



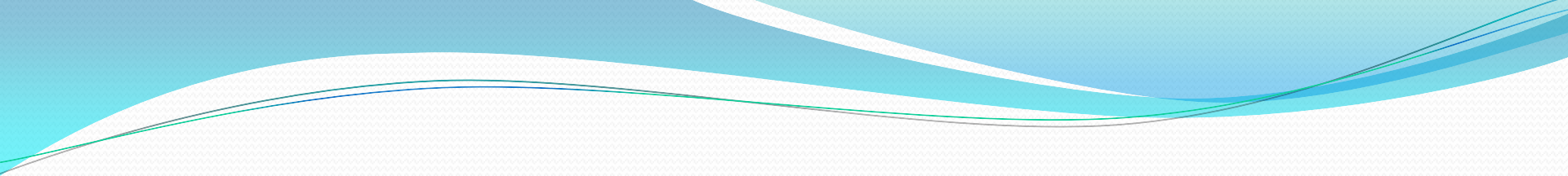
Jamia Millia Islamia: A Partner in the Fostering of Social Responsibility



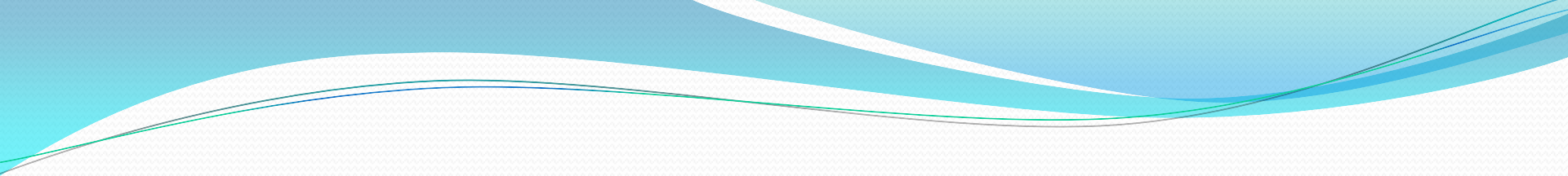
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Social Responsibility and Role of Universities

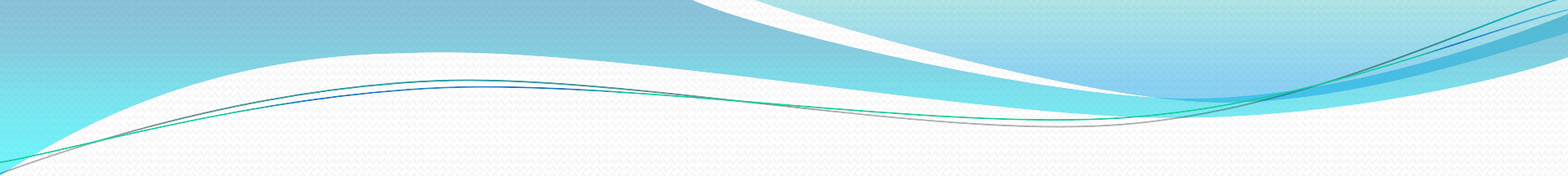
Universities are social institutions that perform strategic functions for the development and consolidation of society, and for this reason they remain, the main providers of higher education. A new world, however, calls for a new kind of university, one that creatively redefines its missions and functions, that reinvents itself if necessary so it can continue to serve as a space for reflection and creativity, and that provides the tools needed for social analysis, critical thinking and sustainability



Universities have the responsibility to foster in faculty, staff and students a sense of social responsibility and a commitment to the social good, which, we believe, is central to the success of a democratic and just society. Higher education must extend itself for the good of society to embrace communities near and far. In doing so, we will promote our core missions of teaching, research and service. The university should use the processes of education and research to respond to, serve and strengthen its communities for local and global citizenship



