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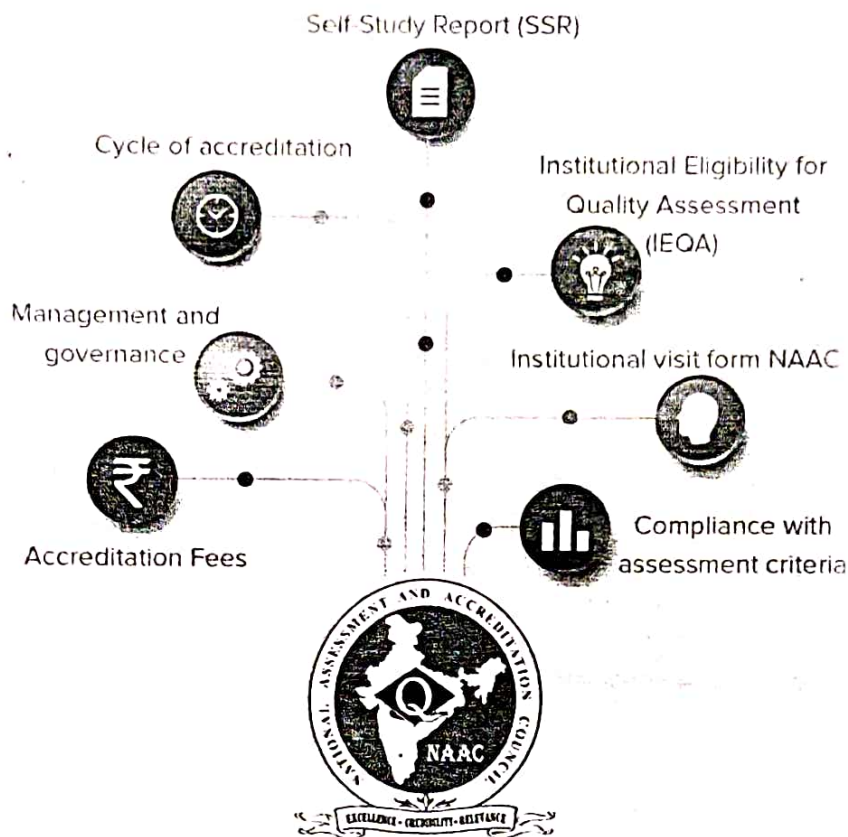
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Opportunities of Revised NAAC Assessment & Accreditation Process



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- Chief & Executive Editor



Student Satisfaction Survey: Questions on Questionnaire

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Abstract:

NAAC which aims at internal and external assessment of higher education institutes with quality as a sole measure recently revised the format of assessment and accreditation. Student Satisfaction Survey is one of the most important factors of objective assessment. There are some questions on the questionnaire prepared by NAAC.

Key words:

Assessment, Accreditation, Revised Framework, Stakeholders, Qualitative, Quantitative, Transparent, Data Validation and Verification

Introduction:

NAAC which aims at internal and external assessment of higher education institutes with quality as a sole measure recently revised the format of assessment and accreditation. Student Satisfaction Survey is one of the most important factors of objective assessment. There are some questions on the questionnaire prepared by NAAC. Vision of NAAC reads, "To make quality the defining element of higher education of India through a combination of self and external quality evaluation, Promotion and substance initiatives."

Mission of NAAC follows the vision accordingly. The quest for academic excellence and promotion of technology can be understood as the students are made a part of accreditation. Student Satisfaction Survey (SSS) which is included as a K1 2.7.1 in Criteria II, i.e. Teaching Learning and Evaluation is very important and effective in overall assessment process. There are 7 Criteria and 34 Key indicators but SSS seems to be more crucial than others. Student Satisfaction Survey is an attempt to engage students in the quality assurance process. SSS will be a part of overall CGPA. The details of the students enrolled will be submitted to NAAC by the higher education institute. NAAC will randomly select students who are expected to respond to the questionnaire prepared by NAAC. There are 21 questions in which 20 are objective while one is open ended.

The attempt of objective assessment is praiseworthy but technically many problems, inconveniences and errors are there. Questions can be asked on the questionnaire prepared by NAAC as how can any student answer the questions objectively? There is a chance of poor understanding and a risk of misunderstanding the questions asked. If the question is understood there is no question of correct answer. Students in rural area are not that good in English which may lead to his interpretation of questions. If they take help of their teachers, it will not remain secret. Names of the students will not be dissolved but if they don't understand certain terms they'll go to their teachers. Many students are not familiar with the terminology used in the questionnaire. Very few students know the categories like assistant professor and associate professor. The students who are still learning cannot comment on the program outcome or course outcome. Students from arts faculty cannot answer the questions which are meant only for



the students of Science faculty, especially questions related to laboratory, experiments, findings etc.

All students are not techno friendly. Some even don't know how to reply a mail. Some students don't have internet facility of their own. Most of students use net facility of their college. If the questionnaire is answered by students in college campus, there will be a stamp of teacher guided answers. Students cannot comment about all the courses run in college, be it a value added course or any certificate course; hence they need take help of a teacher.

Questions regarding creative thinking of students or their performance in academic assignments may promote them to write something positive, decorative and imaginative. Teachers teaching with ICT should not necessarily teach better than others. Questions talking about the fairness of evaluation of examination mechanism will certainly jumble them.

Conclusion:

The Key Indicator 2.7.1. Student satisfaction Survey is crucial because it is neither subjective nor objective. The format is objective but respondents will be subjects always. Students can have different opinions for different teachers. Making average cannot provide truth. Some students have developed special sympathy or antipathy for some teachers. Our traditions and culture taught them so far to respect teachers, how can they expose the limitations of their gurus to higher authority? Every student have a special intimacy towards the higher education institution where he is learning, how can be point out the weak points of his own institution? Satisfaction itself is a subjective term hence objective evaluation and assessment seems impossible.



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IMPORTANCE OF CRITICISM



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- Chief & Executive Editor



Literary Criticism and Literary Theories

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Criticism:

Literary criticism is an evaluation and interpretation of literature. Today's criticism is influenced by literary theories. Though criticism is based on theory, every critic is not a theorist. Hence literary criticism is different from literary theory. Criticism ultimately helps in interpretation.

To interpret a text is to make it personally meaningful. When it comes to literature, more care should be taken. Everyday language is straight forward and needs no much interpretation. A newspaper editorial won't have different interpretations. Literary language can have more than one possible meanings. Hence interpretation of literature needs more care and attention as it is challenging. Literature differs from other books in that it deals with human vices and virtues like love, sympathy, care, hate, greed, jealousy. Fiction, poetry and drama are used as a medium of expression because apart from mere right and wrong, it gives sensual nourishment with life's deepest mysteries.

Criticism can be considered as a tool for interpretation of literature. It enriches reader's understanding of a literary work. A student of literature can develop his own interpretation with the views of others. Literary criticism, which helps in evaluation, explanation and interpretation is as old as literature itself. Aristotle wrote poetics in 4th century B.C. Feminism and Post feminism can be taken as the latest idea.

