enabling and empowering organization. Also, there was economic, political, and gender empowerment in the three PDCs; and (3) the sustainable farming project and the “*bagoong*” factory of *Tuka*, the successful water systems in PDC *Kauran*, and the animal fattening and animal dispersal projects were also success stories.

The issues identified by the people are: (1) Some projects are not sustainable because they are fund-based; and (2) People suspect that foreign funders grant funding because they are interested in the resources of Mindanao

The challenges identified are: (1) How to put up a bigger capital without external funding; (2) How to make the regional and the national government become responsive to the needs of the people; and (3) How to sustain the interest of the people to participate in community activities.

External funding is indispensable. Although there are projects that have already become sustainable, there will always be a need for external funding and although there is a problem of funders no preferring GOP-MNLF (Government of the Philippines – Moro National Liberation Front) conflict affected communities, there are still funders who do not choose. These are only for emergency interventions but it cannot be denied that the sustainable programs of KFPDAI will go a long, long way and probably, these will be the facility with which the organization and the people could manage without external funding, in the long run.

### **CONCLUSION**

Based on the findings, the researcher concludes that the *Kadtabanga* Foundation for Peace and Development of the Philippines Incorporated is a peace-building exemplar in their programs and activities implemented. There is a certain level of economic, political, and gender empowerment attained by the people in the three Peace and Development Communities (PDCs) as a result of the peace-building work of KFPDAI (*Kadtabanga* Foundation for Peace and Development Advocates Incorporated). Empowerment is the end goal of any peace-building work.

However, since there are still challenges, the PDAs are glad because they will not become “irrelevant” yet. When they are already irrelevant, they are supposed to leave. The existence of the challenges does not mean that they have failed to be the model. No organization could be perfect. When the challenges are made known or are known, that is where enhancement begins.

The researcher recommends the following: (1) for *Kadtabanga* to closely supervise the replication of the projects with success stories in the rest of the PDCs of Maguindanao. This would need that *Kadtabanga* assist the people to put up a bigger capital by themselves or without external funding; (2) for the Government agencies and the Non-Governmental Organizations to consider the peace-building processes employed by KFPDAI. There are success stories that should be popularized; (3) for *Kadtabanga* to popularize its exemplary works and advocate this to the regional and national officials to make them as responsive to the needs of the people; and (4) for the other combatants who are not PDAs, to consider working with the government in rebuilding the conflict affected communities.

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**The Bangsamoro in Southern Philippines**

(Source: [www.google.com](http://www.google.com), 6/1/2013)

Peace-building practices vary according to context. Modeling, therefore, is important not only for the successes but also the failures. In this study, the processes of the KFPDAI (*Katabanga* Foundation for Peace and Development Advocates Incorporated) in their peace-building work in three PDCs (Peace and Development Communities) were assessed.

# A QUESTIONNAIRE STUDY ON EUTHANASIA IN FARM-RAISED MINK

HANNU T. KORHONEN, JUHANI SEPPONEN & PEKKA ESKELI

**ABSTRACT:** A questionnaire was formulated to collect data on euthanasia procedures and routines in farmed mink. The principle aim was to clarify the extent and functionality of the main killing methods, i.e. filtered exhaust and cylinder CO (carbon monoxide) and cylinder CO<sub>2</sub> (carbon dioxide). The questionnaire was sent to 397 mink farms in Finland and to 143 in the Netherlands. The final response rates were 34.3% for Finland and 24.5% for the Netherlands. The farms in the Netherlands were typically larger than those in Finland. The preferred method of euthanasia in the Netherlands is cylinder CO, which has been shown to work well in that country's farming system. In Finland, the filtered exhaust CO killing method has a long history, and farmers have grown accustomed to using this special method. The results were as follows: 20.0% of farmers listened outside the killing box, and when there was no sound, they presumed the animals were dead; 20.0% of farmers checked the state of the animals through the inspection window of the box before opening it; 80.0% of farmers waited for 5 minutes or more after the last mink was put into the box before emptying it; 45.7% farmers inspected each individual mink when emptying the box, checking for breathing and movement; and 14.3% of farmers inspected the mink at the cooling site, checking for breathing and movement. The replies to our questionnaire study suggest that farmers consider that all three euthanasia methods, cylinder CO, cylinder CO<sub>2</sub> and filtered exhaust CO are effective and useful ways of killing mink in farming practice.

