



GÜNEY ASYA STRATEJİK ARAŞTIRMALAR MERKEZİ
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Abstract

Education has a significant important for the upbringing of any person. It is historically proved that the long lasting success of any nation depends upon education of its nation. When it comes to education of nation the importance of system is highly important. Education system of Pakistan has always been questioned about its effectiveness. So many researches has been done on this topic. Although this topic is not very old but still it has a potential to be considered. My host organization GASAM wanted me to write on this topic for their organization in Turkey. This research is an attempt to express details about the education system of Pakistan. A research that would Highlight the mechanism system of education, subjects taught, and governing body The Curriculum of Primary, Secondary, Advance level of Education and as well as Madarsah system of Pakistan. This study will also reflect the changes in the degree structure of Pakistan. At the end Strength and Weakness of education system is discussed and on the basis of findings a conclusion is drawn at the end of this report.

Key Words: Education System, Pakistan, Analysis

Introduction

Education is a systematic process of establishing the pillar of society. It brings up an empty mind with treatise tongue of awareness. The word "Education" has been derived from the Latin term "Educatum" which means the act of teaching or training. A group of educationists say that it has come from another Latin word "Educare" which means "to bring up" or "to raise".

Since the birth of newly independent state Pakistan, education lagged behind due to deliberate negligence of narrow-minded feudal and state politician in particularly and bureaucracy in generally. In the dilemma of authoritarian long regime and fragile civil government, education has been neglected because elite group from ruling class whether in military or so called civil representative, did not seriously boost the level of education through sound education policies.



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Instead of, political uncertainty, nepotism culture, thirst of power spread the level of education in dregs of glass.

Education has significant importance in the success of every nation. It is historically proved that without education no nation has succeeded. All the Prophets' religion give the lesson of acquiring education. Being a Muslim and true believer in Islam we should analyze importance of education in the eyes of Islam.

As Nelson Mandela said "Education is the most powerful weapon which you can use to change the world"

Islam has given immense importance to education as we can see that the first verse of the Quran revealed on Holy Prophet PBUH was on Education "*Read in the name of your Lord who created*" "*Created man, out of a (mere) clot of congealed blood*" "*Read, and your Lord is the most Generous*" "*Who taught by the pen*" "*Taught man that which he knew not.*"

¹(Holy Qur'an 96:1-5)

In The following Hadith of Holy Prophet PBUH gives an idea that how much he emphasized on getting education.

*"Seeking knowledge is obligatory upon every Muslim."*²

In this era of technology there is an immense importance of education. Through education a person can update himself with the change in worldly affairs. It is a slow process it takes time for a nation to get educated. But this slow process has the ultimate power.

Güney Asya Stratejik Araştırmalar Merkezi (GASAM) has invited me with along 5 students from Pakistan to turkey on 8 August 2016. It's a research & cultural exchange program through which some students from Pakistan visit turkey and similarly Pakistan will host some Turkish students for almost a month. The basic purpose is to understand both nations and do a research which is helpful for both countries. A research that would bring close both nations.

GASAM has given different topics for research in the field of Military coup, culture, Islamic banking, education and etc. after a meeting with GASAM their officials have decided that I should do a research on the educational system of Pakistan. I am very thankful to GASAM for believing in me. My research would highlight the mechanism system of education, subjects



taught, and governing body. Being a student and professional I always have interest in this field but it's a sensitive topic and I was always shy away from writing it because of my limited knowledge and wisdom.

Professionally I did not study through the traditional education system working in Pakistan. I was mainly studying foreign education in shape of O levels A levels, Association of Certified Chartered Accountants (ACCA) and now with currently doing my Masters from INCIEF University Malaysia. But I was associated with Pakistani educational system in form of Hifz Quran, Bachelors in Arts etc. The good thing about this research is that it helps me to understand the educational system of Pakistan. Since I started my education career with Hifz Quran from Madrasah system and later studied both foreign education system and local Pakistani education system I have better understanding of all three types of education system working in Pakistan. Based on my experience and expertise from professionals I am in better position to analyze the education system of Pakistan in comparison with other system.

Overall Research Approach:

My report will start from brief introduction of Education history of Pakistan. I will cover 6 different chapters on education system. This chapter covers the topic of educational administration, curriculum of secondary and advance education, Technical and vocational education, Higher education commission of Pakistan. In the last chapters Quality Assurance system in universities of education shall be discussed and Madrasa education system in Pakistan, At the end of this research Strength and Weakness of Pakistan education system of Pakistan shall be covered. Finally conclusions and recommendations I will suggest based upon my analysis

History of Education in Pakistan

History of Education in Pakistan has started with the roots of advent of Islam and Islamic/Arabic culture to the Indian subcontinent with the invasion of Muhammad bin Qasim in Sind in 712 A.D. Muhammad Bin Qasim was the first Muslim Conqueror. During these times, the mighty Arabs conquering the different territories of not only in Arabia but also in Middle East, North Africa and other more areas. The great thing about Arabs was they not only conquer the land but



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also replete the culture with literature, art, architecture, and religious studies. Certainly these changes resulted in a great impact of educational system of that country.

So by the time of the establishment of Muslim rule at Delhi in 1208 A.D. and with great period of Mighty Mughals the Islamic culture made extensive inroads throughout the subcontinent. Since then till eighteen centuries traditional educational system of Madarsahs was used. In these Institutes all types of education was provided. However, it is assured that in Madarsahs education system along with other subjects basic Islamic Subjects were also teach to students.

The traditional school system had been started with the rise of the British power beginning in 1757. Increasingly, some Muslim leaders from their community realized the importance of adopting new British educational system. The most important among them was Sir Sayyid Ahmad Khan (1817-1898). He urged the Muslim youth to join the modern educational system initiated by the British as he believed that if Muslims would not join this system they would lose their educational strength in comparison with other nation like Hindu etc. who were eager to learn this new education system.

With the adoption of English as a medium of instruction after Thomas Babington Macaulay's infamous minute in 1835, and the rapid increase in the number of educational institutions following Sir Charles Wood's Education Despatch of July 1854, learning in Sanskrit, Arabic, and Persian receded, making way for English and for the adoption of Western education. In 1857 three universities were established in the "presidency" cities of Calcutta, Bombay, and Madras, producing not only the subordinate bureaucrats as intended but also hundreds of university graduates wanting to take up higher education in the social sciences, humanities, and natural sciences.³

Considering this situation of Muslims the Muslim community Under Sir Sayyid's leadership established the Anglo-Oriental College (later upgraded to Aligarh Muslim University) in 1875. It did not completely eliminate the traditional system of education (Madarsahs), but however without any doubt that it seriously diluted its standing and standards. The Anglo-Oriental College provided higher education on the new British pattern (more particularly that of Cambridge University). Through this university and with this British educational system



approach, soon many remarkable leadership for the Muslims of the subcontinent was produced. Particularly in present-day Uttar Pradesh, for educational, social, and legal reform and promoted the Muslim nationalist movement, which eventually led to the partition of the subcontinent and the birth of Pakistan.⁴

At the time of creation of Pakistan mainly two system of education was present 1. Madarsahs 2. British educational Institute⁵

Chapter 1 General Education

Educational Administration in Pakistan

The responsibilities and powers related to education between provinces and center are defined in the constitution of 1973. The overall responsibility for the development and coordination of national policies, plans and programs in education including curriculum development comes under the responsibility of The Federal Ministry of Education, whereas as far the implementation of these policies are considered it lies with the local administration.

In Pakistan every province has its own Department of Education. Those Institutes which belongs to the territory of capital are administered directly by the Ministry of Education.⁶

The Constitution of 1973 clearly expresses the mission and goals of the state education policy is to promote the educational and economic interests of backward classes and areas, to remove illiteracy and provide free and compulsory education for a minimum period. They also have the responsibility to make technical and professional education generally available and higher education equally accessible to all on the basis of merit.⁷

Unfortunately Pakistan has always faced difficulties in improving educational provision throughout the period particularly in the times of 1990s. For instance, insufficient school buildings, lack of essential facilities, untrained or poorly trained teachers in remote areas, lack of classroom resources and unavailability of textbooks are some of the major problems faced by the country. However, with the increase focus in education, the country is now trying to reverse the situation through a so-called bottom-up and top-down strategy, giving priority to both basic education and higher education. Establishment of HEC and practical implementation of quality control department can be considered as a step towards growth.