Feminism:

The idea of feminism dates back in 18th century, with the publication of Mary Wollstonecraft's book 'A Vindication of the Rights of Women in' 1792. Virginia Woolf's 'A Room of one's own' published in 1929 and Simone De Beauvoir's 'The Second Sex' published in 1949 also discuss feminism and feminist ideas. The women's movement of the 1960 brought a full circle to feminism. The theory known as Feminist Literary Criticism is a product of 'Women's Movement' in 1960. Not only women but men philosophers also supported feminist theory. John Stuart Mill's 'The Subjection of Women' published in 1869 and Friedrich Engels's 'The Origin of Family' published in 1884 are good examples of feminist writing.

Image of women reflected in literature was considered to be a role model for women. The meek, submissive, inferior image of women and dominating, strong, superior men characters were the most important forms of socialization. Feminist criticism challenges such type of character display which captures cultural mind set in men and women leading to sexual inequality. Feminist criticism thus aims to expose the mechanism of patriarchy. Being female is a matter of biology but being feminine is a set of characteristics defined traditionally. According to Elaine Showalter, in late 1970s an attention of readers is shifted from 'androtexs' (books by men) to 'gynotexs' (books by women). Showalter also detects three distinct phases of women



writing. Feminine phase (1840-1880) in which women writers wrote in accordance with the standards set by dominant men writers. They simply imitated male artistic norms. Feminist phase (1880-1920) in which radical and own positions are maintained. Though male influence is seen, women have their separate ideas and innovative experiences. Female phase (1920 onwards) in which women wrote a completely different and real life experiences of their own.

Feminist critical theory accepts the conventions of literary realism and considers literature in connection with women's lives and experiences evaluated against reality. Women, irrespective of caste, religion or nationality have to suffer in the patriarchal, male dominated world. Portrayal of women characters in fiction on the one hand attracts reader's sympathy and on the other hand they make a mindset of readers like that. Women are given secondary treatment in society but more than that they are convinced to be inferior. In this connection feminist literary critical theory shows a link with psychoanalysis. Relationship of feminism with psychoanalysis is complex. Kate Millets 'Sexual Politics' published in 1969 blames Freud for patriarchal attitudes. But Juliet Mitchell's 'Psychoanalysis and feminism' published in 1974 defends Freud. According to Mitchell there is a distinction between sex and gender, sex is biological matter while gender is a social construct. Simone De Beauvoir's 'The Second Sex' Published in 1949 starts with a sentence "one is not born a woman, rather one becomes a woman."

Almost all critical theories trace their roots to a single author who has established the particular critical theory. The feminist literary criticism is an exception. Its not associated with a single author but its feminist literary practices as an interdisciplinary study including history, sociology and psychology. Despite different feminist approaches to literary study, it shares some common beliefs. All feminist critics accept that the injustice of women's oppression must be eliminated. Feminist critics believe that gender becomes crucial factor in the interpretation of literary theory since literary history is shaped by androcentric biases. Feminist critics argue that all literary study is subjective and value driven. Feminist critics acknowledge their political agenda to redress the marginalization of women in literature. Feminist critics recognize that since literature reflects and shapes culture, it can help with to eliminate the oppression of women in the literature.

Postcolonial Feminism:

It is a form of feminism that responds feminism focusing solely on the women in Western culture. Thus postcolonial feminism deals with how the racism and long lasting effects of colonialism affect non-white, non-Western women in the postcolonial world. Postcolonial feminism originated in the 1980s as a critique of feminism in developed countries, argues that non-white women living in non-Western countries are misrepresented. According to it, the term woman in feminism is defined mere by gender and not by social class, race or ethnicity. Postcolonial feminism is sometimes criticized by mainstream feminism for dividing and weakening the wider feminist movement. Postcolonial feminism aims to do the following,

- Rediscovery of the texts written by non-white and non-Western women
- Revalue women's experience based on social class, racism and ethnicity.
- Challenge non-white women's representation in literature.
- Examine and distinguish representation of non-white women in literature by men and white women.



- Recognize the role of language in socialization.
- Raise questions about the difference between a man and a woman and also between Western and non-Western.
- Apply psychoanalysis to explore the issues female identify on the basis of race.
- State how women writers have been affected by colonial and patriarchal assumptions.

The God of Small Things:

Arundhati Roy in her 'The God of Small Things' breaks almost all the conventions that a woman novelists were supposed to follow. The political, social and racial descriptions in her novel are bold enough for a woman novelist. Her protagonist Ammu elopes with an unknown man and gets into a wedlock. When her husband turns out to be a heavy drunkard, she returns to her hometown Ayemenem where she leads a very miserable life with her twin Estha and Rahel. Helplessly she has to develop an illicit relation with Velutha- the paravan who too gets attracted to Ammu. Love and sex relation between Ammu and Velutha is described very vividly by Arundhati Roy. It's a daring step for a woman writer to use the words and phrases like that. Three generations of Ayemenem family are seen changing their role with time. Mammachi, Ammu and Rahel are three representative women. Arundhati Roy makes her text autobiographical, in that she mentions her own real life experiences. Not only patriarchal, she talks about colonial effects too. Feminism and that too postcolonial feminism thus explores day by day and is used by almost all women novelists of the world.

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20. Contribution of Women Author in Feminist Construct with Special Reference to Arundhati Roy and Kiran Desai

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Dist. Beed (M.S.).

At the end of nineteenth century and at the beginning of twentieth century, women writers emerged out in Indo English fiction. Few women writers came in light like Todu Dutt, Sorabji Cornelia, Krupabai Sathinathan and Mrs. Ghosal. This emergence of women writers marks a new image of the Indian woman. Already Raja Ram Mohan Roy and William Bentick had tried for liberty of women from age-old traditions like Sati. The availability of English education and the facility of higher education to Indian women made an impact on the status of women in Indian society. The girls and women then were supposed to play only the subordinate roles to their male counterparts. New educated women started paying roles as doctors, engineers, teachers and lawyers. They got freedom, recognition and respect. This situation of women was limited to few families. An average Indian woman was still suffering from male dominance, superstitions and age-old customs. The few educated women started writing their own experiences as a battle for women as a whole and their tragedy. Their writing attracted the publishers. The semi-autobiographical writing also made an impact on the readers.

The women novelists appeared after the publication of Govinda Samanta were great in literary sense of Indo-English scene. The emergence of women writing in English is very much significant for it marks the birth of a new era. This era represents the dynamic participation of women in social life of India. With women novelists, a novel becomes an instrument of woman emancipation and social reform. Works of women novelists seem by and large like autobiographical sketches. They share their own personal experiences in the name of imagination.

Toru Dutt's Bianca is a point from where the development of Indian English fiction started. From this point the writing turned from being objective to subjective. Public interest

changed into private individual interest. More than the outer world of opinions and events, the inner world of feelings and senses became prominent. In this way the novel becomes lyrical.