**KEY WORDS:** *Mustela vison*, killing methods, social welfare, gas euthanasia, fur farming, and Finland and Netherlands' farmers.

## INTRODUCTION

In 2013, new legislation will be introduced regarding the slaughter of husbandry animals in the European Union (*Regulation EC, No.1009/2009*). This legislation will also cover the killing of fur-farmed animals, and new measures regarding the euthanasia of mink and foxes will be implemented. The term "euthanasia" is originally derived from Greek. It can be considered as "a good death" (AVMA, 2007); and, thus, carries the implication of a painless, humane death. It refers to the process of killing the animal with the use of recognized, acceptable, and ethical techniques. The methods of euthanasia employed must have an immediate depressive action on the central nervous system to ensure insensitivity to pain without causing fear or suffering. The procedure must also be practical, reliable,

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easy to use, relatively inexpensive, and compatible with operational practices on farm.

Opinions are, however, divided about the most acceptable way of euthanizing fur-farmed animals. Several methods and techniques have been developed and tested. These include breaking the neck, electrocution, gassing with carbon monoxide (CO), carbon dioxide (CO<sub>2</sub>), nitrogen (N<sub>2</sub>) or Argon (Ar), and lethal injections (Loftsgård, Braathen & Helgebostad, 1972; Finley, 1980; Loftsgård, 1980; Gierløff, 1980a and 1980b; Löliger, 1984; Lamboy, Roelofs & van Voorst, 1985; Hansen, Creutzberg & Simonsen, 1991; Cooper, Mason & Raj, 1998; Raj & Mason, 1999; EFBA, 1999; and Fitzhugh *et al.*, 2008). Neck-breaking is prohibited today. Electrocution is rarely used any more, as it is not considered a very suitable method for modern practice and, besides, it would require an alternative method for additional assurance.

The main gases currently used for euthanasia on European fur farms are carbon monoxide (CO) and carbon dioxide (CO<sub>2</sub>). The former originates from either a petrol machine (filtered exhaust gases) or a cylinder (pure source); the latter is employed only as a pure gas from a cylinder (EFBA, 2008a and 2008b).

Due to the lack of sufficient knowledge about the type of mink euthanasia most commonly practised on commercial farms, a questionnaire was formulated to collect basic data on killing procedures and routines. The main scope of the present study was to clarify the extent and functionality of the main euthanasia methods, i.e. filtered exhaust and cylinder CO, and cylinder CO<sub>2</sub>.

## MATERIAL AND METHODS

**Questionnaire for Finnish Farms.** The four page questionnaire consisted of four parts with 41 questions. A copy of the questionnaire is available upon request from the authors. The questionnaire collected, *first*, general information on animals and production premises; *second*, details about the euthanasia methods used; and *third*, finally, information on the killing of animals in general and plans for the future. There was also space for general comments. The entire questionnaire was estimated to take the farmer 10-15 minutes to complete. The answer block was partly numerical, but it also had a dichotomous response block (yes/no), and a part where the respondent could write freely.

The questionnaire, together with a short cover letter explaining the purpose and scope of the study and a freepost return envelope, was sent to Finnish farmers on August 30, 2010. In an effort to improve the response rate, a reminder was sent 7-8 weeks later. The questionnaires were also handed to farmers in person at the Finnish Fur Breeders' Association's briefings in autumn 2010. The final response rate, after the reminder and information occasions, was 34.3% (sent to 397 farms, responses received from 136 farms).

To encourage participation, the cover letter pointed out that new legislation regarding the slaughter of husbandry animals was to be introduced in the EU (European Union). The legislation would include the killing of fur-farmed



animals, and new measures regarding the killing of mink would be implemented. The questionnaire had been developed to elicit the necessary practical experience and an overview of practices on farms. It was being sent to mink-breeders, who would be able to help with research by completing the form. It was stressed that all information provided would be confidential.