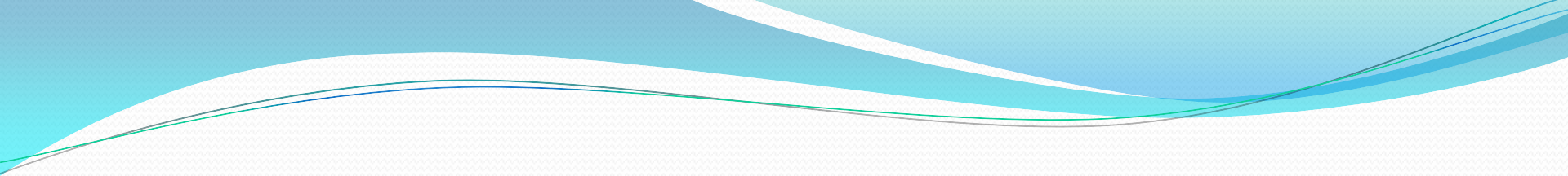
The recent economic crisis has highlighted societal commitment to education, underscored by the decision of some of the leading economic powers to spend massively on education as a sound investment for economic recovery and growth. But it has also highlighted the fact that society has endowed its educational institutions with greater social responsibilities than ever before, and the expectations are high: we now look to education not just to educate our children and youth, but to bring us out of poverty and set us on the path to peace and sustainable development.



Can our institutions of higher education carry through on their growing responsibilities in the domain of socio-economic development? What is the reasonable extent of higher education's social responsibilities, and how can we ensure that all countries are able to fulfill them? Will fulfilling these responsibilities require a radical re-shaping of the dominant higher educational system and philosophy?

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What is certain is that the University can no longer be seen uniquely as an institution for personal development – in today's globalized era, personal intellectual advancement must go hand in hand with broader goals of sustainable development, poverty reduction, peace and human rights.



The university has a responsibility to participate actively in the democratic process and to empower those who are less privileged. Higher Educational institutions must strive to build a culture of reflection and action by faculty, staff and students that infuses all learning and inquiry. These responsibilities may be discussed as -

1. Higher education has the social responsibility to advance our understanding of multifaceted issues, which involve social, economic, scientific and cultural dimensions and our ability to respond to them. It should lead society in generating global knowledge to address global challenges, inter alia food security, climate change, water management, intercultural dialogue, renewable energy and public health.

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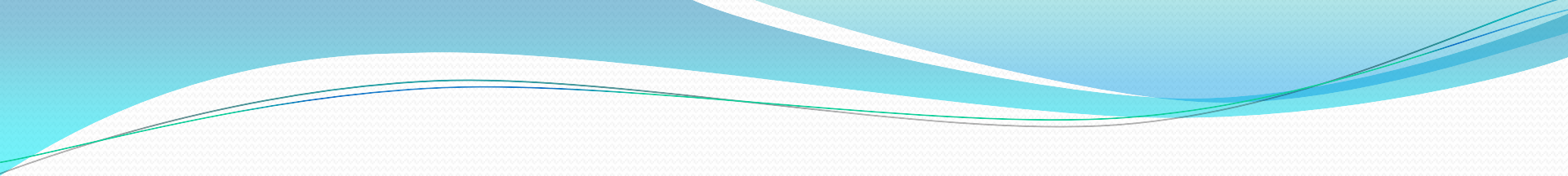
2. Higher education institutions, through their core functions (research, teaching and service to the community) carried out in the context of institutional autonomy and academic freedom, should increase their interdisciplinary focus and promote critical thinking and active citizenship. This would contribute to sustainable development, peace, wellbeing and the realization of human rights, including gender equity.
3. Higher education must not only give solid skills for the present and future world but must also contribute to the education of ethical citizens.

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4. Committed to the construction of peace, the defense of human rights and the values of democracy.
5. There is a need for greater information, openness and transparency regarding the different missions and performance of individual institutions.

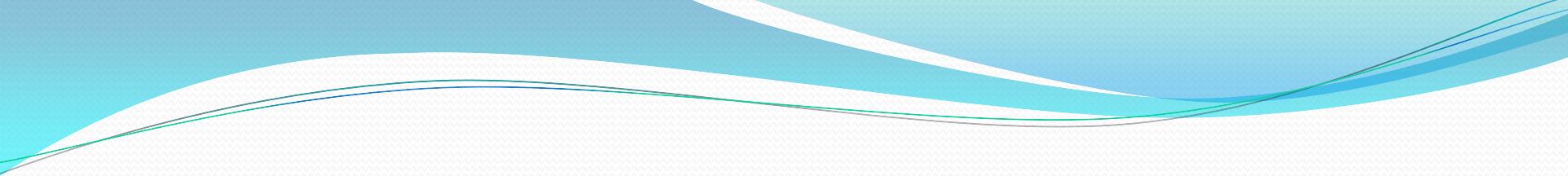
Jamia Millia Islamia-A partner in the Fostering of Social Responsibility