The women writers of the new tradition become more and more auto-biographical, either in form or in content. Along with it they express sociological motivation. These writers wrote more to express their sympathy for the suffering Indian woman. They have less to attack on society. In this respect a contrast can be seen in the novels of Kamala Markandaya and those of Anita Desai. They show East West encounter. These novels become bit more poetic than earlier novels. The women characters pictured as a protagonist or narrator are the representation of a more complex study in feminine sensibility. These characters thus come out as if they are emerging in a new form, a state of loneliness. These novels then become poetic. With passing time these novelists proved themselves better to match the worldwide literary movement. If initial novels of Anita Desai were songs of innocence, the later novels are the songs of experience. The internal conflict of characters in the realms of psychology, philosophy and culture is also pictured. The problems of adjusting fact with reason and the problems of male dominance are handled with care. The typical Indian problem of having no communication between husband and wife led the characters into isolation.

A study of women novelists of pre-independence era and their novels show a distinct trend than that of the post-independence era. The history of Indian independence and the global atmosphere thereafter show an impact on the later women novelists of India. They still have an influence of Indian culture and the earlier novelists of pre-independence era. All the women novelists, old and new pre-independence and post-independence have some common peculiarities. Their characters show preoccupation with day dreaming and nostalgia. If we look into some characters of women novelists of India, we could easily find the romantic world of these feminine protagonists. Toru Dutt's Bianca, Mrs. Ghosal's Moni, Santha Rama Rau's Kay, Mrs. Sathinathan's Kamala and Anita Desai's Maya are all young women living in dreams. These characters can be seen as poetic realizations inner lives of the writers.

Indian English women novelists of recent times have many tendencies and characteristics matching with those of the older women writers. Whether pre independence era or post-independence era, these women novelists have experienced more or less the same surrounding and facilities like education and travelling abroad. Both the groups of women novelists got a chance to get introduced with Western culture either by the grace of their parents or through their

own marriage. Both groups have a passion for their birth country and its culture. Indianness of their characters and sensibility is reflected in their writing. They prove to be Indian in spirit.

Arundhati Roy's *The God of Small Things* won Booker Prize in 1997. In her novel, Roy has very vividly portrayed class and caste struggle in India. She herself is a victim of social inequality. She is a minute observer and a critic of caste conflict. All these conflicts and social taboos are woven around in her novel 'The God of Small Things'. The Indian culture is dominated by these existing social ills. Exploitation and victimization of weaker section of society is the main concern of the novel. Police and politicians represent the power group. The deprived, dalit, untouchable and poor are made to suffer. As the situation is described in the novel, there seems no hope for the betterment of these classes.

Ammu and Velutha is a protagonist pair in the novel. Ammu is a Syrian Christian high class lady, who after her divorce falls in love with Velutha, the paravan. When the love affair of Ammu and Velutha is disclosed, all members of Ammu's family torture her. Ammu with her children Estha and Rahel is treated cruelly by Baby Kochamma as she was a divorcee. In her childhood also, Ammu got no heed to her education because she was a girl child. She did not get education and no attention was paid to her regarding her wedding. After divorce, Ammu comes to stay with her parents in Ayemenem. She and her children were neglected by Ayemenem house and thus they get attracted to Velutha, the paravan. After disclosure of their intimate relationship, Velutha was taken to police station and killed to death.

Arundhati Roy here highlights the unjustified ways of police and social activists. Velutha was killed brutally because he was an untouchable. The image of India as a nation reflected in *The God of Small Things* has not reached yet to modernity. The civilization of the nation is spoiled by the age-old evil customs, untouchability and caste system. Velutha's fate is an example of corruption in a civilized nation. She is the first Indian woman to win the Booker Prize. In her novel she included the people who are victimized by the forces of dead conventions, false pride and tyranny of police. The novel also comments on the gender issues, masculinity, patriarchal society and the subordination of women. In Indian society, women are assigned the task of house-keeping and home-making. Roy stresses on the need of awareness in Indian women about their rights. She also comments on the need to break traditional laws and rules. Roy's *The God of Small Things* is thus a multilayered, hybrid text presenting the impacts of modernity. In her own personal life also Arundhati Roy proved to be a rebellious lady. She

thinks of breaking age-old love-laws. She does it in real life and mentions the need of its practice in her novel *The God of Small Things*. The real love making and sexual sentiments are depicted in illicit love-affairs of Ammu and Velutha. Female psyche, sexual desire and orgasm are described boldly. As,

Biology designed the dance. Terror timed it. Dictated the rhythm with their bodies answered each other, although they knew already that for each tremor of pleasure of pain. As though they knew that how far they would be measured against how far they would be taken. So they held back tormented each other.... It only raised the stakes. It only cost them more. Because it smoothed the wrinkles, the fumble and rush of unfamiliar love and roused them to fever pitch. (TGST - 335)

Thus Arundhati Roy's *The God of Small Things* reveals ongoing conflicts between big and small things, the laltain and mombatti, the god of small things and the god of big things.

Kiran Desai's *The Inheritance of Loss* won 2006 Man Booker Prize. She is an established member of Indian Diaspora, in United States of America. In her novel, she portrays the suffering of the poor and powerless by holding up a mirror to their lives. Desai's characters are neither positive nor negative. She also doesn't make moral judgments about her characters. Kiran Desai's characters are just ordinary people. She wanted readers to pip into the inner lives of these helpless poor people. Panna Lal, the cook works in the household of the judge. This cook is a representative of the economically marginalized class in India. Panna Lal is often referred to as a cook and not by his name. The cook in 'The Inheritance of Loss' is not only poor but also uneducated. He also represents unorganized domestic workers of India. He is treated badly by his master only because he is poor. General attitude of the rich to the poor is not satisfactory in India. The self-conceited judge is not in a position to understand the poor and helpless cook. Panna Lal after his 24 hours continuous service gets very less salary which he spends on his son Biju. His domestic work includes preparing and serving tea and food, polishing shoes, cleaning utensils, washing and ironing cloths, taking care of the pet dog etc. After doing all these things seriously and honestly he is often abused and sometimes physically tortured by his master, the judge.

Along with a challenge of the poverty, Kiran Desai stresses on the problem of inheritance. The landscape described is also artistically opposed. Oppositions like sky and earth,

water and land, fire and ice, exist in harmony. Cho Oyu, the house that Sai lives in, is pictured vividly with nature. The novel opens with the description of the nature as.