**Questionnaire for Dutch Farmers.** The questionnaire used for Finnish farmers was adapted to Dutch conditions. Since only cylinder CO is used in the Netherlands, the questions on exhaust CO (carbon monoxide) and cylinder CO<sub>2</sub> (carbon dioxide) were omitted from the Dutch version. In the end, the Dutch questionnaire contained 24 questions. It was translated into Dutch and delivered to farmers by the Dutch Fur Breeders' Association in September 2010. A copy of the questionnaire is available upon request from the authors. The response rate, after a reminder, was 24.5% (sent to 143 farms, response received from 35 farms).

**Data Analyses.** The data from Finnish farms were recorded by MTT (*Agrifood Research Finland*) at Kannus, Finland. The Dutch data were saved first by the Dutch Breeders' Association in the Netherlands, and then sent to MTT Kannus, Finland, for further processing. All data were treated by SAS (Statistical Analyses Software) 9.1 release at MTT.

## RESULTS

The sizes of mink farms using filtered exhaust CO (carbon monoxide), cylinder CO<sub>2</sub> (carbon dioxide), and cylinder CO in Finland and in the Netherlands are given in table 1. On average, farms were much larger in the Netherlands than in Finland. Cylinder CO was used exclusively in the Netherlands.

**Table 1:**  
Sizes of Farms Included in the Present Study

	Finland		The Netherlands
	Exhaust CO	Cylinder CO <sub>2</sub>	Cylinder CO
No. of farms	118	18	35
< 7,500 pelts produced	98	11	1
7,500 – 15,000 pelts produced	8	3	7
15,000 – 30,000 pelts produced	5	1	12
> 30,000 pelts produced	0	1	13
No response	7	1	2

**Finnish Farms.** The data from Finland are based on responses from 136 farms (table 2). About 13.2% of these (18) used cylinder CO<sub>2</sub> (carbon dioxide) for euthanasia and all the others (118 farms, 86.6%) filtered exhaust CO (carbon monoxide). No Finnish farms used cylinder CO for killing mink. The farms using CO<sub>2</sub> were on average larger than those using exhaust CO (1,044 vs 1,834 vixens on average). There was no difference in litter size between the farms.

**Table 2:**  
 Basic Data from Finnish Mink Farms Using Exhaust CO and Cylinder CO<sub>2</sub> for Euthanasia

	Exhaust CO	Cylinder CO <sub>2</sub>
No. of farms	118	18
No. of sheds	9.2	11.0
No. of vixens	1,044	1,834
Litter size	4.40	4.41
Pelting on own farm, %	42.2	41.2
Possibility for individual killing, %	20.9	15.4
No. of days spent on killing	15.8	16.3
Hours per day spent on killing	4.2	5.4
No. of animals in gas box	56	75
Time interval to mink input, sec.	54	28
Size of gas box: length, cm	145	158
width, cm	70	65
height, cm	70	69
volume, m <sup>3</sup>	0.73	0.72

The killing box volume was similar with both gases. However, the number of animals placed in the killing chamber was higher with CO<sub>2</sub>. With both gases, the killing period lasted for about 16 days. Farmers using cylinder CO<sub>2</sub> spent 1.2 hours per day more on the killing procedure than did farmers using filtered exhaust CO. Pelting most often occurred on the own farm, the percentage of furs pelted on the own farm being of the same order of magnitude in both gas groups (table 2).

Only 3.5% of filtered exhaust CO users reported that the CO concentration was measured (table 3). The gas was delivered into the killing box through a filter in 92.2 % of farms. Altogether 56.6% of farms cooled the gas using a kind of air cooling system with a long gas input pipe. The temperature of the gas in the killing box was measured by 14.4% of farmers during the euthanasia procedure. The average temperature in the box was reported to be 34.5 °C. The engine was kept running throughout the killing procedure on 87.9% of farms. These farms typically killed large numbers of animals in one day.

None of the farmers reported measuring the CO<sub>2</sub> concentration in their killing boxes. The size of the CO<sub>2</sub> cylinder ranged from 15 to 60 kg, the average being 30 kg. The average number of mink that could be killed by a 30 kg CO<sub>2</sub> cylinder was 915. Thus, 1 kg CO<sub>2</sub> can be used to kill, on average, 31 animals. None of the CO and CO<sub>2</sub> users measured CO or CO<sub>2</sub> concentration or gas flow in the chamber.