The actual political basis is the National Education Policy (1998-2010) accompanied by Education Sector Reform strategic plans and the Education for All plans linked to the Government's Poverty Alleviation Strategy. The goals are ambitious, for example, to achieve universal primary education (UPE) by 2010, to reduce gender inequality by 10% annually, to raise the completion rate within primary education from 50 to 70%. In terms of quality, the plan is to improve the quality of learning processes through the introduction of learner centered pedagogy, including measurement of learner achievement level. Pakistan is also trying to enhance and develop the quality of higher education.⁸

There are mainly three types of Educational practiced in Pakistan. However, under these types there are sub categories too. These Three types are mentioned below:

1. Private Education
2. Government Education Institute
3. Madras Educational System

Primary Education

As discussed Primary and secondary education is provided by all three types. In Pakistan School Education is systematical order using a 5+3+2+2 model: which means that Primary stage of education consist of 5 Years from 1 to 5, then there is a three years of education. After that there is education of 2 more years. Total of education is equals to matrics. A further 2 years of education will lead to completion of Intermediate education. This total 12 years of education is the overall tenure of Primary Education. The breakup of this matter is Primary stage (5 years); middle stage (3 years); lower secondary stage (2 years); and upper secondary stage (2 years).

Education starts at the age of five. Pre-school classes known as Katchi were discontinued during the 1980s. They were reintroduced with the National Education Policy 1998-2010.⁹



In Pakistan a law has been passed on compulsory education (eight years of schooling). Moreover, same law has also been passed regarding compulsory education. However, Implementation of the law is dependent on support from all the provinces, which has not been implemented whole heartedly.¹⁰

Academic Year in Schools starts from mid/late April and it ends after one year in the end of March. Normally school close for ten weeks from the beginning of June until mid/late August. Students also enjoy the winter holidays usually from mid-December to early January.

School education is organized by the Ministry of Education. The Curriculum Wing within the ministry formulates the national framework curriculum through a wide stakeholder consultation.¹¹ The course designed are also revised or updated in different years for different subjects. For example in the year 2002 social science subjects are revised. The main purpose for this revision to make the curriculum more responsive to modern needs and comparable with international standards.¹²

Board of Intermediate and Secondary Education (BISE)

They Conduct Exam, declare results, and under its controls there are different boards in federal and as well as Provincial Level to declare the result. The details of each province has its own educational boards for the commencement of matriculation and intermediate examinations.

In Punjab, total eight educational boards are working at present times which are Lahore Board, Federal Board, Rawalpindi Board, Dera Ghazi Khan Board, Multan Board, Gujranwala Board, Bahawalpur Board, Faisalabad Board, and Sargodha Board. For technical education Punjab Board of Technical Education is responsible body.

In Khyber Pakhtunkhwa, total eight educational boards are working which are Peshawar Board, Swat Board, Kohat Board, Malakand Board, Abbottabad Board, Mardan Board, Bannu Board, and Dera Ismail Khan Board. For technical education NWFP Board of Technical Education Board is a responsible body.



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In Sindh, total six educational boards are working which are Karachi Board, Sukkur Board, Hyderabad Board, Larkana Board, Mirpurkhas Board, and Aga Khan Board. For technical education Sindh Board of Technical Education is a responsible body.

In Balochistan, total three educational Boards are working which are Quetta Board, Turbat Board, and Zhob Board.

In Azad Jammu & Kashmir, Azad Jammu & Kashmir Board is responsible for board examinations at matric and intermediate level.¹³

So it is compulsory for every educational institute to make sure that there students appeared in the exams under BISE for the classes from 9 to 12.

Inter Board Committee of Chairmen (IBCC)

The IBCC 26 boards of intermediate and secondary education. The boards, one federal and the remainder provincial, affiliate schools, implement, regulate and monitor schemes of studies and curricula, and hold Secondary School Certificate (SSC) and Higher Secondary School Certificate (HSSC) exams. Three technical boards are responsible for vocational and technical education.¹⁴

A list of the boards is published by IBCC on their website at

<http://www.ibcc.edu.pk/default.asp>

Text Books:

Different textbook boards develop and print books for schools. Almost for every class there are books published by Board¹⁵. However, for Classes 9-12 books are prepared to expand the initiative to the primary sector to allow for more efficient and competitive printing and publishing of textbooks.

In Government Institutes Both Urdu and English are the medium of instruction within the education system. Students can choose any option according to their suitability.¹⁶



Enrolment in school

As per the tribune newspaper statistics Pakistan had a total of around 22,650,000 primary schools in 2015-16 country with children population of around 11.2 million 2.6 million pupils are out of schools.¹⁷

Pakistan had a total of around 155,000 primary schools in 2003-04 with an enrolment of around 19.8 million pupils and 432,000 teachers. Boys' schools comprise around 74,000 institutions, while girls' schools and mixed schools make up the remaining 81,000 institutions

Although the general enrolment of girls in education is progressing, nevertheless the ratio of girls to boys still favors boys, with 72% in primary education and 64% in secondary education. The current policy encourages the enrolment of girls by supplying them with scholarships and free textbooks.¹⁸



Private Education

Since development both Private and Government educational institutes played their role for the development of Education. In 1972 Pakistan government nationalized all private educational institutions. However, that step did not bring positive result mainly due to lack of funding for public education. Therefore, private educational institutions again allowed to operate from 1979. Even the government encouraged private enterprises to open educational institutions in rural areas. Non-Governmental Organizations (NGO) could contractually take over government schools for a prescribed time-period. Right now NGO's are also playing effective and efficient role towards the education along with private and government educational institutes in rural areas and particularly for women education, orphans, and for needy students.¹⁹

Both Registered private schools and NGO's have to follow a government-prescribed curriculum. Privatization of educational institute point was discussed by Imtiaz Muzaafar and Ajay Sharma in their article on "Public-Private Debates in Education: Whither Private Without a Public?"

Chapter 2 National Curriculum

Primary Education

This is the beginning stage of education. Primary education starts from Grades I and ends at grade V. The language of instruction is either Urdu or the regional language depending upon the education institute. The curriculum includes reading, writing, arithmetic, general science, social studies, Islamic education, and physical education.

Middle Level Education

Middle level education lasts from Grades VI-VIII. In these grades the curriculum covers bit wider range which includes the compulsory subjects of Urdu, English, mathematics, sciences, social studies, and Islamic studies. In case of any Non-Muslims students they are allowed to take exemption for the subject of Islamiyat-Islamic Studies. Instead of that they are taught Moral Education.

Secondary Education



Secondary Education lasts from Grades IX through X. as discussed earlier in this stage students have to appear for the board exams. In that stage they are required to make a choice on different subjects Students can specialize in science, humanities, or technical streams. However, the common compulsory subjects are also required for students for appearance. These compulsory subjects includes are English, Urdu, Islamiyat, Pakistan studies and mathematics. For the specialization students can choose different streams:

1. Science stream: Physics, chemistry and biology/computer science/technical subject
2. Humanities stream: General science and two elective subjects/one elective subject and one technical subject
3. Technical stream: General science and two technical subjects.

Unfortunately In the technical education stream Pakistan has not achieved very well. The main purpose of technical education is to addresses itself to those pupils who enter the labor market after Grade X. Technical education was introduced at the beginning of this century. The aim is for the technical stream to be available in 1,200 secondary schools, 10 in each district, preferably five male and five female schools.

Recently some steps has been taken by the Punjab Government to promote technical educational system. In Punjab province there is a Department of Technical Education and Industrial Training Students to provide different skills to students²⁰. The department under these institutes include Craftsman training scheme, apprenticeship Training schemes, Centre of Excellence, Skills development Initiative, Public Private Partnership and Private Training Providers (PTPs). This educational institutes provides passing the examination at the end of Grade X are awarded the Secondary School Certificate. The details related to the Technical education shall be covered later.²¹

Higher Secondary Education

Higher secondary education, which is also referred as the "intermediate stage", consists Grades XI to XII. Higher secondary education stage often takes place at university colleges or similar.



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According to the UK NARIC, army public schools, divisional public schools, autonomous colleges and some private sector institutions are commonly recognized as being more prestigious than government schools. The earlier term faculty of arts/sciences for higher secondary education is still often used, e.g. in admission materials from higher education institutions.

Regional Boards are granted some autonomy on the subjects and combinations they may offer. The students are offered the following subjects and streams by, for example, the Federal Board of Secondary and Intermediate Education (FBISE)²²

- Compulsory subjects for all groups: English, Urdu, Islamic education and Pakistan studies
- Pre-engineering group: Mathematics, physics and chemistry
- Pre-medical group: Biology, physics and chemistry
- Science general group:
 - Mathematics, physics and statistics
 - Mathematics, economics and statistics
 - Mathematics, computer studies and physics
 - Mathematics, computer studies and statistics
 - Mathematics, computer studies and economics
- Humanities group: Three subjects out of 23 elective subjects
- Commerce group:
 - Part one: Principles of accounting, principles of economics, principles of commerce, business mathematics
 - Part two: Principles of accounting, commercial geography, statistics, computer studies/banking/typing
- Medical technology group
 - Part one: Elementary chemistry and chemical pathology, elementary anatomy and micro-techniques, micro-biology I



- Part two: Haematology and blood banking, clinical pathology and serology, microbiology II. Girls are also offered the possibility of home-economics. Dars-i-Nizami Group (Quran reading) is introduced at secondary and higher secondary levels to bridge the gap between Madrasah education and the formal education system in Pakistan.