All the day, the colors had been those of dusk, mist moving likewater creature across the greatflanks of mountains possessed of ocean shadows and depths. Briefly visible about the vapor. Kanchenjunga was a peak Whittled out of ice, gathering the last of the light, a plume of snow blown high by the storms at the age of the lawn; the bamboo thickets rose thirty feet into the gloom. The trees were moss-slung giants, bruised and misshapen, tentacle with roots of orchids.(TIL-1)

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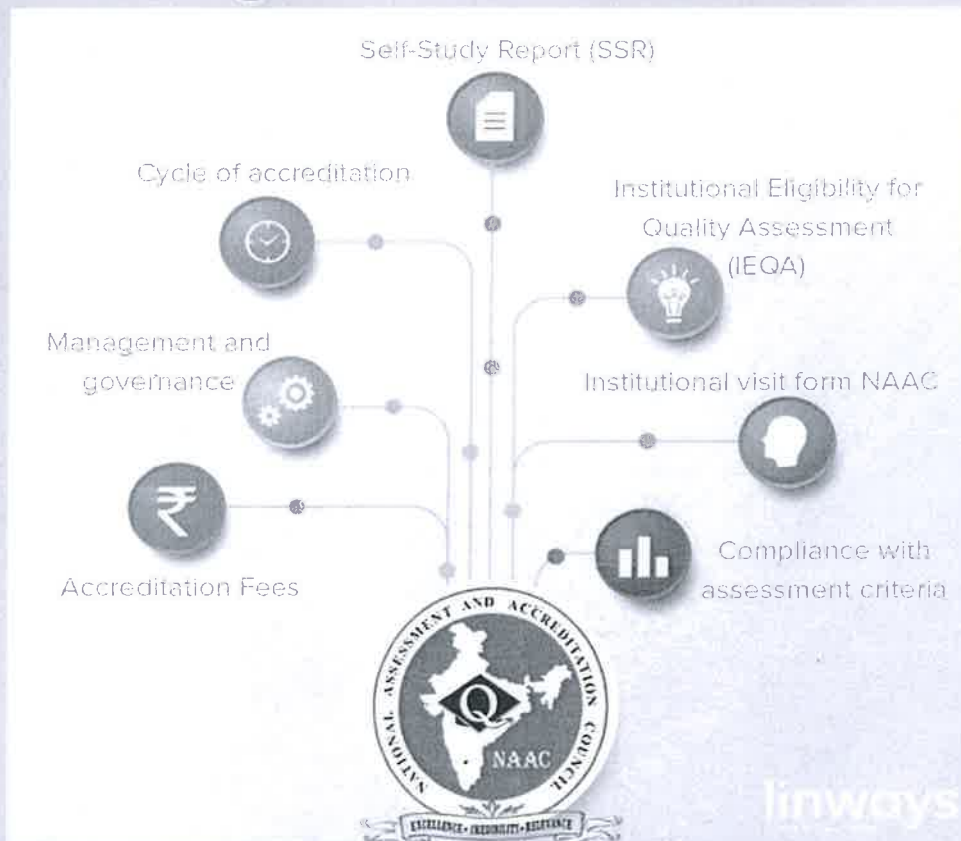
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Role of NAAC in the Educational Development of Higher Education in India



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**Post NAAC Scenario : A Case Study of Arts, Commerce and Science College,
Ashti
(With Special Reference to Criterion VII)**

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Abstract:

Education plays a vital role in the civilization. Higher education has a direct connection to nation building. National Assessment and Accreditation Council, Bangalore brings drastic change in the scenario. The notable changes in my own college underline the necessity and importance of NAAC.

The Scenario:

My institute Ashti Taluka Shikshan Prasarak Mandal is the pioneer institute in Marathwada region and Maharashtra state. Various politicians, film stars, businessmen, sportsmen, social workers and professors belong to our alumni. With NAAC accreditation as B++ with 2.78 CGPA college gets a new glory but more than that a system is installed for internal audit. According to the recommendations of NAAC peer team, we make every attempt to reach the bench mark, starting from the vision and mission statement a special kind of awareness is created in almost all stakeholders. All of my colleagues strive hard to prove the statements. IQAC becomes more functional with its meetings, minutes, agenda and implementations. With more responsibilities, IQAC also gets more rights. Not only steering committee but everyone from the staff seems engaged in the quality culture. Various committees we already had but after NAAC, a special zeal was seen in all committees, their regular meetings and coordination among committee members. Administrative staff, Principal and Vice Principal gave more emphasis on monthly and annual academic audit. Authorities started paying extra attention to criteria wise compliances so as to prepare for online submission of AQAR. Notable punctuality, sincerity and awareness are observed in order to meet the deadlines. College Development Committee and Management are keen to provide maximum physical facilities to staff and students for institutional development.

Criterion wise compliances:

Curricular Aspects include number of certificate, diploma and degree courses launched in these two years. Certificate courses as e-banking and tourism are continued. Two diploma courses viz. 'Automobile Technology' and 'Accounting & Taxation' are started under NSQF. This year we have started a diploma course 'Beauty and Wellness' under B. Voc. and M.Sc. in Organic Chemistry. For curriculum enrichment our college gets representation on Board of Studies in university. All of us look forward to launch a value added course every year.

Teaching Learning and Evaluation undertakes a special strategy and system. Use of ICT in teaching reaches optimum level. As on today we have five projectors, a smart board, a virtual classroom and 100 computers in operation. All of us are not only computer literate but become a technical expert whenever necessary. Student Satisfaction Survey taught us many things and we are keen to get a better feedback. We also add an open ended question to improve writing skill of students. Teachers put more emphasis on professional development. While preparing academic calendar, almost everyone comes up to add an event. To check the program outcome and program specific outcome, we have placed a system.



Research Innovation and Extension in our college had hit the benchmark. 80 percent of the staff has minor research projects sanctioned by university and the projects are in progress. Enthusiastic research culture is developed and maintained. Every teacher publishes at least 5 papers in reputed journals and a book with sole author every year. We organize two state level competitions for students and a national conference for teachers every year. The village adopted by our college as an extension activity receives government award in Pani Foundation Water Cup Competitions. MOU with NGO and industries are operating in perfect collaboration.

Infrastructure and Learning Resources get renovated every year. Entire administrative block was shifted to new campus for smooth sailing of academic work. A new library building is under construction and likely to be completed in a year or two. Management is ready to invest heavy budget for infrastructure so as to make our institute an educational hub. Well furnished departments, laboratories, computer labs, stadium, gym and auditorium attract new students.

Student Support and Progression ensures student contribution in curricular as well as extra-curricular activities. Annual day gathering throws light on the hidden talent of students. In the last academic year our students bagged a dozen medals in university level tournaments. To crown all, our students stood Maharashtra Kesari in a well known wrestling competition. Alumni association keeps an eye on student progression and promotes employment by organizing campus interviews in college with existing staff.

Governance, Leadership and Management is keen to look into student and staff welfare. At the same time a strict surveillance is followed in the observation of code of conduct for staff and students. IQAC, CDC and Management show a wonderful harmony and coordination.

Institutional Values and Best Practices

Ultimately we show strict adherence to vision, mission statements and strive hard to maintain institutional values. Last year we have a state level workshop for women empowerment sponsored by state women commission, Government of Maharashtra. Gender equity programs cultivate and promote gender sensitization. Women Cell looks into provision of safety, security and counseling. Increased use of LED bulbs and proposed solar unit has a lot to do with power requirement. We also have collaboration with Ashti Nagar Panchayat for waste management.

Rain Water Harvesting project of our college not only remains a best practice but becomes a role model for other colleges in the area. Almost every drop of rain is utilized either in ground water harvesting or roof water harvesting. 300 Neem trees maintain healthy atmosphere in the campus. Vehicle free day observed in the college every week becomes a talk of the town and motivates others. Green audit every year creates awareness among all of us. Specific initiatives to address locational disadvantages are practised every year. Last year we have collected maximum relief fund for Kerala flood victims. This year we have had an innovative means to help directly the affected people of Kolhapur. Displayed Vision, Mission, Code of conduct statements and core values of institute help maintain alertness.