Only four out of a total of 18 CO<sub>2</sub> users answered the question concerning type of control valve. Three had an AGA (A Gas) unicontrol regulator and one a Jetcontrol 500 regulator. The pressure used was reported to be from 0.2 to 200 bar. This sounds odd and is probably incorrect. It is possible that the farmers did not understand the question.

**Table 3:**  
 Data on Exhaust CO Killing Procedure  
 N = Number of Farms Replying

Variable	N	Yes (%)	No (%)
Engine running continuously?	116	87.9	12.1
CO concentration measured?	113	3.5	96.5
Exhaust gas filtered?	115	92.2	7.8
Exhaust gas cooled?	113	56.6	43.4
Temperature of chamber known?	104	14.4	85.6

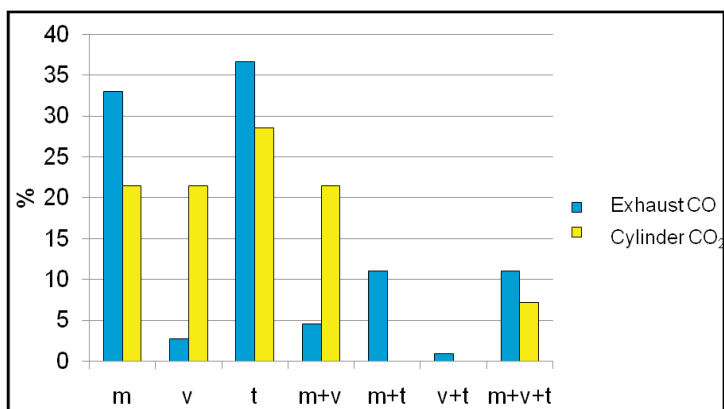
Only 68.6% of filtered exhaust CO users answered the question concerning the type of machine and engine. The most common engine was a feeding machine (75.3% of farmers; see also figure 1), the next most common was a lawn mower (12.3%) and the next a killing trolley (7.4%); the least common were a car (3.7%) and an ATV [All Terrain Vehicle] (1.3%). The fuel employed was petrol (either 95 Oct or 98 Oct, or both).

Only 3.1% of filtered exhaust CO users were interested in having a pool of killing equipment to be shared by all farmers. No CO<sub>2</sub> users were interested in shared use. Furthermore, only 3.9 % of filtered exhaust CO users were willing to switch from exhaust CO to CO<sub>2</sub> for euthanasia. None of the CO<sub>2</sub> users were willing to exchange CO<sub>2</sub> for exhaust CO. The willingness to kill mink individually was low in both groups: 20.9% in the filtered exhaust CO and 15.4% in the CO<sub>2</sub> group.

About 89.7% of farmers that used filtered exhaust CO reported that they had not experienced any adverse effects from CO on their health. The corresponding figure for CO<sub>2</sub> users was 93.3%. Altogether 96.7% of farmers were satisfied with the method they were currently using. Six filtered exhaust CO farmers reported that they had also tested cylinder CO<sub>2</sub> but were not satisfied and continued with filtered exhaust CO. One farmer reported strong cooling and ice formation presenting a problem with the CO<sub>2</sub> cylinder.

Farmers most commonly confirmed that animals were dead by the time elapsing after the last mink was put into the box. Figure 1 shows that 36.7% of filtered exhaust CO and 28.6% of CO<sub>2</sub> users relied on time. The next most common method was to test for motion/movement (33.0% vs 21.2%). This was followed by a combination of movement and v = voice/vocalisation (4.6% vs 21.4%), and by vocalisation alone (2.8% vs 21.4%). A combination of motion/movement, voice/vocalisation, and time was similar for both gases (11.0% vs 7.1%).

**Dutch Farms.** The Dutch data are based on material from 35 farms (tables 1 and 4). All farmers used cylinder CO (carbon monoxide) for mink euthanasia. About 75.0% of farmers considered that their killing method worked very well, and 25.0 % that it worked well. Almost all farmers, i.e. 97%, considered that the killing method used had no effect on their health or wellbeing.