There are different educational institutes who provides intermediate education. In both colleges and schools there are combine and as well as separate institutes for both girls and boys. Some educational institutes are expert in medical field whereas some colleges are known for commerce education. It varies from city to city and place to place. Following is the list of top intermediate colleges in Pakistan.

- Government college Lahore
 - Army Medical College
 - Bacha khan Medical college and complex Mardan KPK
 - D.G.Khan Medical College
 - Lahore College for Women University (LCWU) Lahore
-
- Aitchison College Lahore:
 - FC College University Lahore:
 - CAMS, Karachi:
 - The University of Peshawar:
 - Cadet College Jhelum, Jhelum, Punjab

O and A level Education in Pakistan

In Pakistan other than established education system, British education system is also been taught, Students particularly from the rich class prefer GCE education system. In Pakistan both A and O level education system is recognized and IBCC issues equivalence certificate for O levels for Matrics. In case of A levels Intermediate certificate is issued.



According to the Ministry of Education, there are no differences in the curriculum demands and Pakistan itself does not make any distinction between the different streams.²³

Assessment and Documentation

Assessment

Like most of countries Pakistan also has continuous assessment and examination system. Pupils are assessed through different ways which include course work, class participation, and examinations. Promotion from one grade to another depends upon assessment especially from start of secondary education till end of higher education. Examination is conducted by the boards. The examination consists of question comprising from different sections: objective questions, short answer questions and long answer questions.

The final assessment is based on overall performance of the question paper. In case if A persons fails in his national examinations at the first or "Annual" sitting by three subjects or less he is able reappear in those failed subjects, usually for a maximum of two "Supplementary" sittings. But if no subjects are passed through three supplementary sittings, the entire set of examinations must be repeated.

Pass percentages vary according to the district, gender of the candidate as well as the stream chosen. Statistics from the different boards show that the highest pass percentages are found within the pre-medical and pre-engineering groups and within the science group.

Higher Secondary (School) Certificate / Intermediate (Examination) Certificate

Mark	Percentage result	Remarks
A1	100 - 80%	Outstanding/Distinction



A	79-70%	Excellent
B	69-60%	Very Good
C	59-50%	Good
D	49-40%	Satisfactory
E	39-33%	Pass
F	Under 33%	Failed

Documentation

The final qualification awarded is either the Intermediate Certificate or the Higher Secondary School Certificate. The student receives a certificate/diploma with the marks obtained issued by the relevant Board. The Inter Board Committee of Chairmen might attest the certificate.²⁴

Chapter 3 Technical and Vocational Education:

Vocational and technical education in Pakistan is a minor educational sector. The term technical education refers to post-secondary courses of study and practical training which the aim of the preparation of technicians to work as supervisory staff in near future. Whereas term vocational training means for the lower-level education and training for preparing them for skilled or semi-skilled workers in various trades.

Technical and vocational training programs are administered by a number of federal, provincial and private agencies:

- Government Vocational Institutes (GVIs), administered by the Provincial Education Department.
- Technical Training Centres (TTCs), vocational training centres (VTCs), and Apprenticeship Training Centres (ATCs), administered by the Provincial Labor Departments.
- In-Plant training Programmers, i.e. apprenticeship training under the Apprenticeship

Training Ordinance 1962, administered by the Provincial Directorates of Manpower and Training of Labour Departments in establishments employing 50 or more workers

- On-the-job training within industries and training by Small Industries, Departments/Corporations and private technical and vocational institutions.

A technical stream exists within secondary education (Grades XI – XII). The framework for training is the National Training Ordinance 1980 with amendments and the Apprenticeship Training Ordinance from 1962 with amendments.

The National Institute of Science and Technical Education (NISTE) (The Ministry of Science and Technology) provides science and technical education including training of teachers.

At the federal level, the National Training Board works under the Ministry of Labour, Manpower and Overseas Pakistanis. The Board supervise the work of the four provincial boards. One board in each province, assesses training needs, and develops training syllabi and Specifies national training standards and trade tests.²⁵



Moreover, a Technical Education and Vocational Training Authority (TEVTA) was established in the Punjab in 1999 and all departments working for technical and vocational training are working under this department. It also covers post-secondary education conducted at polytechnics and colleges of technology. Similar programmers have also been started in the Khaber Pakhtunn Kawah (KPK). Information can be found on <http://www.tevta.org/Homepage.htm>.

Pakistan has also created a new national body, National Technical Education and Vocational Training Authority (NTEVTA).

Vocational and technical education courses

Vocational Institutes offer courses between three months and two years in length, although the maximum is generally a year. The duration of the courses varies according to the requirement. The courses are normally consist of 3 montha, 6 month, 1 year and 2 year.

Post-secondary technical and vocational education takes place at polytechnics/colleges of technology. The three-year courses post-SSC (Secondary School Certificate) leads to a Diploma, in the engineering field known as the Diploma of Associate Engineer.



Chapter 4 Higher Education

General Characteristics

For the higher education in Pakistan the responsibility is shared between both the federal and provincial governments. The Higher Education Commission (HEC) plays an important role for the development of higher education in Pakistan. HEC was established in 2002, replacing the old University Grants Commission (UGC) which was responsible for the education and works under federal government. HEC is an autonomous organization which is working directly under the rule of the prime minister. HEC has been given a wide mandate to improve and promote higher education and research in the country. Among its different tasks, the institute has the responsibility for the formation of policy and guiding principles for all higher education institutions. HEC also has the responsibility for the budgets of public universities to the federal government and controls distribution of these funds. The Commission also has the responsibility to ensure that higher education institutions work in the same direction as the industry and employment markets.

There is another very important duty of HEC and that is to ensure Quality assurance of higher education in Pakistan.²⁶

Institutional Structure

Higher education in Pakistan takes place both in universities and colleges. However, Research is only restricted to the universities, while both universities and colleges undertake teaching. Universities and colleges that have been approved by federal government or any of the provincial governments, are recognized and have the right to award degrees. HEC lists these institutions on their website: <http://www.hec.gov.pk/htmls/hei/collunilist.htm>

In case if University has a charter from a province it has a right to operate within that province. As soon as they go outside the territorial jurisdiction of the province, they are considered to be illegal and degrees awarded under such circumstances are not recognized.

Affiliated Colleges and Constituent Colleges

Affiliated colleges are run by the Government or by private, religious or philanthropic organizations. They are affiliated to a university and are under their jurisdiction, the university



select the course of study, prescribes the syllabus and conduct examination. The university is also responsible for awarding of degrees.²⁷

Private Universities

After the partition from India in 1947, Pakistan only had one university “the University of the Punjab”. From creation of Pakistan till early 1970s many private institutions were built but in 1970s all educational institutions were nationalized. From the beginning of the 1980s, private universities were again able to operate in Pakistan. Many private institutions were established in this period, but until 1991 only two private universities were recognized. These were the Aga Khan

University, established in 1983; and Lahore University of Management Sciences, established in 1985. Still these two universities have a very good HEC rating.

By the end of the 1990s, the rising demand for higher education led to an explosive increase in the number of private universities.

In 2005 Pakistan had a total of 54 private degree-awarding institutions.

At the time of establishment of HEC in 2002, there was a clear need for quality assurance of universities.

In Pakistan there were few illegal private universities and colleges operate throughout the country. They are not chartered and therefore do not have the right to award degrees. HEC monitors the activities of these universities and inform the public of unlawfully operating universities and colleges.

According to HEC, the effect of such publications usually is that the unlawfully operating college or university is shut down. In the official website there is a list of over 100 institutions, and is Followed with this statement

"In addition to above, numerous unlawful universities/institutions are operating in the country, for which the Commission has requested the public sector universities to locate and inform such institutions in their areas of territorial jurisdiction and also its Regional Centres are being asked to make survey of unlawful universities/institutions, thus a nationwide survey is in offing to curtail operations of unlawful universities/institutions".²⁸



Admission Requirements

Admission to higher education (undergraduate courses) is based on the Intermediate/Higher Secondary School Examination or equivalent qualification, normally followed by an interview and admission test.

Degree Structure

a) Undergraduate degree - Bachelor

Conventionally, the Bachelor degrees in arts, science and commerce have been for 2 or 3 years duration following 10 years of schooling and 2 years of secondary study. This structure, referred to as 10+2+2 or 10+2+3, is the previous Indian structure when both Pakistan and India were one nation.