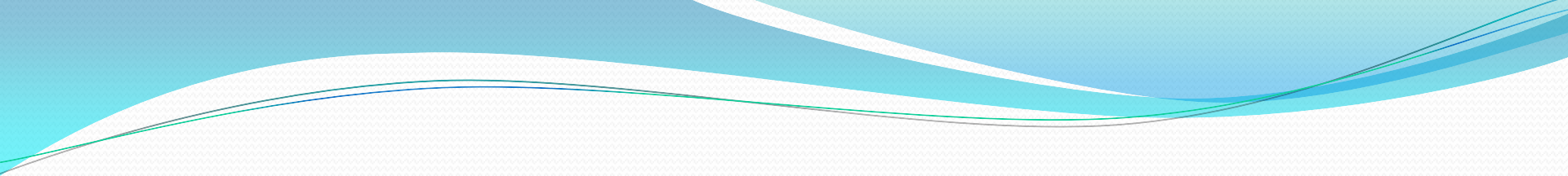
Under the colonial British rule, two dominant trends joined hands and contributed towards in the birth of Jamia. One was the anti-colonial Islamic activism and the other was the pro-independence aspiration of the politically radical section of western educated Indian Muslim intelligentsia. In the political climate of 1920, the two trends gravitated together with Mahatma Gandhi as a catalyst. The anti-colonial activism signified by the Khilafat and the pro-independence aspirations symbolised by the non-cooperation movement of the Indian National Congress helped to harness creative energies and the subsequent making of Jamia Millia Islamia. Rabindranath Tagore called it “one of the most progressive educational institutions of India”.



Responding to Gandhiji's call to boycott all educational institutions supported or run by the colonial regime, a group of nationalist teachers and students protesting against its pro-British inclinations. The prominent members of this movement were Maulana Mehmud Hasan, Maulana Mohamed Ali, Hakim Ajmal Khan, Dr. Mukhtar Ahmad Ansari, and Abdul Majid Khwaja.

- Jamia Millia Islamia was established on 29 October 1920 and became a Central University by an act of the Indian Parliament in 1988. In Urdu language, Jamia means 'University', and Millia means 'National'. The story of its growth from a small institution in the pre-independence India to a central university located in New Delhi—offering integrated education from nursery to research in specialized areas—is a saga of dedication, conviction and vision of a people who worked against all odds and saw it growing step by step. They “built up the Jamia Millia stone by stone and sacrifice by sacrifice,” said Sarojini Naidu, the nightingale of India.

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- Our university and its eminent personalities were dedicated to strengthening the civic role and social responsibility through different means. At present under the leadership of our present Vice Chancellor Janab Najeeb Jung we pledge to promote shared and universal human values and the engagement by our institutions within our communities and with our global neighbors.



I personally believe that higher education institutions exist to serve and strengthen the society of which they are part. Through the learning, values and commitment of faculty, staff and students, our institutions create social capital, preparing students to contribute positively to local, national and global communities. The history of Jamia Millia Islamia recognizes that we do not exist in isolation from society, nor from the communities in which we are located. Instead, we carry a unique obligation to listen, understand and contribute to social transformation and development.

Jamia Millia Islamia and the Tradition of Community Service

Community service is a broad term applied to the practices and academic disciplines of civic leaders, activists, involved citizens and professionals to improve various aspects of local communities.

"services which are identified by an institution of higher education, through formal or informal consultation with local nonprofit, governmental, and community-based organizations, as designed to improve the quality of life for community residents, particularly low-income individuals, or to solve particular problems related to their needs, including:



Such fields as health care, child care, literacy training, education, welfare, social services, transportation, housing and neighborhood improvement, public safety, crime prevention and control, recreation, rural development, and community improvement;

Support services to students with disabilities; and

Activities in which a student serves as a mentor for such purposes as tutoring, supporting educational and recreational activities; and counseling, including career counseling." Known as community service. (**Higher Education Act of 1965, as amended by the Higher Education Amendments of 1992, and the Higher Education Technical Amendments of 1993**)

Community service programmes by the Jamia students

The educational exercise also sensitized the students to the problems of their society, for example-the project on Qaumi-hafta. This project commemorated the Jallian wala Bagh massacre in the form of various activities of the students in the school. One notable form of this commemoration was a group activity where students learned the principle of equality, a characteristic feature of the struggle of the martyrs of Jallian Wala Bagh.