**Figure 1:**  
 How to Confirm that the Mink are Dead  
 m = movement, v = voice, t = time

**Table 4:**  
 Basic Data from Dutch Mink Farms Using Cylinder CO for Euthanasia

	Cylinder CO
Possibility for individual killing, %	3.0
No. of animals in gas box	115
Time interval to mink input, sec.	13
Size of gas box: length, cm	128
width, cm	75
height, cm	72
volume, m <sup>3</sup>	0.68

Altogether 87.9% of farmers reported that the animals were put into the killing box one at a time. The flow rate of the gas was as follows: 2.25 l/min before the first animal was put into the box; 1.95 l/min when the animal was put into the box; and 2.25 l/min after the last animal was put into the box. Gas filling started 121 sec. before the first animal was put into the box and continued for 271 sec. after the last animal was put into the box. The killing box was opened 355 sec. after gas input ceased. Only 15.6% of farmers took account of wind direction during the killing process. The killing box was usually opened out of doors (60.6% of farmers). The cadavers were picked up, on average, 32 sec. after the killing box had been emptied.

The size of cylinder for CO was 10 kg (85.7% of farmers) or 40 kg (12.5%). The average number of animals that could be killed using a 10 kg cylinder was 3,040; and that using a 40 kg cylinder was 8,000. Thus, 1 kg of CO can kill on average 250 animals. Only 11.4% of farmers reported being able to measure the CO concentration in the killing box. However, only one answer gave the actual

concentration, which was 99.5%. Altogether, 75.8% of farmers stored their cylinder in a locked space out of doors.

Dutch farmers were asked how they confirmed that the mink were dead. They could give two answers to the alternatives given. The results were as follows: (1) seven farmers listened outside the killing box, no sound meant death; (2) seven farmers checked through the box's inspection window before opening the box; (3) about 28 farmers waited for 5 minutes or more after the last mink was put into the box before emptying it; (4) about 16 farmers inspected each individual when emptying the box, checking for breathing and movement; (5) five farmers inspected the mink at the cooling site, checking for breathing and movement; and (6) one farmer inspected the mink at the cooling site, checking for normal cooling of the body temperature.

## **DISCUSSION**

Mailed, self-administered questionnaires can be used to collect data on various subjects of interest. Although they are less expensive and quicker to complete than in-person interviews and give respondents time to collect some of the information requested, they also have disadvantages (Doherr *et al.*, 1998). A major one is the generally low response rate. In the present study, 136 of 397 questionnaires mailed to Finnish farmers were eventually returned, the response rate being thus 34.3%. This can be considered fairly high, providing us with enough data to draw reliable conclusions on the situation. However, most Finnish farms use filtered exhaust CO (carbon monoxide) and only a few cylinder CO<sub>2</sub> (carbon dioxide). Thus, the cylinder CO<sub>2</sub> results are based on data from only 18 farms.

In the Netherlands, 35 of 143 questionnaires mailed were returned, the response rate being thus 24.5%. This percentage is close to the reliability limit for results. The reliability of the Dutch results is, however, improved by the fact that Dutch farmers used only one killing method, i.e. cylinder CO. Thus, the expected variation among farms is probably lower than it would have been had they used several euthanasia methods.

Our initial intention was to use the same questionnaire in Finland and the Netherlands. This would have made it easier for us to compare the situation in the two countries. However, representatives of the Dutch Breeders' Association wished to adapt the questionnaire to their own situation.

The present questionnaire data are valuable in that they refer to three different euthanasia methods, namely, cylinder CO, cylinder CO<sub>2</sub> and filtered exhaust CO and so enable us to compare the different methods. Nevertheless, we should remember that the answers are based on farmers' personal opinions and thus reflect how they see things. According to the results, farmers consider that the euthanasia method they are currently using is good and efficient, and they are not very willing to exchange it for an alternative method. Their opinion is based on practical experience, which is a very valuable point of view. They have learned through their own practice that their method can be used to kill mink effectively.

It is clear that all three gas methods studied are workable in farm practice. If one or other of the methods had not worked in practice, farmers would already have exchanged it for a better one.