The 2-year degree, referred to as Bachelor (Pass), consists of three major subjects studied to an equal extent. The 3-year degree is referred to as Bachelor (Honours). Three subjects are studied with one major subject chosen for the last year.

Three Bachelor degrees are based on a previous Bachelor degree (Pass or Honours). These are Bachelor of Law (2 years), Bachelor of Education (1 year) and Bachelor of Library Science (1 year).

However, the professional bachelor degrees in agriculture, engineering, pharmacy and veterinary Medicine are obtained after 4 years of study. Whereas for Architecture and medicine it requires 5 years of study.

Among all other professional degree programs, engineering and technology are the most popular. However, over the period Bachelors in Business Administration (BBA) has also shown increase in demand. Now almost every university in Pakistan is offering Bachelors in Business field.

A 4-year bachelor degrees have also been introduced in other fields in many universities of Pakistan. The details related to change in degree program structure shall be discuss later.

b) Post-graduate degree - Master

As the name indicates it is the study after bachelors. This duration of this degree program depends upon previous degree (to make a total of 4 years). In order to get eligibility it is required to have bachelor's degree in a relevant field as specified by the university.



The master degree is 2 years program after a professional bachelor degree in the same field. Normally it is not required to have thesis in order to obtain a master degree. This depends on the regulations of the individual university or department. There are many fields in Master program Student can choose its relevant field.

c) Research degrees - Master of Philosophy (M Phil)

The Master of Philosophy is a 2-year research degree usually involving course work as well as a thesis. The eligibility requirement is a master degree.

d) Research degrees - PhD

A PhD is a 3-4 years research degree, usually requiring a master degree as entry level. Some universities, such as the research-oriented Quaid-e-Azam University, require an M Phil for admission. Students with an M Phil finish their PhD in 2 years.

Change in Degree Structure

In years there is a change in the degree structure course content and duration. The main reason for this change is to ensure Pakistani degrees more internationally competitive. For this purpose HEC has decided that all Bachelor degrees (Pass) and (Honours) of 2 and 3 years' duration shall be phased out gradually, starting in 2003/04. So in almost all universities four year Honors Program is offered instead of 3 year program.

There are still 2 year degree program present in HEC but only few degree programs are offered for this. In National Qualification Framework of Pakistan 2015 issued by HEC has mentioned the 2 Year degree program which include in the field of Arts, Commerce, Natural Sciences, Humanities Qualifications Offered BA, BSc, B.com, BBA, (2 years). All other programs consist of 4 year program.

Professional Bachelor degrees in architecture and medicine, however, will remain at 5 years.

This new structure has a subsequent effect on subsequent degrees. The new 4-year Bachelor degree is considered to be equivalent to the old Bachelor (Pass) or (Honours) plus a Master, totaling 16 years of education.²⁹



Impact of this change on degree structure is discussed below

This new degree structure defines the Master degree as 1½ years. The PhD is now of 3 years.

Masters is equal to an M Phil in the old system since both equal 18 years of study.

Students with old 2- or 3-year Bachelor degrees seeking entrance to new Master degrees may be considered eligible after a bridging course/other supplementary assignments as decided by the university. As an example, Bahria University explained that applicants with a 3-year Bachelor would be eligible after certain supplements.

Annual System/Credit System

Traditionally, higher education has been structured according to the annual system, with exams at the end of each year (or, at the Bachelor level, often at the end of years 2 and 3).

As 4-year Bachelor degrees are introduced, education is being updated from yearly exams to continuous exams, and one final exam ending each term. For each course credits are awarded.

In this respect, the new Bachelor degrees are of the American type. The new degree structure, with the extended Bachelor degree and the introduction of a credit system, is an attempt to make Pakistani education internationally accepted.

The transition between the two systems is taking place all over the country. The annual system of examination and the credit system co-exist in many universities; one department may still be using the annual system while another has reorganized its education and is following the credit system.

In the National Qualification framework of Pakistan 2015 HEC states that the total number of credits may vary from 124 to 140 for 4 year degree program.³⁰

Chapter 5 Education Programs in Pakistan

There are so many degree offered at Bachelors, Masters, Mphil and doctoral level. It is not possible to write course content of every course. Therefore detail course content of few degrees



are shared here. Normally in every university there are different departments. Like in **Lahore University of Management and Sciences (LUMS)** there are different department for different courses. Names of these department and courses offered by these departments are mentioned below:

Suleman Dawood School of Business

- BSc (Honours) Accounting and Finance
- BSc (Honours) Management Science
- Executive MBA
- MBA

- PhD Management

Mushtaq Ahmad Gurmani School Of Humanities And Social Sciences:

In this school there are three departments and under these department different courses are offered. Details of this program is mentioned below

Economics

- BSc Economics
- MS Economics

Gurmani Center

- BSc Honours Economics and Politics
- BSc Honours Political Sciences
- BA Honours English
- BSc Honours Arthropology and Sociology

Syed Babar Ali School Of Science And Engineering:



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In this school there are three departments and under these department different courses are offered. Details of this program is mentioned below:

Biology

- BS Biology
- MS Biology
- PHD Biology

Chemistry

- BS Chemistry
- MS Chemistry



- PHD Chemistry

Computer Science

- BS Computer Science
- MS Computer Science
- PHD Computer Science

Electrical Engineering

- BS Electrical Engineering
- MS Electrical Engineering
- PHD Electrical Engineering

Mathematics

- BS Mathematics
- MS Mathematics
- PHD Mathematics

Physics

- BS Physics
- MS Physics
- PHD Physics

The details can be checked through LUMS official website <https://lums.edu.pk/departments>

Course Structure of BSc (Hons.) Business Accounting and Finance in GCU University Lahore

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Year – 1		
Semester– I		
Course Code	Course Title	Credit Hours
BAF-1101	Principles of Accounting	3
Semester– II		
BAF-1201	Financial Accounting	3

Year – 2		
Semester– III		
Course Code	Course Title	Credit Hours



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BAF-2101	Cost Accounting	3
Semester– IV		
BAF-2201	Introduction to Business and Entrepreneurship	3
BAF-2202	Principles of Finance	3



Year – 3	



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Semester- V		
Course Code	Course Title	Credit Hours
BAF-3101	Principles of Management	3
BAF-3102	Business Research Methodology	3
BAF-3103	Financial Management	3
BAF-3104	Managerial Accounting	3
BAF-3104P	Managerial Accounting	1



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BAF-3105	Commercial Law	3
Semester-VI		
BAF-3201	Principles of Marketing	3
BAF-3202	Business Communication and Report writing	3
BAF-3203	Corporate Law	3
BAF-3204	Income Tax Law	3
BAF-3205	Corporate Governance & Auditing	3
Year – 4		



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Semester– VII		
Course Code	Course Title	Credit Hours
BAF-4101	Banking Law and Practices	3
BAF-4102	Sales Tax, Custom & Excise Duty	3
	Elective-I	3
	Elective-II	3
BAF-4299	Research Project/Internship	3



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Semester-VIII		
BAF-4201	Financial Econometrics	3
BAF-4201P	Financial Econometrics	1
BAF-4202	Advanced Financial Accounting (with special reference to IAS/IFRS)	3
	Elective III	3
	Elective IV	3



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BAF-4299	Research Project /Internship	3

4 Credit Hours Must Include Lab/Practical

Elective Courses

Elective I & II		
BAF-4103	Analysis of Financial Statements	3
BAF-4104	Accounting for Special Ventures	3
BAF-4105	Advanced Auditing	3
BAF-4106	Investment & Portfolio Management	3
BAF-4107	Valuation of Financial Derivatives	3



BAF-4108	Insurance & Risk Management	3
Elective III & IV		
BAF-4203	Accounting for Corporations & Banking Companies (with special reference to IAS/IFRS)	3
BAF-4204	International Accounting	3
BAF-4205	Accounting Information System (Accounting Software-PEACH Tree)	3
BAF-4206	Credit Analysis and Management	3



BAF-4207	Mechanics of Financial Markets and Institutions	3
BAF-4208	International Financial Management	3

Details can be found on <http://www.gcu.edu.pk/Econ.htm>

Course Structure of B.Sc. Electrical Engineering:

University Engineering and Technology

Year 1 Courses

Semester 1	Semester 2
1. Electric Circuits	1. Electrical and Electronics Workshop
2. Applied Chemistry	2. Circuit Analysis & Design



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3. Workshop Practice	3. Engineering Drawing
4. Applied Physics	4. Introduction to Computing
5. Arabic Language	5. Applied Thermodynamics
6. Calculus	6. Communication Skills
7. Differential Equations	