Best Practices :

The best of the NAAC is the best practices. Most of the time we do best individually but best practice of the institute as a whole promotes team work. Innovative ideas emerge in laud thinking. Our institute maintains its distinctiveness in many other ways too but with NAAC, we learn the art of displaying the best of us. It not only nurtures confidence but encourages others too. NAAC really creates values for higher education. Better environment, transparency and innovations are promoted. We come to know our strong and weak points and progress qualitatively as well as quantitatively. Factual analysis opens new avenues in higher education. With revised NAAC guidelines, my institute too changes. My country is changing, my institute is also changing. The change is the only permanent thing.

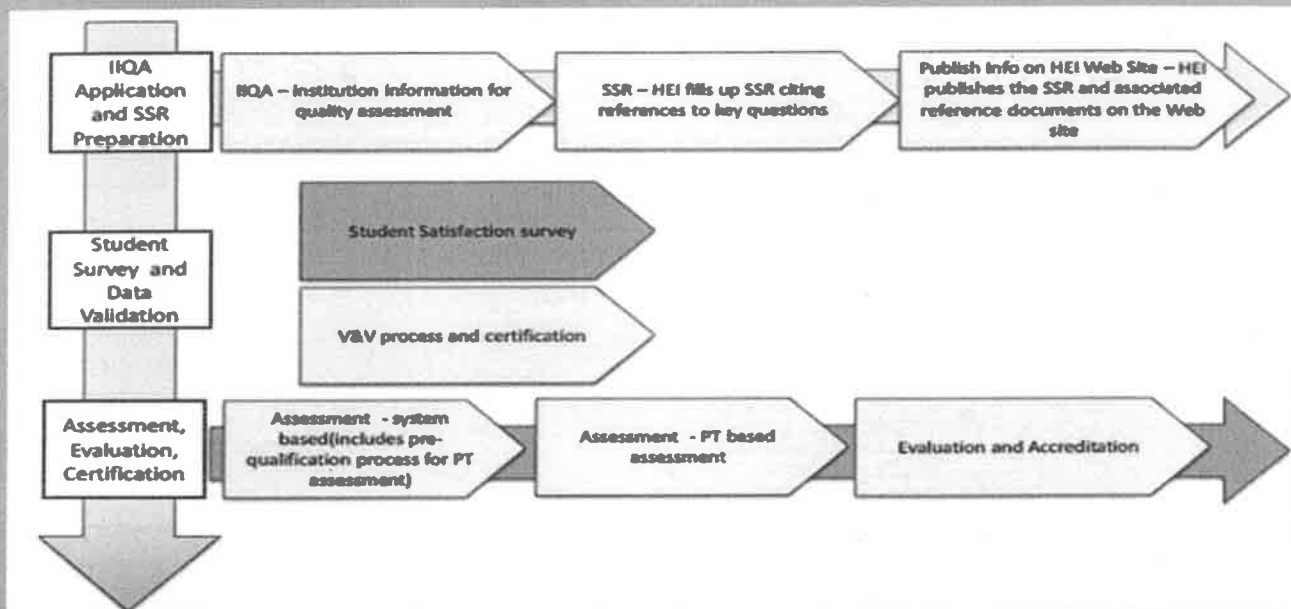
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NAAC : Revised Accreditation Framework and Quality Improvement Strategies in Higher Education



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Innovations and Best Practices in Higher Education :
A Case Study of Adv. B. D. Hambarde Mahavidyalaya, Ashti

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Abstract:

'Change is the only permanent thing' they say. Change in almost every sector is welcome but that in higher education is the most welcome. Innovations in teaching learning process can bring a positive change in overall personality of the learner and in almost all stake holders. Innovations and best practices in college reflect an identity of the particular college. In revised assessment process criteria VII is devoted to institutional values and best practices.

Higher education has a direct connection to nation building. National Assessment and Accreditation Council, Bangalore brings a drastic change in the scenario. The notable changes in Adv. B. D. Hambarde Mahavidyalaya underline the necessity and importance of NAAC. Adv. B.D. Hambarde Mahavidyalaya and the parent institute Ashti Taluka Shikshan Prasarak Mandal are the pioneer institutes in Marathwada region and Maharashtra state. Various politicians, film stars, businessmen, sportsmen, social workers and professors belong to its alumni. With NAAC accreditation at B++ with 2.78 CGPA, college gets a new glory but more than that a system is installed for internal audit. According to the recommendations of NAAC peer team, every attempt is made to reach the bench mark. Starting from the vision and mission statement a special kind of awareness is created in almost all stakeholders. All the staff strives hard to prove the statements. IQAC becomes more functional with its meetings, agenda, minutes and implementations. With more responsibilities, IQAC also gets more rights. Not only steering committee but everyone from the staff seems engaged in the quality culture. A special zeal is seen in all committees, their regular meetings and coordination among committee members. Administrative staff, Principal and Vice Principal gave more emphasis on monthly and annual academic audit. Authorities started paying extra attention to criteria wise compliances so as to prepare for online submission of AQAR. Notable punctuality, sincerity and awareness is observed in order to meet the deadlines. College Development Committee and Management are keen to provide maximum physical facilities to staff and students for institutional development. Teachers are promoted to participate in workshops, seminars and conferences.

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Best Practices:

The best of the NAAC is the best practices. Most of the time teachers do best individually but best practice of the institute as a whole promotes team work. Innovative ideas emerge in laud thinking. The institute maintains its distinctiveness in many other ways too but with NAAC, it



learns the art of displaying the best. It not only nurtures confidence but encourages others too. NAAC really creates values for higher education. Better environment, transparency and innovations are promoted. The staff performs SWOC analysis and progress qualitatively as well as quantitatively. Factual analysis opens new avenues in higher education. Many best practices are chalked out and implemented every year. One of them is ground and roof rain water harvesting. Its goal is to save every drop of rain water that goes waste and to implement policies of ground water harvesting as well as roof water harvesting. Ashti taluka and Beed district is a draught prone area of Maharashtra state. Every year too much fund is utilized in facing draught. There are 300 neem trees in college campus. Every year college had to spend funds to save these trees. Tankers were purchased to water trees in campus. In monsoon, rain water was going waste. It was decided in the meeting of IQAC and CDC that ground and roof water harvesting policies must be implemented. The college has 11 acre land of its own. All the water in rain was going waste every year. The college management decided to implement ground and roof rain water harvesting project. A slope was given to ground so that all ground water could be collected at one place. The same collected water was released in the tunnel with pebbles which leads to bore well. The water collected in bore well this way helped it work longer. In summer, college management did not have to purchase tankers to water. A farm pond was constructed in college campus. All roof water was collected and saved in farm pond. The farm pond holds capacity 9 lac liters water. The same water is utilized for plants and sanitation purpose. Saving water saved money ultimately. Ground and roof rain water harvesting project in college became the talk of the town. The project got publicity in newspapers and it was considered as a model projects for other colleges in university. The principals of other colleges visited the projects and recommended it for other colleges. The college management stopped utilizing funds on the purchase of water. Green audit and Green campus was maintained in the college. Initially some environmental issues were raised. In the leveling the ground and constructing of the farm pond, some trees were to be cut. The president took initiative to convince other members of general body. Advance machineries and techniques are required to bring faster and better outcome. Rain water harvesting is the need of the day for draught prone area. Ground and roof rain water harvesting project in the college brought drastic change in the entire campus. The project becomes model for other colleges in the vicinity. Best practices in the college can lead the college to be better than the best.