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The students working for the programme involved the poor people living in the neighborhood of Jamia. The project focused on unemployed men and women in Karol Bagh. It involved organizing windows and old women with the charkha and raw cotton which was to be then processed into bundles of cotton yarn. This scheme enabled them to earn their subsistence. The scheme received appreciation from Dr. Zakir Hussain on one of the Qaumi-hafta observance in 1931. "This is especially relevant in a country where crores of people die like flies and mosquitoes but not a single living soul teaches them the principles of cleanliness and health care. Similarly ours is a country where crores of people don't eat even a single meal to support them in their penury and forced unemployment. For a true spirit of service, there is no scarcity of opportunity."

Gandhiji's Nai Talim and Jamia Millia Islamia

Nai Talim – Nai means “New” and Talim , which is an Urdu word, means “Education”. Nai Taleem Gandhi's educational policies reflected *Nai Talim* ('Basic Education for all'), a spiritual principle which states that knowledge and work are not separate. It was a reaction against the British educational system and colonialism in general, which had the negative effect of making Indian children alienated and career-based; it promoted disdain for manual work, the development of a new elite class, and the increasing problems of industrialization and urbanisation. The three pillars of Gandhi's pedagogy were its focus on the *lifelong character* of education, its *social character* and its form as a *holistic process* was adopted at Jamia school syllabus. Gandhi as well as our founding member's feel that education is 'the moral development of the person', a process that is by definition 'lifelong'.

Idara-e-Taleem-o-Taraqqi-Contribution in the field of adult education

Jamia's role in organizing service for the community is also evident in its pioneering work in the field of adult education. The work began for the first time in 1926 in the form of a night school. The school not only attended to the adult learners but also the illiterate working children. By 1938, the project of adult education took the form of a department called Idara-e-taleem-o-taraqqi. This department not only produced material and organized classes for adult learners but also sensitized the learners towards various community problems such as poor conditions of health and cleanliness and meaningful recreation.

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- In this context Dr. Zakir Hussain highlighted the significance of this kind of education and especially of the institution. In his speech he said that those who think that after passing out from colleges and schools their education is complete are in fool's paradise. He said that these people should provide education to the marginalized and those members of their community who did not get same opportunity as them in regards to education. He further stated that if because of such pass outs some members of the community are able to get education or get some skills, it would be a great service to the community.

Jamia's role for 1947 refugees and for Communal victims

A group of youths who were the students of Jamia Millia Islamia organized camps at Humayun Tomb and Old Fort of Delhi for rehabilitation of riots effected people who came from Pakistan after the partition of India in 1947. The senior faculty and well wishers of the university also decided to give the responsibility of convincing the people of Delhi not to migrate to Pakistan and stay in India, the youth students of this institution play a very important role in this context.

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Late Professor Shamsur Rehman Mohsini was heading the team particularly engaged for providing the relief at Humayun Tomb and Old Fort of Delhi. Relief camps at Jama Masjid (Matia Mahal Building), Bara Hindu Rao (Madarsa Rehmania Building) and Mohalla Beriwalla Bagh (Balak Mata Centre) for partition and subsequent riots effected refugees were entrusted to Jamia Millia Islamia by the government of India and a big roles were played here by Mr. Quaiser Naqvi, S R Mohsini and Shafiqur Rehman Qidwai who used to visit mohallas and galis to send the message that it is best to remain in ones country rather than to migrate to Pakistan. Youths from Jamia used to organize meetings with local leaders and other influential people of the community like Subhadra Joshi, B D Joshi, Sikander Bakht, Begum Anees Qidwai, Radha Raman etc. in different areas to discourage people to migrate.

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- Further Hindu and Sikh refugees gained much from these camps organized by Jamia students and teachers as they were given the degrees like graduation or for that matter matric etc. if they provided community services like education for adults or youth or children clubs or other socio-cultural activities at these camps, which helped them complete their incomplete education after being uprooted from their native places in Pakistan.