Year 2 Courses

Semester 3	Semester 4
1. Semiconductor Devices	1. Analog and Digital Electronic Circuits
2. Programming Fundamentals	2. Signals and Systems
3. Digital Systems	3. Data Structures and Algorithms



4. Technical Writing & Presentation Skills

4. Microprocessor Systems

5. Linear Algebra

5. Numerical Methods





Year 3 Courses

Semester 5	Semester 6
1. Applied Probability and Statistics	1. Analog and Digital Communications
2. Control Systems	2. Digital Signal Processing
3. Electric Machinery Fundamentals	3. Restricted Elective
4. Power Transmission Distribution and Utilization	4. Introduction to Robotics
5. Electromagnetic Theory	5. Islamic and Pakistan Studies-I/Ethics

Year 4 Courses

Semester 7	Semester 8
1. Elective	1. Elective



2. Elective	2. Elective
3. Engineering Economics Management	3. Entrepreneurship and Business
4. Islamic and Pakistan Studies-II/Ethics	4. Project (Phase-II)
5. Project (Phase-I)	

Details can be found on UET website.
http://www.uet.edu.pk/faculties/facultiesinfo/departments?RID=undergraduate_program&id=9

Lahore University of Management and Sciences (LUMS) MBA Course Outline

MBA (Master in Business Administration)

Course Outline

Year 1

- Marketing Management
- Organisational Behavior
- Financial Reporting and Analysis



- Critical Thinking and Managerial Communication
- Statistical Analysis for Management
- Decision Modeling for Managers
- Operations Management
- Financial Management
- Managerial Economics
- Managerial Accounting and Control Systems
- Leadership and Social Responsibility
- Business Development and Economy
- Business Integration and Innovation
- Islamic Ethics

Summer Internship

Between the first and the second year of the MBA programme, students must undertake a project based summer internship of at least six weeks. The mandatory internship helps students to apply classroom knowledge to a practical environment, the amalgamation adding further to the learning experience. Through the internship, students gain valuable management experience early on in their careers and identify their long term career goals

Year 2

- Investments
- Economic Environment and Business Risk Management
- Management of Financial Institutions
- Islamic Banking
- Entrepreneurial Finance



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- Corporate Finance
- International Finance
- OB/HR
- Negotiation Skills
- Corporate Governance
- Business Law
- Organizational Power and Politics
- Business Government Relations
- Strategy and Management in Emerging Economies
- Entrepreneurship-Developing and Sustaining a New Venture
- Agribusiness Management

Specialization:

- Human Resource Management
- Leading and Managing Change
- Family Business
- Marketing
- Sales Force Management
- Consumer Behavior and Market Research
- Business to Business
- Brand Management
- Integrated Marketing Communications
- Digital Marketing
- Channel Management
- IT/Operations



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- Supply Chain and Retail Management
 - Project Management
 - Operations Strategy
 - Management of Technology and Innovation
 - Business Intelligence
-



MBA Project

The project is an excellent application of what is learnt throughout the programme. It is a challenging assignment, combining decision making ability, teamwork, working under pressure and an integrated approach towards management.

The details of this program is available on the official website of LUMS

<http://old.lums.edu.pk/graduate-programmes.php/mba>

Other than these general Universities there are different general universities only teach specific education for particular. Like National University of Modern Languages (NUML) in this university all the languages are being taught. Similarly there are specific universities for Arts, Agriculture, Science, and Business etc.

Chapter 6 Quality Assurance

As per the information from HEC's website, one of the important mission of HEC is to check the Quality Assurance program of higher education institutes.

The objectives of Quality assurance are as follows:

- To analyse the gaps in the context of quality of higher education in Pakistan
- To meet the challenges of global compatibility in higher education
- To improve the standards of higher learning in cross-cutting areas
- To develop a viable and sustainable mechanism of quality assurance in the higher education sector of the country

Quality Assurance Committee

Under the Quality Assurance Program, a Quality Assurance Committee was established in 2003. The committee is composed of Vice Chancellors from different universities with the aim of having representation from smaller and medium universities and universities for women and to ensure geographical equality. The committee prepare plans for the development of the



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institutions (in cooperation with the institutions) and sets up national or regional evaluation councils to carry out accreditation of institutions.

The mandate of the committee can be found at: <http://www.hec.gov.pk/quality/Mandate.htm>

One of the important tasks of the committee is to decide the Ranking of Universities³¹. The reason for this decision was to: “promote positive competition and foster improvement in Standards of higher education programmes”; see ranking criteria,³²

As per the criteria universities performance is evaluated based on their category. The performance is evaluated based on following factors

1. Quality Assurance
2. Teaching Quality
3. Research
4. Finance & Facilities
5. Social Integration/ Communities Development

See [http://www.hec.gov.pk/english/universities/Documents/Ranking_Doc%20\(2015\).pdf](http://www.hec.gov.pk/english/universities/Documents/Ranking_Doc%20(2015).pdf)

As per the 2015 rating following universities were ranked based on their performance.

Universities Ranking of HEC

Overall Top 10 Higher Education Institutions

1. Quaid-e-Azam University, Islamabad
2. University of the Punjab, Lahore
3. National University of Science & Technology (NUST),
4. University of Agriculture, Faisalabad
5. Aga Khan University
6. COMSATS Institute of Information Technology,
7. Pakistan Institute of Engineering and Applied Sciences (PIEAS), Islamabad



8. University of Karachi
9. University of Health Sciences, Lahore
10. University of Veterinary & Animal Sciences, Lahore

Agriculture Category of Higher Education Institutions

1. University of Agriculture, Faisalabad
2. University of Veterinary & Animal Sciences, Lahore
3. University of Agriculture, Peshawar
4. Sindh Agriculture University, Tandojam.
5. Lasbela University of Agriculture, Water and Marine Sciences

Business Category of Higher Education Institutions

1. Iqra University, Karachi
2. Lahore School of Economics, Lahore
3. Institute of Business Administration (IBA) Karachi
4. Institute of Management Science, Peshawar (IMS)
5. Sukkur Institute of Business Administration, Sukkur

Arts Category of Higher Education Institutions

1. National College of Arts, Lahore (NCA)
2. Indus Valley School of Art and Architecture, Karachi

Medical Category of Higher Education Institutions

1. Aga Khan University
2. University of Health Sciences, Lahore
3. Dow University of Health Sciences, Karachi
4. Khyber Medical University, Peshawar
5. Isra University, Hyderabad



Like these there are other category wise ranking of different universities, details of which can be found on [http://www.hec.gov.pk/english/universities/Documents/Ranking_Doc%20\(2015\).pdf](http://www.hec.gov.pk/english/universities/Documents/Ranking_Doc%20(2015).pdf)

Distance Learning

- Allama Iqbal Open University
- Virtual University.

Allama Iqbal Open University (AIU) was chartered in 1974 and it was the only distance learning university operating in Pakistan. However, Virtual University also started its activities and provide online distance learning courses to Pakistan. Both of these universities are recognized by HEC. Today students are educated in four faculties at all levels from Bachelor to PhD.³³

Chapter 7 Islamic Education

General Characteristics

According to CRS Report for Congress regarding Islamic Religious School, Madarass: Background they define Madaris in these words “The Arabic word madrasa (plural: Madaris) generally has two meanings: (1) in its more common literal and colloquial usage, it simply means “school”; (2) in its secondary meaning, a madrasa is an educational institution offering instruction in Islamic subjects including, but not limited to, the Quran, the sayings (hadith) of the Prophet

Muhammad, jurisprudence (fiqh), and law”.³⁴

As discussed earlier this education system is operated in parallel with the formal education system. This set up is not new it has been existed for centuries in the Islamic world, including subcontinent and Pakistan.



Due to existence of this educational system for centuries the course content of this course needs to be consider to ensure that it meet the global standard. For this purpose some Madaris have changed their course structure according to it. Dar-ul-uloom Karachi and Madarsa Jamia Rashidia are considered as the modern Madaris in Pakistan^{35,36}

At the time of creation of Pakistan the total number of Madaris in Pakistan was not very high as compare to current position. In 1947 only 245 madaris were operating in Pakistan. However, In April 2002, the Minister of Religious Affairs estimated the number of schools to be about 10,000, with 1.7 million students. The growth in Madaris education system particularly observed during the regime of General Zia ul-Haq (1977-1988). The madrasahs are controlled by their own organizations or boards. The boards define the curriculum, and collect registration and examination fees.³⁷

Central Boards of Madrasahs in Pakistan

Name Sub-sect Place Established

- Wafq-ul-Madaris-al-Salafia
- Ahl-i-Hadith Faislabad 1955
- Wafaq ul Madaris Deobandi Multan 1959
- Wafaq ul Madaris(Shia) Pakistan Shia Lahore 1959
- Tanzim ul Madaris Bareilvi Lahore 1960
- Rabta-tul-Madaris-al-
- Islamia Jamat-i-Islami Lahore 1983

School Education

Madrasah primary schools, called maktab, are usually attached to mosques and provide basic Islamic education, e.g. reading and memorization of the Quran. Secondary school madrasahs provide advanced Islamic education.