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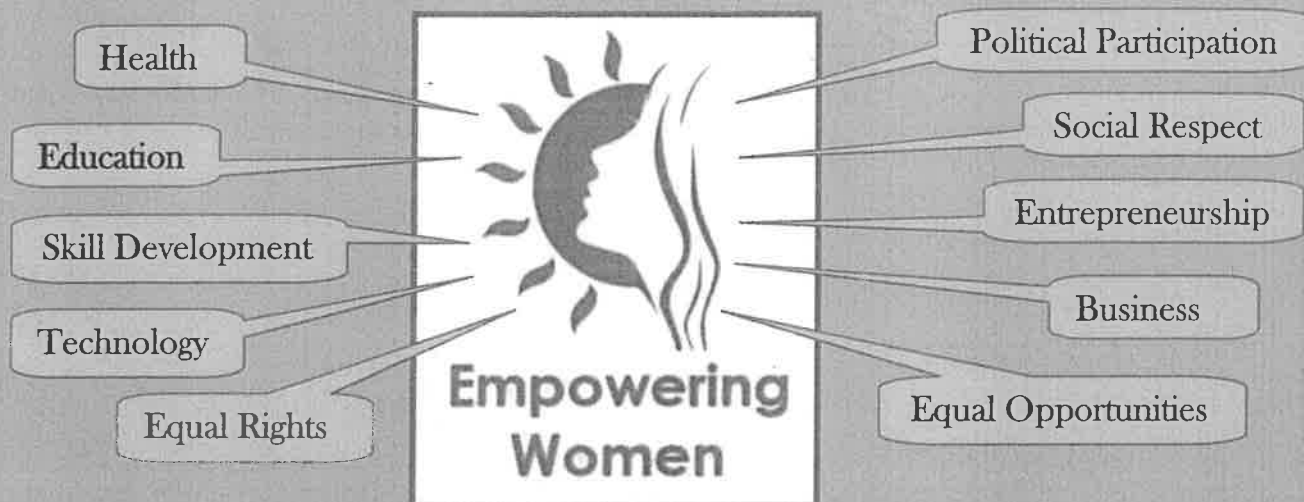
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Through Entrepreneurship & Skill Development



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Working Women and Their Issues

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Abstract::

Working women are contributing a lot to family and society as well. Women are not secure in family, society and at workplace. The code of conduct remains on paper only. Police station and courts also failed to provide security, safety and protection to working women. A working lady is to earn for her family but she has to face bad comments and taunts from society and family as well. Recent case of gang rape and murder mystery of Priyanka Reddy is evident to show the passive system and working women falling victims of the systems. She earns hand in hand with her male counterpart but she has to do her household also.

Key Words: Emancipation, bread and butter, harassment, code of conduct, victim, domestic violence, feminism, wedlock, empowerment, entrepreneurship

'All women are working women but a few are salaried' goes the saying. In general sense working women are those who set out to work and to make. In ancient time, women were not allowed to set out even for education, recreation and employment. She was imprisoned in the four walls. She was denied her human rights and was looked at as a slave. In childhood father, in youth husband and in old age the son was supposed to look after her.

Simone De Beauvoir's 'The Second Sex' published in 1997 put forth the reality of women's life. Everywhere in the world women were getting oppressed of their basic instinct. Instead of comparing a man with a woman as a master and a slave, she considers a man and a woman as a subject and the other. Beauvoir had a question as 'why women are said to have a weaker sex?' How come? How calculated? She still is aware of the situation of the women. Women want to get married as soon as possible because it is a mandatory thing in a country like India. After marriage a girl becomes half or better half of her husband. To meet her financial needs she has to earn money. She wants to have better life for her family. Marriage is a destiny traditionally offered to women by society. It is still true that most women are married, or have been, or plan to be or suffer from not being. The celibate woman is to be explained and defined with reference to marriage, whether she is frustrated, rebellious or even indifferent in regard to that institution. There was general agreement that girls expected marriage to increase their freedom. A great majority said that girls were more active than young men in seeking marriage and taking the initiative in the matter.

In some cases it might be true that a girl gets liberty after a marriage but Simone De Beauvoir is a philosopher. She had studied lot many cases and finally she comes to certain conclusions. She doesn't have her own identity. She has to follow him. She had to depend on him economically. She gives him everything and in return she gets nothing. Even she loses some of the rights she had before marriage. If we divide a life of a girl in two parts as before marriage and after marriage, we can see in the second she is more bound. As Beauvoir states,

In marrying, a woman gets some share in the world as her own; legal guarantees protect her against capricious action by man; but she becomes his vassal. He is the economic head of the joint enterprises and hence he represents it in the view of society. She takes his name; she belongs to his religions, his class, his circle;



she joins his family. She biomes his half; she follows wherever his work calls him and determines their place of residence; she breaks more or less decisively with her past, becoming attached to her husband's universe; she gives him her person, virginity and a rigorous fidelity being required. She loses some of the rights legally belonging to the unmarried women.

From birth male and female are raised differently and experienced different environment throughout. Gender has the most important role to play in balancing equality of sexes. Boys and girls are led on different paths and stereotypes. It makes difference in personality, career, relationship and psychology. Every father wants his daughter to learn and acquired professional skills so as to be independent even after marriage. Society and government also chalk out policies for women empowerment. When a girl gets married she offers herself to another master. Marriage is said to be a second birth for girls. Most of the cases girls lose their liberty after marriage. Whatever academic and technical qualification they have acquired become zero. For sake of family the lady accepts everything and becomes a housewife captivated in the four walls. Some times after some years the couple finds funds insufficient to meet their needs. The lady of the house sets out to make money.

Working women have to face many difficulties only because of their biology. Urinals for gents are found every now and then but that for ladies are rarely found. Due to lack of toilet facilities many times women suffer physically as well as psychologically. Percentage of working women in a country like India is very low. Women at workplace fall victim to prejudiced comments and taunts. In a very uncomfortable situation she has to work in office. Laws are all in her favor but she cannot benefit from it. Sexual harassment at work place is a legal offense but she cannot take any steps at the cost of her job.

Gender equity is yet to be fully achieved but with passing days women are getting more liberty, freedom and space. Some social and religious rites and rituals yet don't allow women to enjoy their own arena. In rural India women work hand in hand with their male partner but get low pay. They also have to look at their household; in that, women in rural India have to do double work. Economically they have to depend on their husbands. In urban India working women are earning money by salary or making money in entrepreneurship but they are facing other problems every now and then. The social prejudices, implicit bias and discriminatory practices are observed in and out. Women prove to be better to men in almost every walk of life but still the cases of domestic violence, kidnapping, abandoning, gang rapes, murders are growing in numbers. Punishments and penalties to criminals prove useless. Mindset of patriarchy and male dominance is intact. Achieving gender equity is not a women's concern but it's a responsibility of all the society. Empowering women and girls towards greater participation leads to a more balanced relationship between the sexes. Promotion of equality between men and women allows them to take part in social and economical life for a better situation.