Farms in the Netherlands are typically larger than those in Finland, and the Dutch rely primarily on cylinder CO euthanasia. Practical experience has shown that this method works well in their farming system. In the Netherlands, mink are more commonly kept in halls, whereas in Finland they are still mostly kept in sheds.

In Finland, the use of filtered exhaust CO has a long history, and farmers are used to this special method. Nowadays, however, they frequently use bottle CO<sub>2</sub> as well. Cylinder CO is totally unknown in Finland and is not commercially available.

We had to order cylinder CO from Germany for our experiment. It presented several difficulties and was also expensive. The cost of equipment for CO in Finland is currently as follows: 10 kg cylinder € 220, valve € 515, and flow meter € 110. The cost of CO<sub>2</sub> equipment is: 30 kg cylinder € 60, valve € 280, and flow meter € 110. The total costs for CO<sub>2</sub> are thus markedly lower than those for cylinder-produced CO (Korhonen, 2010). Still, the cheapest method is engine-produced exhaust CO, the total cost of which was estimated to be less than € 150. In the Netherlands, cost for 10 liter cylinder is € 67 and that for 40 liter cylinder is € 96. The price of flowmeter is about € 300. Only flowmeter but no valve is used in the Netherlands.

From the literature, we know that CO is a toxic gas yet colourless, odourless, tasteless, and non-irritating (AVMA, 2007). It is very difficult for people and animals to detect. At concentrations of 12.5 – 75%, it is highly explosive. Symptoms of mild acute poisoning include headache, vertigo, and flu-like effects. Greater exposure can lead to significant toxicity of the central nervous system and heart, and even death (Carding, 1977; Barinaga, 1993; Piantadosi, 2002; and Gorman, Drewry & Huan, 2003). CO causes adverse effects in humans mainly by combining with haemoglobin (HbCO) in the blood. This prevents oxygen from binding with haemoglobin, thus reducing the oxygen-carrying capacity of the blood and leading to hypoxia.

According to AGA (A Gas) safety instructions, a safe exposure level in humans is 30 ppm in 8 h (AGA, 2010a). The EFBA (European Fur Breeders' Association) pointed out in their own paper that when using CO, the farmer must, for his own safety, leave the killing box open for 2 minutes before emptying it (EFBA, 2008a and 2008b). In the present study, over 60% of Dutch farmers typically opened the box in the open air after killing the animals. Furthermore, 97% of cylinder CO farmers in the Netherlands reported that they had not observed any effect on their health during the euthanasia process. This tempts us to conclude that Dutch farmers are well aware of the hazards involved in the use of pure bottle CO. In Finland, 89.7% of farmers reported that they had not observed any effect on their health. This is a slightly lower percentage than that for cylinder CO in the Netherlands. Typically, with exhaust CO, the engine is kept running for the whole day, which may partly explain the difference.

CO<sub>2</sub> is also a colourless and odourless gas. It is heavier than air (AVMA, 2007). At low levels, it has few toxicological effects and is typically safer to use than pure CO. According to AGA safety instructions, a safe exposure level in humans is 5000 ppm in 8 h (AGA, 2010b). Divers in particular suffer from a condition known as hypercapnia, in which there is too much CO<sub>2</sub> in the blood. Hypercapnia can induce increased cardiac output, elevated arterial blood pressure, and a propensity for arrhythmias (Langford, 2005). At high concentrations (> 75%), CO<sub>2</sub> may cause headache, confusion, lethargy, and death. In Finland, 93.3% of CO<sub>2</sub> farmers reported not having any health problems when using cylinder CO<sub>2</sub>. According to the replies of the present questionnaire, exposure of farmers on CO and CO<sub>2</sub> seems to be slight during killing procedure.

### CONCLUSION

On the basis of the present study, farmers consider that all three euthanasia methods, namely: cylinder CO (carbon monoxide), cylinder CO<sub>2</sub> (carbon dioxide), and filtered exhaust CO are effective and useful ways of killing mink in farming practice. In the Netherlands, cylinder CO is the only gas employed for killing mink. In Finland, on the other hand, cylinder CO is totally unknown and the most common euthanasia method is filtered exhaust CO. Also cylinder CO<sub>2</sub> is used in Finland. Exposure of farmers on CO and CO<sub>2</sub> seems to be slight during killing procedure.