The medium of education in Madaris are mostly Urdu however some Madaris also preferred Arabic medium of instructions. Moreover. As discussed earlier some Madaris also teach modern



secular subjects which include English, mathematics and general science. Almost all schools of thoughts have been teaching these modern subjects for a long period of time the Ahl-i-Hadith Madaris have their own examination system and award certificates called sanads corresponding to the formal system:

Roles of Madarsi

There are four major roles of Madaris in Pakistan

1. Education
2. Ifta (Fatwa)
3. Public welfare
4. Promote Islam

Among these four the major focus of Madaris is on education. In some authentic Madaris Fatawas are also issued based on the queries of public. Madaris also do public welfare activities. Most of the Madaris are run through charity basis. Government of Pakistan and general public of Pakistan financially supports system of Madaris. Government also monitors the activities and curriculum of Madaris educational institutes.

In order to bring the madrasah schools into the mainstream, in 2002 General Pervez Musharraf's military government tried to impose reform on the schools in the form of prescription of foreign students, introduction of modern subjects and the creation of model Madaris. Only about 4,350 schools (about one tenth) agreed to register.

The Pakistan government however continues the reform of the Madaris and the introduction of formal education that started with the National Education Policy 1998-2010. At the end of 2005, the Pakistan government made it mandatory for madrasahs to be registered, and they have declared that all unregistered madrasahs will be closed, beginning in December 2005.³⁸

Courses Offered

- Hifz/Tajweed-wa-Quiraat/Ibtedayia = Primary School
- Mutawassita = Middle School



Sanviya Aama = Secondary School Certificate

Sanaviya Khassa and above = Higher Secondary School Certificate

These courses can be further classified into different types. These types are mentioned below:

Types of Courses offered in Madaris

There are different types of courses offered in Madaris

1. Hifz-e-quran= Primary School
2. Tajweed= Primary+ Middle School
3. Dars-e- nizami= Secondary+ Higher Secondary
4. Takhassus= Higher Secondary School
5. 3 years short course

Hifz -ul – Quran:

In this course the students are teach to learn Quran. The Duration of the program depends on the student that how much time he takes to learn Quran. Normally it takes 3 to 4 years.



There are some schools who teach Quran with conventional education. For example IQRA and Hira Foundation are the main schools who provide combine education. Details related to courses can be found on <http://iqrashool.com/> & <http://hirafoundation.com/>.

Tajweed:

It is an art of reciting Quran, under some rules and principles. There are different types of Tajweed courses. Normally it takes 6 months to 2 years. Some Madarsahs are teaching tajweed during dars-e-nizami

Three Years Short Course:

This course is design for aged people, professionals etc. The basic goal of this program is to give brief introduction of Islamic knowledge. This course takes 3 years

Takhassus:

This is and specialized course for ulama. Students are taught the advance level education regarding usul-e-fiq, fiq & other modern educations. The passed students can use the title of mufti for themselves later in future.

Main Books For Teaching in Dars-E-Nizami

Dars-e-nizami is the most famous course of Madaris. The basic Idea of this course is to introduce all knowledge of Islam. For that

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لوصا

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And other subjects are introduced to the students. This is an 8 years program. Passed students can in title themselves as Molana (Islamic Scholar) later.

Advantages of Madarsa System in Pakistan

Madarsa education system in Pakistan has numerous advantages. It also holds some drawbacks but in comparison advantages have an upper hand. For example all Madaris provides education to students free of cost or take a very nominal fee. Not only the e education for students is totally free but they also provide food and along with accommodation. It helps to capture wide range of poor students.

Main focus of Madaris is not just on education. Madaris also gives Tarbyat (grooming) to their Student this helps students to bring calmness and composure in his/her life.

Owing to wide range of Madaris no area in Pakistan is deprived of Islamic Scholars and therefore people in Pakistan can ask their quires at any time. This is one of the strongest reason that in Pakistan people still have strong Islamic values in their culture. Some other benefits also discussed in next chapter.

Higher Education

Holders of the Sanaviya Khassa can either continue to higher education within the madrasah system or in the formal sector.

The degree of Dars-e-Nizami is considered as equivalent to a Master's degree in Arabic and Islamiyat by HEC. On the basis of equivalence degree a student can continue its degree in formal degree structure.

Chapter 8 Conclusion

Strength and Weakness Analysis of Educational Sector of Pakistan

Strength

- Since with the establishment of HEC Education sector has shown improvement



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- Some of the universities are now improving their international ranking³⁹
- Pakistan has the Largest Madaris system in the world. Pakistan produced Thousands of Hafiz Quran every year
- Pakistan has the biggest nursery of producing Islamic Scholars. Scholars of Pakistan has high reputation, and considered as most authentic in the world.
- Pakistan is one of the largest countries to produce huge number of doctors, engineers, Accountants, Ulama and etc. They serve the world and work towards betterment.
- The teaching method and the course content available in Madarsah system is very unique and old. It is not used anywhere in the world. Due to this strong Madarsah structure the Islamic Scholars have reasonable command over Deen. Therefore, in Pakistan Islam is far better implemented than any other country.
- Education is free in Pakistan till primary level.
- Education expenses are very low in government institutes (which have very good reputation) so a middle class person can easily manage his or her educational expenses.
- Education in Madaris is free.
- Recent development from HEC to combine Madaris education with traditional education system was a great step to bridge the gap
- Government of Pakistan supports Islamic Economic and finance education in Pakistan and for this purpose government of Pakistan has established 3 center of Economic Excellence in 3 different universities to train students for Islamic Economic and finance. Both Pakistan and Malaysia are the biggest nursery and market leader in the field of Islamic Economic and Finance. ⁴⁰
- Current educational with lot of deficiencies but were still managed to produce big International figures Like Prod. Abdus Salam who studies in Punjab University and Government College Lahore⁴¹. He got the noble prize for his work in Physics.



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- HEC also acknowledges professional degrees aswell. For example qualified ACCA (Association of Certified Chartered Accountancy) or qualified Chartered Accountant (CA) of Pakistan is considered as masters. The step of bringing different education will certainly help students to contribute better towards education.⁴²
- For bright students HEC also offers scholarships for them at all education level and in almost every field. HEC offers scholarships for both local and international level.⁴³
- Increase awareness on education through media has played a vital role regarding improvement of Educational sector in Pakistan.

Weakness

- Unfortunately Pakistan is one of those countries who were always highlighted for its poor education structure, there are many reasons that lead down. Some of the key problems are discussed below.
- Political interference is a major reasons that led down the education system. Because of this deserving candidate do not selected in universities but as replacement another student might take place.
- Teaching faculty is also not highly trained and some of them are selected only because of their approach.
- Outdated Course Outline: in some of our degree program particularly in secondary level of education the course content is outdated and do not match with the global standards.
- Our Government educational institute do not support our student very much they put objections and create issue which sometimes destroy the career of our students. Specially there are so many problems related to equivalency cases.
- Unhygienic school system or lack of educational facilities is also a big hurdle towards education. In some rural areas the standard of hygiene is very poor. Due to this families do not their children to study in schools.



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- Education system of Pakistan depends upon cramming which is not a good approach. It kills the creative skills of student which ultimately impact the thinking skills of nation.

There are different other factors which can be added both in strength and weaknesses. But due to shortage of space it is not possible to write all points. But these are the main points which can be considered.

Recommendation

In order to improve educational system of Pakistan some strong measures are needed to be taken to strengthen this bit weak but potentially strong education system. Following are the main points with explanation first and recommendation later;

1. Knowledge types in Islam:

There are two types of knowledge in Islam;

- a) Farz-e-Aain
- b) Farz-e-Kifaya

a) Farz-e-Aain

Farz-e- Ain is defined as “Farz-e-Ain is the compulsory, or the early or elementary educational curriculum”⁴⁴.

Farze Aaain is mandatory qualification for every Muslim to obtain. This education teaches individuals how they should perform their life in accordance with the rules of Shar’iah. Farz-e-Ain is the early socialization part of education. Farz-e-ain is meant to teach young people how to live their lives in the Islamic society, and how to socialize themselves properly. It also educates people to know about the basic things of Islam e.g., basic details of Ibadaat, details on Muamlaat and also helps Muslims to know the difference between Haram and Halal.

b) Farz-e-Kifaya



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Farz-e-Kifaya included all optional subjects including architect, tafseer, fiqh (Law and Jurisprudence) etc doctorate engineering and etc.