When a working lady comes home, she has to contribute in household work. Family members want her money but nobody permits her to be out. Most of the times, she cannot look after the study of her wards. According to the plan of organization if she has to go out on official tour she is always in a tense mood. She always blames herself for not being with family. She cannot be hospitalized as she knows there is nobody to look after the household. If she improves standard of living, family is not happy with her.

Conclusion:

Working women always live with mixed feelings of worry, anxiety, tension and confusion. On one hand she finds herself to be emancipated independent and satisfied person; on the other she has to sacrifice many other things. Not only family and firm but the patriarchal society doesn't allow a woman to live her life on her own. Working women thus lead unsatisfied life throughout.

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Working Women: Problems and Solutions

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Abstract:

Gender discrimination is a stigma on Indian society. Working women are contributing a lot to family and society but still they have to face male domination. Women are not secure in family, society and at workplace. The code of conduct remains on paper only. Police stations and courts also failed to provide security, safety and protection to working women. A working lady is to earn for her family but she has to face bad comments and taunts from society and family. Cases of sexual harassment at workplace show the passive system and working women falling victims of the systems. She earns hand in hand with her male counterpart but she has to do her household also.

'All women are working women but a few are salaried' goes the saying. In general sense working women are those who set out to work and to make. In ancient time, women were not allowed to set out even for education, recreation and employment. She was imprisoned in the four walls. She was denied her human rights and was looked at as a slave. In childhood father, in youth husband and in old age the son was supposed to look after her.

Simone De Beauvoir's 'The Second Sex' published in 1997 put forth the reality of women's life. Everywhere in the world women were getting oppressed of their basic instinct. Instead of comparing a man with a woman as a master and a slave, she considers a man and a woman as a subject and the other. Beauvoir had a question as 'why women are said to have a weaker sex?' How come? How calculated? She still is aware of the situation of the women. Women want to get married as soon as possible because it is a mandatory thing in a country like India. After marriage a girl becomes half or better half of her husband. To meet her financial needs she has to earn money. She wants to have better life for her family. Marriage is a destiny traditionally offered to women by society. It is still true that most women are married, or have been, or plan to be or suffer from not being. The celibate woman is to be explained and defined with reference to marriage, whether she is frustrated, rebellious or even indifferent in regard to that institution. There was general agreement that girls expected marriage to increase their freedom. A great majority said that girls were more active than young men in seeking marriage and taking the initiative in the matter.

In some cases it might be true that a girl gets liberty after a marriage but Simone De Beauvoir is a philosopher. She had studied lot many cases and finally she comes to certain conclusions. She doesn't have her own identity. She has to follow him. She had to depend on him economically. She gives him everything and in return she gets nothing. Even she loses some of the rights she had before marriage. If we divide a life of a girl in two parts as before marriage and after marriage, we can see in the second she is more bound. As Beauvoir states,

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From birth male and female are raised differently and experienced different environment throughout. Gender has the most important role to play in balancing equality of sexes. Boys and girls are led on different paths and stereotypes. It makes difference in personality, career, relationship and psychology. Every father wants his daughter to learn and acquired professional skills so as to be independent even after marriage. Society and government also chalk out policies for women empowerment. When a girl gets married she offers herself to another master. Marriage is said to be a second birth for girls. Most of the cases girls lose their liberty after marriage. Whatever academic and technical qualification they have acquired become zero. For sake of family the lady accepts everything and becomes a housewife captivated in the four walls. Some times after some years the couple finds funds insufficient to meet their needs. The lady of the house sets out to make money.

Working women have to face many difficulties only because of their biology. Urinals for gents are found every now and then but that for ladies are rarely found. Due to lack of toilet facilities many times women suffer physically as well as psychologically. Percentage of working women in a country like India is very low. Women at workplace fall victim to prejudiced comments and taunts. In a very uncomfortable situation she has to work in office. Laws are all in her favor but she cannot benefit from it. Sexual harassment at work place is a legal offense but she cannot take any steps at the cost of her job.

Gender equity is yet to be fully achieved but with passing days women are getting more liberty, freedom and space. Some social and religious rites and rituals yet don't allow women to enjoy their own arena. In rural India women work hand in hand with their male partner but get low pay. They also have to look at their household; in that, women in rural India have to do double work. Economically they have to depend on their husbands. In urban India working women are earning money by salary or making money in entrepreneurship but they are facing other problems every now and then. The social prejudices, implicit bias and discriminatory practices are observed in and out. Women prove to be better to men in almost every walk of life but still the cases of domestic violence, kidnapping, abandoning, gang rapes, murders are growing in numbers. Punishments and penalties to criminals prove useless. Mindset of patriarchy and male dominance is intact. Achieving gender equity is not a women's concern but it's a responsibility of all the society. Empowering women and girls towards greater participation leads to a more balanced relationship between the sexes. Promotion of equality between men and women allows them to take part in social and economical life for a better situation.

Working women live independent life comparatively but they also have to face many problems. Women working in private sectors are prone to work in hard circumstances at workplace than government sector. First and foremost problem is the childcare. Many women having young child have to take it with them. Child care centers are not available at all places. Women are not given special relaxation by their employers or co-workers.

Pregnant women get maternity leave in government services but in private most of the times they have to quit the job. Women feel awkward in such situations. Separate washroom facility is the need of all working women which is not available at every firm. Their male counter parts don't behave with them all the time. Gender sensitization programs remain on paper. Sexual harassment at workplace is a common thing nowadays. National commission

for women and other government, semi-government and non-government bodies are not competent enough to report actual cases. Most of the time women don't file the case out of family burden. Code of conduct on paper is not practiced in office always. Transport services also don't care for women passengers. Feminism and post feminism in literature is not seen in real life situation. After the office every woman has to look after the household work. That way she works double and feels exhausted. When a working lady comes home, she has to contribute in household work. Family members want her money but nobody permits her to be out. Most of the times, she cannot look after the study of her wards. According to the plan of organization if she has to go out on official tour she is always in a tense mood. She always blames herself for not being with family. She cannot be hospitalized as she knows there is nobody to look after the household. If she improves standard of living, family is not happy with her.

Gender sensitization is the need of society and family. On paper these programs look good but in practice there is violation of the hypothetical ideas. If a boy and girl child are born and brought up in the same environment, there is chance that grown up boys will look at their female counterparts equal. Codes of conduct need to be observed in every government and private office. National Commission for Women and the State Commissions need to look in the cases of sexual harassment deeply.

Conclusion:

Working women always live with mixed feelings of worry, anxiety, tension and confusion. On one hand she finds herself to be emancipated, independent and satisfied person; on the other she has to sacrifice many things. Not only family and firm but the patriarchal society doesn't allow a woman to live her life on her own. Working women thus lead unsatisfied life throughout. Gender sensitization programs and orientation of male counterparts can prove helpful to stop humiliation of a woman as a weaker sex.