Dr. Zakir Hussain Memorial Welfare Society

In 1969 Dr. Zakir Hussain Memorial Welfare Society by the efforts of Professor Mohsini of Department of Social Work and Professor Mujib of Jamia Millia Islamia was registered in Okhla area of South Delhi with major focus on Education & Literacy, Vocational Training, Women's Development & Empowerment. Communities in and around Okhla in South – East Delhi, are inhabited mostly by lower middle Class families, which apparently could do with change or development programmes. At present the society is working for the economically marginalized women and running a school for those girls who do not get regular admission in Jamia and prepare them to appear as private candidates in various Jamia examinations.

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Therefore the society has following objectives:

- To foster harmony and emotional integration among children, women and communities.
- To help children having learning and other psychological problems.
- To popularize education especially among women and girls.
- To offer women and girls skills development programmes.
- To organize social and cultural activities in the neighborhood.

Community Involvement: The Outreach Programme of Jamia Millia Islamia

Conceived in 2005, the Outreach programme at Jamia Millia Islamia works with the double mandate of reaching out to the community both within the university and outside it. Thereby, it organizes programmes and events which try to reach out to the neighborhood as also to other social and cultural groups in the city.

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Its aim has been to make broad-ranging public interaction possible within the university premises through events such as reaching out to the victims of Haiti, or talking of Peace in Palestine, discussing livelihood issues of women and providing them with a platform to showcase their work, organizing workshops for home based workers in Jamia's neighborhood, raising scientific temper and gender consciousness through film festivals, organizing plays devoted to contemporary social issues, encouraging the spirit of sharing knowledge by donating books, exposing students to scholarships and awards available to them, among many other activities organized round the year.

National Service Scheme in Jamia (NSS)

The National Service Scheme which launched by the Govt. of India in 1969 has been in existence in Jamia Millia Islamia since then. Even before the launching of this scheme, institutions and programs of Jamia Millia Islamia were guided by the philosophy of extension and the role of curricular activities in the overall development of its students has been recognized. Jamia Millia Islamia since its inception has been conscious of its responsibility to provide critical inputs in the development of communities and the society at large besides preparing its students for academic and professional pursuits



The university as always provided the support and encouragement to the NSS activities. Some of the main work done by NSS in Jamia in the recent times are:

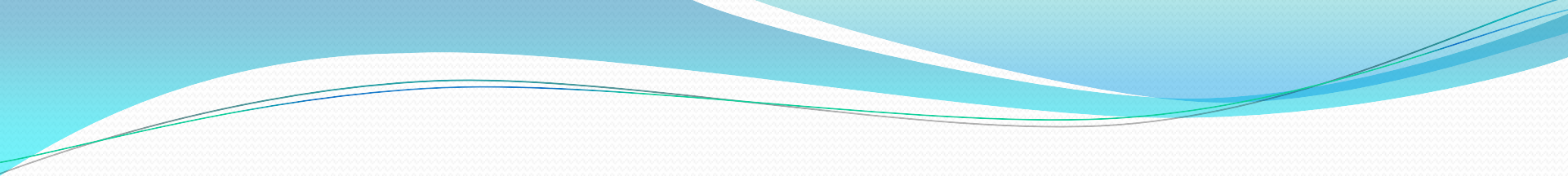
- One-day Camp for Campus Cleaning
- International Literacy Day
- Training on Imparting Literacy Skills
- NSS Day Function
- Training of Trainers (TOT) on legal Literacy

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- Legal Literacy W/s for Social Work Students
- World AIDS Day
- Special (Day) camp
- Blood Donation Camp
- Special camping
- Participation in National Integration Camp
- Collection of Relief Material for Cyclone Victims of Orissa
- Participation in Vande Matram Campaign
- Participation in Launching of "Republic 50" Programme

Communal Harmony and Jamia Role

Architects of modern India introduced a phrase 'Unity in Diversity' to encompass diversity and offer equality before law along with equality of opportunity to all citizens. Several institutions were established to ensure this. Yet, the task remained incomplete. Unfortunately, from the 1980s communal politics has become stronger, communal biases have been propagated by a section of media



Through the history of our university we can understand that the founders, teachers, students and well wishers had a vision of unity and diversity We have a tradition to maintain peace and a culture of communal harmony. Different departments and faculty members are working on this issue. The social and secular fabric of the Indian society had come under tremendous strain in the wake of the demolition of the Babri Masjid on 6 December, 1992. But during that difficult situation our university and faculty members pay their full attention to maintain peace and communal harmony in the neighborhood.