Farz-e-Kifaya is the economic and practical part of education; through acquiring the knowledge of the subjects related to Farz-e-Kifaya, people could earn their living.

Unfortunately in our society, our educational nurseries are not providing proper Farz-e-Aain knowledge to youngsters. That is why when they become graduate they don't have the basic idea about the principles of Islam. If acquiring of Farz-e-aain knowledge becomes mandatory in our society, majority of problems shall be solved. This combine is the real need of Muslim Ummah and Pakistan can work on this motive to establish combine education system which will meet the requirement of Islam and modern era.

There is also a need to combine three different educational system and make one educational system which covers the need of Madaris, school, traditional and modern education. Like that happened in beginning of Islam till the end of Ottoman Empire. It may not be possible for the government at the moment to implement uniform education system in the country, but a uniform curriculum can be introduced in educational institutes of the country. This will provide equal opportunity to the students of rural areas to compete with students of urban areas in the job market.

2. Application of Turkey Waqf System

In turkey there is a very strong working system of waqf. Through waqf system the education career of student is safe. Waqf provides scholarship, build libraries and provide facilities to students. People have a great trust on Waqf. In Pakistan similar structure can also be implemented which will help students to gain and improve their knowledge and at the same time this Waqf shall supervise the activities of universities. So this structure can be implemented in Pakistan.

3. Spending on Defense

Pakistan spend huge amount of budget on defense and owing to this the funds allocated to education is very low in comparison with other countries. The major reason for the huge money



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spend on defense is due to the geographical situation of Pakistan and tension between borders with neighboring countries.

It is important to understand that Pakistan is not the only country which is facing challenges poor literacy and trying to meet EFA and MDGs commitments. In the whole South Asian region education is a problem as less attention is being paid to this important subject.

According to UNDP report 2014 increase has been recorded in the aspects of human development such as life expectancy, per capita income and human development index value (in past 3 years). However no progress has been recorded in number of schooling years.

The main reason for this is due to geographical condition and strong army borders of countries as china, Russia, India and Pakistan all are nuclear powers and Iran has sufficient military power. So considering this situation in order to remain active or secure it is important to spend for development of defense. However this situation cannot be considered as excuse for building strong education system.

In order to improve south Asian region a Regional cooperation mechanism can also be developed to promote literacy in South Asian region. Sharing success stories, making country-specific modifications and their implementation can generate positive results.

4. Education in Rural Area

Education in rural areas is a major concern because access to education is a major problem for them, it seems feasible that a balanced approach for formal and informal education be adopted. Government as well as non-government sector should work together to promote education in rural areas,

5. Utilization of Foreign Aid



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Pakistan received very high aid for education in form of US aid and other aid. Pakistan has a high potential to use these funds and utilize in proper way which can improve the educational system of Pakistan.

6. Support of Technical and Vocational Education

The federal government is paying attention to the vocational and technical training, but it is important to make the already existing vocational and technical training centers more efficient so that skilled youth could be produced. Technical education should be made a part of secondary education. Classes for carpentry, electrical, and other technical education must be included in the curriculum.

7. Promotion and upgrading of Madarsa System

Madrassa education system in Pakistan is very unique. Madrassa system not only give education (Ilm) but believe in actual implementation (Aamal). And in currently we need scholars who can bring peace in world through their Aamal. Therefore, Pakistan need to promote their madrassa education system in the world. Pakistan also needs to revise madrassa course structure and school course structure and try to bring a liaison between both countries.

8. Government Support, Corruption in Education

Moreover if government provide economic incentives to the students this would encourage parents to send their children to school and may help in reducing the dropout ratio. It is required that government should take actions to improve the structure of school building of Sindh, Balochistan and Punjab. Efforts should be made to ensure that proper education is provided in those schools.

One bigger concern for education is the actual implementation of funds in education. Local government system helps promoting education and literacy in the country. In local government system the funds for education would be spent on a need basis by the locality.

Corruption in education departments is one of the factors for the poor literacy in the country. An effective monitoring system is needed in education departments. This can be done through waqf system which is discussed above



9. Structure of Education

For any system to work it is imperative that relevant structures are developed. Legislation and structure should be framed to plan for the promotion of education in the country. After the 18th amendment the education has become a provincial subject, therefore, the provinces should form legislations and design educational policies which ensure quality education.

10. Unemployment

Unemployment of educated men and women is a major concern for Pakistan. There are mainly two reasons for this

1. Quota system

2. Lack of career consoling

Quota system: is destroying the merit based system which unfortunately helps bringing incompetent people. These people also resulted in downfall of country.

Career consoling: There should be career consoling of the pupils in schools so that they have an understanding of job market and they can develop their skills accordingly.

Counselling of parents is required, so that they can choose a career for their child which is market friendly.

11. Right Approach to Education

There are two approaches to acquiring education: First, which is being followed by many in Pakistan is to get education to earn bread and butter. The second approach is to get education for the sake of personal development and learning. This approach is followed by affluent and economically stable people who send their children to private schools and abroad for education. The problem arises when non-affluent families send their children to private schools, and universities. This aspiration for sending children for higher education is wrong, because the country does not need managers and officers only. There are several other jobs where people are needed. Hence the mind-set of sending one's children to university only for becoming officers and managers needs to be changed.



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End Marks

After this research a researcher can prepare how to implement the change in the system. A researcher can also do the comparative analysis of education system of Pakistan with other countries.

The reforms required in the education system of Pakistan cannot be done by the government alone, public-private participation and a mix of formal as well as non-formal education can pull out majority of country's population from illiteracy. Similarly, to make the youth of the country an asset, attention should also be paid to vocational and technical training. May Allah accept our efforts regarding actual implementation of true education not only in Pakistan but overall the Islamic world. Ameen

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Raporun Konusu : The Education System in India

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In ancient times, India had the Gurukula system of education in which anyone who wished to study went to a teacher's (Guru) house and requested to be taught. If accepted as a student by the guru, he would then stay at the guru's place and help in all activities at home. This not only created a strong tie between the teacher and the student, but also taught the student everything about running a house. The guru taught everything the child wanted to learn, from Sanskrit to the Holy Scriptures and from Mathematics to Metaphysics. The student stayed as long as he wished or until the guru felt that he had taught everything he could teach. All learning was closely linked to nature and to life, and not confined to memorizing some information.

The modern school system was brought to India, including the English language, originally by Lord Thomas Babington Macaulay in the 1830s. The curriculum was confined to “modern” subjects such as science and mathematics, and subjects like metaphysics and philosophy were considered unnecessary. Teaching was confined to classrooms and the link with nature was broken, as also the close relationship between the teacher and the student.

The Uttar Pradesh (a state in India) Board of High School and Intermediate Education was the first Board set up in India in the year 1921 with jurisdiction over Rajputana, Central India and Gwalior. In 1929, the Board of High School and Intermediate Education, Rajputana, was established. Later, boards were established in some of the states. But eventually, in 1952, the constitution of the board was amended and it was renamed Central Board of Secondary Education (CBSE). All schools in Delhi and some other regions came under the Board. It was the function of the Board to decide on things like curriculum, textbooks and examination system for all schools affiliated to it. Today there are thousands of schools affiliated to the Board, both within India and in many other countries from Afghanistan to Zimbabwe.



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Universal and compulsory education for all children in the age group of 6-14 was a cherished dream of the new government of the Republic of India. This is evident from the fact that it is incorporated as a directive policy in article 45 of the constitution. But this objective remains far away even more than half a century later. However, in the recent past, the government appears to have taken a serious note of this lapse and has made primary education a Fundamental Right of every Indian citizen. The pressures of economic growth and the acute scarcity of skilled and trained manpower must certainly have played a role to make the government take such a step. The expenditure by the Government of India on school education in recent years comes to around 3% of the GDP, which is recognized to be very low.

“In recent times, several major announcements were made for developing the poor state of affairs in education sector in India, the most notable ones being the National Common Minimum Programme (NCMP) of the United Progressive Alliance (UPA) government. The announcements are; (a) To progressively increase expenditure on education to around 6 percent of GDP. (b) To support this increase in expenditure on education, and to increase the quality of education, there would be an imposition of an education cess over all central government taxes. (c) To ensure that no one is denied of education due to economic backwardness and poverty. (d) To make right to education a fundamental right for all children in the age group 6–14 years. (e) To universalize education through its flagship programmes such as Sarva Siksha Abhiyan and Mid-Day Meal.” Wikipedia: Education in India.