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8 Organizations That Are Changing
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Role of Moral Education in Education System

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Abstract:

The paper is an attempt to collect information from findings of various researches. Previous studies show that there are clear links between morals education and good character. Sometimes, one refers to the other as they have a lot of qualities in common. In addition, the role of teachers and academicians as professionals that are willing to guide their students in their quest for moral identities is highlighted by many researchers. Research results reveal that moral development of students continues during their early years at university. This is why moral education is an important aspect of university life. It would be right to state that educating the character of students is as necessary as teaching and learning.

Keywords: *Moral education, education system, character building, mannerism*

The very aim of education is civilization. Educated beings are expected to be better citizens. Introduction Moral education is a term used by academics in educational sciences extensively. It is relative to character education, which is a widely known movement in the field. This paper aims to briefly review research findings on both moral education and character education so as to compare them by examining the similarities. It also intends to remind academics and administrators in higher education that students' moral development does continue throughout tertiary education years. Hence, moral values of students still can be fostered. Since this paper will briefly cover the points of views by different academicians on moral education and also highlight the connection between moral education and character building, it should be regarded as a research review. Morality and Moral Development during university education could be regarded as having interpersonal behavior which includes the rights, duties, or welfare of either party. Duties do imply rights and if moral duties rest on rights, moral values rest on justice. Students continuously face moral dilemmas. For instance, should they cheat? Or should they cut their classes when the weather is nice? Or should they inform against their close friend who has broken the school regulations and told them about it wishing it to remain as a secret? To find answers to all of these questions, psychologists and researchers have offered some theories and tried to find solutions. The decisions are extremely important as it is believed that those decisions reflect children's system of thoughts on moral issues. The last stage is reached after the age of 16 and at this level; the individual has based his moral ideas on some inherent moral absolutes. Those absolutes that she or he has founded may not conform to those of others or the society. This stage has two phases: 1. Social accordance and utility 2. Individual rights and universal rights. During the first phase, the individual gives significance to both social agreements and human rights while trying to balance them. During the second phase, even if the principles of the society she or he lives in are not in accordance, the individual is headed towards principles of universal justice. Another significant point is that Kohlberg was able to identify three moral stages of children according to why they made different decisions when faced with moral dilemmas. The last stage is especially important as it concerns both high schools and higher education institutions due to the age group of students. Since teenagers reach that stage only after the age of sixteen, it could be deduced that the moral development of young people still continues during the early years of their university life. Therefore, it would not be wrong to suggest that something could be done to help develop the moral values of students while they are at university. The term youth is a wide concept that comprises adolescents and early adulthood stage. Hence, when their identity begins to develop, they are beginning students at universities. It should be emphasized that this is the time students form their own values system and this is why universities can and ought to play a role in the moral development of their students. The opportunity and duty to assist students throughout their inner journey to themselves should not be overlooked. It is not only a place for learning but it also has a duty that is the part of a private area: giving a life with peers and offering a family-like life. The basic principles that are advised regarding this issue are: 1. Being responsible. 2. Being competent as a professional. 3. Knowing the limits of expertise. 4. Using time effectively. 5. Using appropriate teaching techniques. 6. Being careful towards individual differences. 7. Conveying knowledge. 8. Being objective in measuring and evaluation. 9. Protecting students' interests. 10. Being respectful of students' rights. 11. Obeying rule of confidentiality. 12. Being responsible towards the institution. 13. Respecting the traditions of the society. 14. Being careful while transferring values. 15. Being a role model. A teacher does not only offer knowledge and skills; she or he also leads an individual to have an attitude in certain subjects. The person who helps an individual to interpret knowledge objectively and use it while realizing oneself is also the teacher. The prerequisites of accepting the moral principles above as an individual for a teacher are being able to make original decisions by herself or

himself, in harmony with herself or himself, and having a positive professional self. A teacher accepts to behave as a leader or guide for his or her students to acquire an attitude, adopt objectivity, and act upon it. To restate, moral principles will both improve the quality of teaching and increase professional understanding. He emphasizes the fact that a teacher should not be considered solely as a knowledge provider. According to Wardekker, moral education is "concerned with enabling students to critically consider and revise their own commitments in a discursive process, with the help of, among other things, the scientific concepts of ethics, as a part of their reflective construction of their identity narratives" (Wardekker 2004). Therefore, he means that moral education involves discussions among students during which they have to think about their actions analytically and reflect on afterwards. The list of seven principles for a moral school community is as follows: 1. The school community collaboratively develops, clearly states, and celebrates core moral values. 2. Adults exemplify positive moral values in their work with one another and with students. 3. The school functions as the hub of the neighborhood community. 4. Students develop skills in goal setting, problem solving, cooperation, conflict resolution, and decision making. 5. Students are involved in decision making within their classroom and school. 6. Educators use a problem-solving approach for discipline. 7. School communities provide opportunities for service – within and outside of the school. growth of wisdom, and the moral career involves development of virtue". Arthur observes that, "at the outset that in Britain the common language used in educational discourse for the main elements of 'character education' has been 'moral education' and, in more recent times, 'values education' " (Arthur 2005). He explains that the latter two concepts are broader in scope and less specific about the constituents of character education. As a result, he concludes that character education is a specific approach to moral or values education. One can see that character education and moral education are intertwined concepts when the above mentioned researchers' findings are taken into account. Arthur even reveals the fact that they have used these terms interchangeably along with values education as well. In addition, the classification by Howard et al shows moral education as one kind of character education. Astin and Antonio conducted a research on the influence of higher education on character development (Astin & Antonio 2004). They chose dependent variables to complement and extend the literature on the moral and civic development of college students. Three of them were composite measures whose constituent variables were derived through exploratory factor analyses: civic and social values, cultural awareness, and volunteerism. They also anticipated that institutions promoting community service and volunteerism and those valuing diversity would be more likely to contribute to students' character development. Table 2 below shows the composite measures. Table 2: Composites Developed By Factor Analysis Civic and Social Values • Participate in community action program • Help to promote racial understanding • Influence social values • Develop a meaningful philosophy of life • Be involved in environmental cleanup • Help others who are in difficulty Cultural Awareness • Acceptance of people of different races and cultures • Knowledge of people of different races and cultures • Ability to work cooperatively • Understanding of community problems Volunteerism • Perform volunteer work in college • Hours per week doing volunteer work • Plan to do volunteer work after college Service Orientation of Institution • Many courses involve community service • Priority to facilitate student involvement in community service • Campus provides opportunities for community service • Priority to help students learn how to bring about change in society • Most students are strongly committed to community service • Help students examine and understand their personal values Diversity Orientation • Create a diverse multicultural campus environment • Hire more minority faculty and administrators • Recruit more minority students • Many courses include minority group perspectives Astin, H. S. & Antonio, A. L. (2004)

Conclusion

To conclude, moral education can be defined as a type of teaching through which students grow up to become good, civic and successful citizens. It is closely connected to character education and universities should not ignore their students' moral development. The two concepts resemble each other in many ways and sometimes one has replaced the other one in terms of "names" as they seem almost identical. Higher education institutions should assist students during their journey to find their moral selves laden with values. Thus, moral education needs to be considered seriously by universities.

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