Markaz-e-Niswan –A centre for Vocational Training

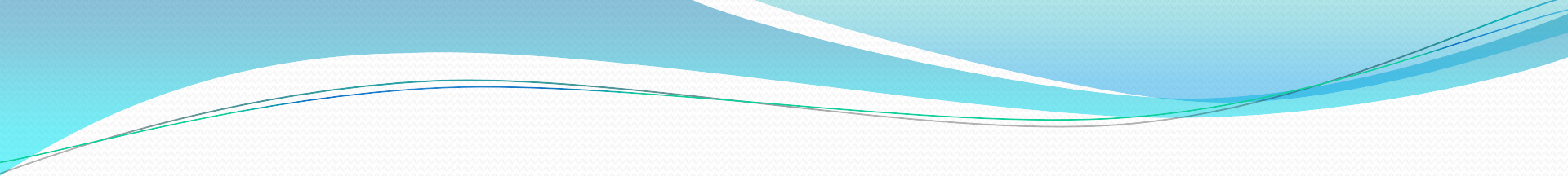
Markaz-e-Niswan is a project initiated by Department Of Social Work, in 2005. It is a centre for women and all its activities are devised to provide maximum benefit to the economically and educationally marginalized girls in the neighborhood. This project was sponsored by MHRD under a scheme known as Jan Shiksha Sansthan (JSS) and at present this project is running at C-10 Near Choupal, Okhla. The coordinator Dr. Azam Shibli informed me about its aims and objectives-

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- Provide an opportunity to the talented girls to share their skills with eager girls and women who are willing to learn.
- Women and girls of neighborhood who wish to earn a livelihood by sharing their skills can also get admission in vocational programmes.
- Provide learning opportunity for the dropout girls in various courses.
- Conduct various health awareness programs to create general awareness on health.
- To work for the upliftment of women.

UNICEF Project On Polio Eradication

UNICEF signed a partnership agreement with the Department of Social Work JMI for polio eradication to network to reach to poor families in western UP, both in the short and long term. The systematic engagement of the underserved, in this case, takes the form of knowledge and education of intermediaries: the religious leaders and teachers who are bridges to families on a daily basis.



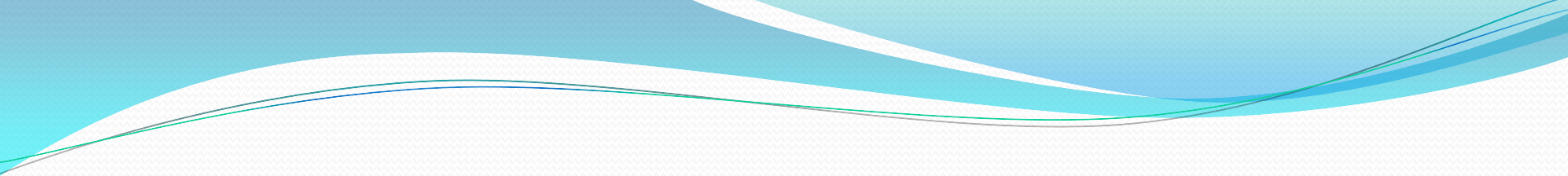
The advocacy booklet, prepared by the Unit for the Study of Innovations in Development (USID), Department of Social Work, JMI, was used for a series of sensitization, brainstorming and planning workshops to engage religious leaders in the polio eradication programme. The participants – Imams, teachers and other local influential figures – were asked to prepare a plan of action during the workshop that details their specific roles and responsibilities with clear time-lines. Four sensitization workshops were being conducted: in Lucknow, Saharanpur, Bijnor and Moradabad districts. The plan carried both short and long-range objectives: polio eradication in the immediate future and improved health of Muslim children over time.

Immediate activities include:

- i. Developing Islamic-oriented polio communication materials
- ii. Issuing of appeals, letters, background materials and talking points for religious and community leaders
- iii. Organizing regional/sub-regional meetings to sensitize families
- iv. Setting up task force to coordinate block level mobilization of partners and influencers.