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## INFO-EDU-TAINMENT



**TAWARIKH: International Journal for Historical Studies.** This journal was firstly published on October 28, 2009. Since April 2012 edition, it has been joining publication between ASPENSI (Association of Indonesian Scholars of History Education) in Bandung, West Java and the Department of History Education UVRI (Veteran University of the Republic of Indonesia) in Makassar, South Sulawesi, Indonesia. Published twice a year i.e. every October and April. For further information, please search it at: [www.tawarikh-journal.com](http://www.tawarikh-journal.com) and [www.aspensi.com](http://www.aspensi.com) E-mail address: [tawarikh.journal2009@gmail.com](mailto:tawarikh.journal2009@gmail.com) and [aspensi@yahoo.com](mailto:aspensi@yahoo.com)

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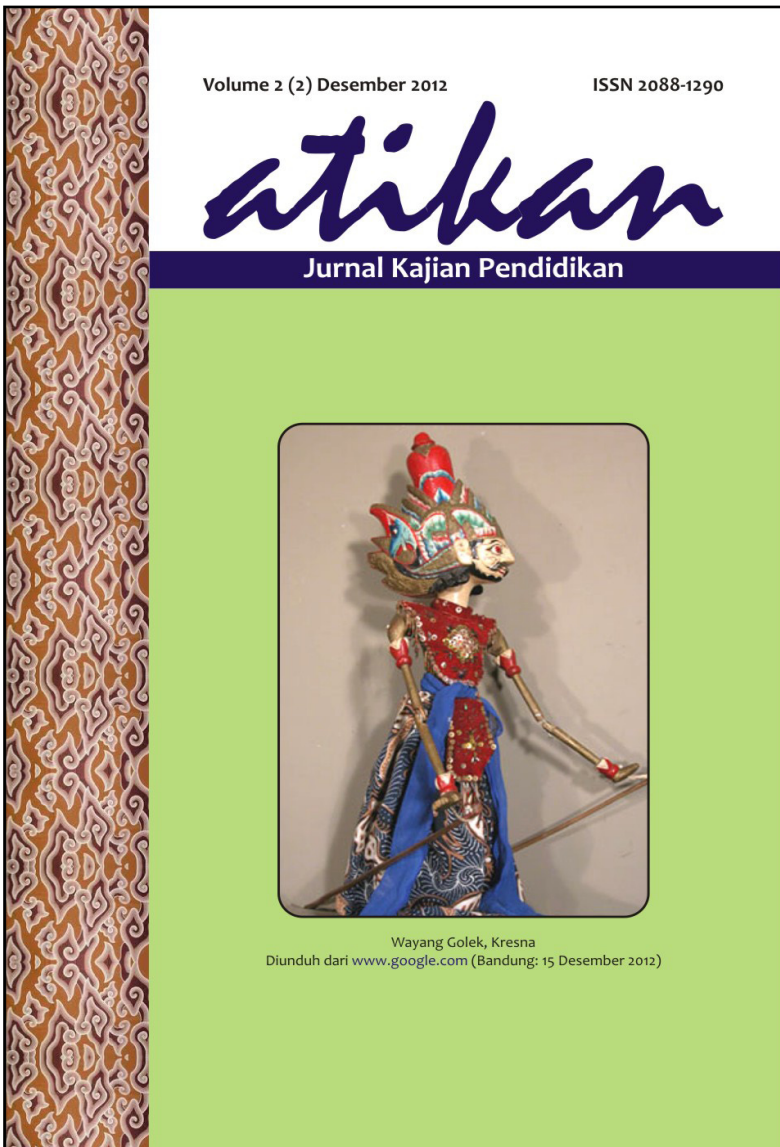
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Signing ceremony of MoA (Memorandum of Agreement) between Rector of UMP (Muhammadiyah University of Purwokerto), Dr. Haji Syamsuhadi Irsyad, on the left, and Chairperson of ASPENSI (Association of Indonesian Scholars of History Education), Andi Suwirta, M.Hum., on the right, related to joint publication of *EDUCARE* journal, in UMP Campus on April 23, 2011. “*We are really professional managers of the scientific journals*”.

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