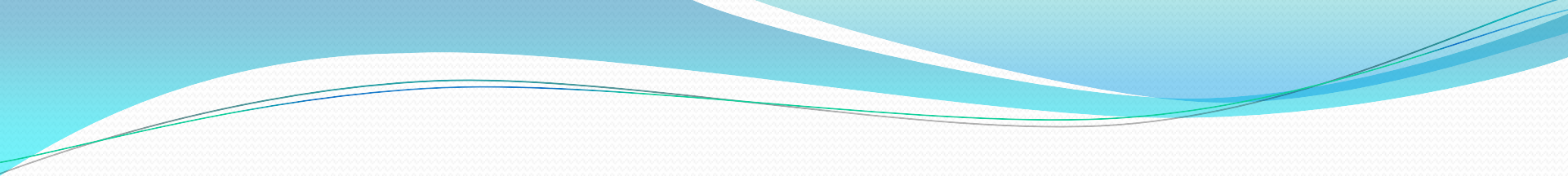
Other Major Social Responsibilities of Jamia Millia Islamia

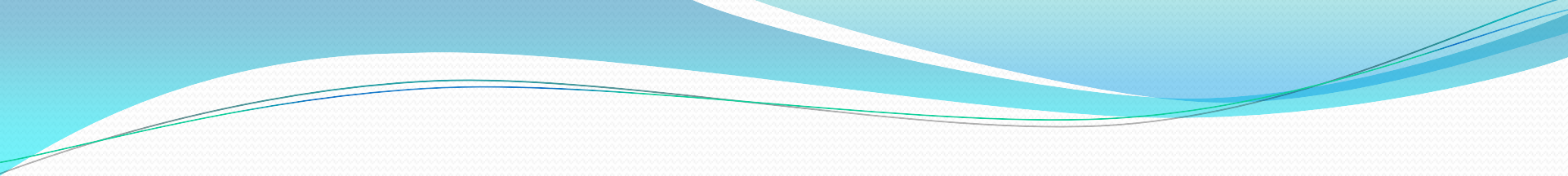
Our university has a tradition to promote its teachers and to engage them in diversified social activities like women's empowerment and development, eradication of illiteracy, ignorance and exploitation among under privileged sections of society. This is the reason our few faculty members are associated with civil society groups and they are working in different areas .With the collaboration of civil society Jamia Millia Islamia is playing major role on-

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- 1- Campaigning for the promotion of girl's education.
 - 2-Educating women especially, Muslim women for their rights according to religion and Constitution of India
 - 3- Mass awareness among people, about female feticide, infant mortality, health, awareness of women about matrimonial rights and also about the Domestic Violence Act.
 - 4-Sensitization programs and counseling on the importance of education, health, HIV/AIDS etc.

The way forward

The university should use the processes of education and research to respond to, serve and strengthen its communities for local and global citizenship. The university has a responsibility to participate actively in the democratic process and to empower those who are less privileged. Our institutions must strive to build a culture of reflection and action by faculty, staff and students that infuses all learning and inquiry. Therefore, I can submit my suggestions that:

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- Expand civic engagement and social responsibility programs in an ethical manner, through teaching, research and public service.
 - Embed public responsibility through personal example and the policies and practices of our higher education institutions.
 - Create institutional frameworks for the encouragement, reward and recognition of good practice in social service by students, faculty, staff and their community partners.

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- Ensure that the standards of excellence, critical debate, scholarly research and peer judgment are applied as rigorously to community engagement as they are to other forms of university endeavor.
 - Foster partnerships between universities and communities to enhance economic opportunity, empower individuals and groups, increase mutual understanding and strengthen the relevance, reach and responsiveness of university education and research.

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- Raise awareness within government, business, media, charitable, not-for-profit and international organizations about contributions of higher education to social advancement and wellbeing. Specifically, establish partnerships with government to strengthen policies that support higher education's socially responsible efforts. Collaborate with other sectors in order to magnify impacts and sustain social and economic gains for our communities.
- Establish partnerships with primary and secondary schools, and other institutions of further and higher education; so that education for active citizenship becomes an integral part of learning at all levels of society and stages of life.



Thank You