The School System

India is divided into 28 states and seven “Union Territories”. The states have their own elected governments while the Union Territories are ruled directly by the Government of India, with the President of India appointing an administrator for each Union Territory. As per the constitution of India, school education was originally a state subject —that is, the states had complete authority on deciding policies and implementing them. The role of the Government of India was limited to coordination and deciding on the standards of higher education. This was changed with a constitutional amendment in 1976 so that education now comes in the *concurrent list*. That is,



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school education policies and programmes are suggested at the national level by the Government of India though the state governments have a lot of freedom in implementing programmes. Policies are announced at the national level periodically. The Central Advisory Board of Education (CABE), set up in 1935, continues to play a lead role in the evolution and monitoring of educational policies and programmes.

There is a national organization that plays a key role in developing policies and programmes, called the National Council for Educational Research and Training (NCERT) that prepares a National Curriculum Framework. Each state has its counterpart called the State Council for Educational Research and Training (SCERT). These are the bodies that essentially propose educational strategies, curricula, pedagogical schemes and evaluation methodologies to the states' departments of education. The SCERTs generally follow guidelines established by the NCERT. But the states have considerable freedom in implementing the education system.

The National Policy on Education, 1986 and the Programme of Action (POA) 1992 envisaged free and compulsory education of satisfactory quality for all children below 14 years before the 21st Century. The government committed to earmark 6% of the Gross Domestic Product (GDP) for education, half of which would be spent on primary education. The expenditure on Education as a percentage of GDP also rose from 0.7 per cent in 1951-52 to about 3.6 per cent in 1997-98.

The school system in India has four levels: lower primary (age 6 to 10), upper primary (11 and 12), high (13 to 15) and higher secondary (17 and 18). The lower primary school is divided into five “standards”, upper primary school into two, high school into three and higher secondary into two. Students have to learn a common curriculum largely (except for regional changes in mother tongue) till the end of high school. There is some amount of specialization possible at the higher secondary level. Students throughout the country have to learn three languages (namely, English, Hindi and their mother tongue) except in regions where Hindi is the mother tongue and in some streams as discussed below.

There are mainly three streams in school education in India. Two of these are coordinated at the national level, of which one is under the Central Board of Secondary Education (CBSE) and was



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originally meant for children of central government employees who are periodically transferred and may have to move to any place in the country. A number of “central schools” (named Kendriya Vidyalayas) have been established for the purpose in all main urban areas in the country, and they follow a common schedule so that a student going from one school to another on a particular day will hardly see any difference in what is being taught. One subject (Social Studies, consisting of History, Geography and Civics) is always taught in Hindi, and other subjects in English, in these schools. Kendriya Vidyalayas admit other children also if seats are available. All of them follow textbooks written and published by the NCERT. In addition to these government-run schools, a number of private schools in the country follow the CBSE syllabus though they may use different text books and follow different teaching schedules. They have a certain amount of freedom in what they teach in lower classes. The CBSE also has 141 affiliated schools in 21 other countries mainly catering to the needs of the Indian population there.

The second central scheme is the Indian Certificate of Secondary Education (ICSE). It seems that this was started as a replacement for the Cambridge School Certificate. The idea was mooted in a conference held in 1952 under the Chairmanship of Maulana Abul Kalam Azad, the then Minister for Education. The main purpose of the conference was to consider the replacement of the overseas Cambridge School Certificate Examination by an All India Examination. In October 1956 at the meeting of the Inter-State Board for Anglo-Indian Education, a proposal was adopted for the setting up of an Indian Council to administer the University of Cambridge, Local Syndicate's Examination in India and to advise the Syndicate on the best way to adapt its examination to the needs of the country. The inaugural meeting of the Council was held on 3rd November, 1958. In December 1967, the Council was registered as a Society under the Societies Registration Act, 1860. The Council was listed in the Delhi School Education Act 1973, as a body conducting public examinations. Now a large number of schools across the country are affiliated to this Council. All these are private schools and generally cater to children from wealthy families.

Both the CBSE and the ICSE council conduct their own examinations in schools across the country that are affiliated to them at the end of 10 years of schooling (after high school) and



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again at the end of 12 years (after higher secondary). Admission to the 11th class is normally based on the performance in this all-India examination. Since this puts a lot of pressure on the child to perform well, there have been suggestions to remove the examination at the end of 10 years.

Exclusive Schools

In addition to the above, there are a relatively small number of schools that follow foreign curricula such as the Senior Cambridge, though this was largely superseded by the ICSE stream elsewhere. Some of these schools also offer the students the opportunity to sit for the ICSE examinations. These are usually very expensive residential schools where some of the Indians working abroad send their children. They normally have fabulous infrastructure, low student-teacher ratio and very few students. Many of them have teachers from abroad. There are also other exclusive schools such as the Doon School in Dehradun that take in a small number of students and charge exorbitant fees.

Apart from all of these, there are a handful of schools around the country, such as the Rishi Valley School in Andhra Pradesh, that try to break away from the normal education system that promotes rote learning and implement innovative systems such as the Montessori method. Most such schools are expensive, have high teacher-student ratios and provide a learning environment in which each child can learn at his/her own pace. It would be interesting and instructive to do a study on what impact the kind of school has had on the life of their alumni.

State Schools

Each state in the country has its own Department of Education that runs its own school system with its own textbooks and evaluation system. As mentioned earlier, the curriculum, pedagogy and evaluation method are largely decided by the SCERT in the state, following the national guidelines prescribed by the NCERT.

Each state has three kinds of schools that follow the state curriculum. The government runs its own schools in land and buildings owned by the government and paying the staff from its own



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resources. These are generally known as *government schools*. The fees are quite low in such schools. Then there are privately owned schools with their own land and buildings. Here the fees are high and the teachers are paid by the management. Such schools mostly cater to the urban middle class families. The third kind consists of schools that are provided grant-in-aid by the government, though the school was started by a private agency in their own land and buildings. The grant-in-aid is meant to help reduce the fees and make it possible for poor families to send their children. In some states like Kerala, these schools are very similar to government schools since the teachers are paid by the government and the fees are the same as in government schools.

The Case of Kerala

The state of Kerala, a small state in the South Western coast of India, has been different from the rest of the country in many ways for the last few decades. It has, for instance, the highest literacy rate among all states, and was declared the first fully literate state about a decade back. Life expectancy, both male and female, is very high, close to that of the developed world. Other parameters such as fertility rate, infant and child mortality are among the best in the country, if not the best. The total fertility rate has been below the replacement rate of 2.1 for the last two decades. Probably as a side-effect of economic and social development, suicide rates and alcoholism are also very high. Government policies also have been very different from the rest of the country, leading to the development model followed in Kerala, with high expenditure in education and welfare, coming to be known as the “Kerala Model“ among economists.

Kerala has also always shown interest in trying out ways of improving its school education system. Every time the NCERT came up with new ideas, it was Kerala that tried it out first. The state experimented with the District Primary Education Programme (DPEP) with gusto, though there was opposition to it from various quarters, and even took it beyond primary classes. The state was the first in the country to move from the traditional way of teaching to a social constructivist paradigm. It was mentioned in the National Curriculum Framework of NCERT in the year 2000, and Kerala started trying it out the next year. The transaction in the classroom and the evaluation methodology were changed. Instead of direct questions that could be answered



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only through memorizing the lessons, indirect questions and open ended questions were included so that the student needed to think before answering, and the answers could be subjective to some extent. This meant that the students had to digest what they studied and had to be able to use their knowledge in a specific situation to answer the questions. At the same time, the new method took away a lot of pressure and the children began to find examinations interesting and enjoyable instead of being stressful. A Comprehensive and Continuous Evaluation (CCE) system was introduced along with this, which took into consideration the overall personality of the student and reduced the dependence on a single final examination for deciding promotion to the next class. At present, the CBSE also has implemented CCE, but in a more flexible manner.

Kerala was also the first state in the country to introduce Information Technology as a subject of study at the High School level. It was started in class 8 with the textbook introducing Microsoft Windows and Microsoft Office. But within one year the government was forced to include Free Software also in the curriculum by protests from Free Software enthusiasts and a favorable stance taken by a school teachers association that had the majority of government teachers as its members. Eventually, from the year 2007, only GNU/Linux was taught in the schools, and all computers in schools had only GNU/Linux installed. At that time, perhaps even today, this was the largest installation of GNU/Linux in schools, and made headlines even in other countries. Every year, from 2007 onwards, about 500,000 children pass out of the schools learning the concepts behind Free Software and the GNU/Linux operating system and applications. The state is now moving towards IT Enabled Education. Eventually, IT will not be taught as a separate subject. Instead, all subjects will be taught with the help of IT so that the children will, on the one hand, learn IT skills and, on the other, make use of educational applications and resources in the Internet (such as textual material from sites like Wikipedia, images, animations and videos) to study their subjects and to do exercises. Teachers and students have already started using applications such as Dr. Geo, GeoGebra, and KtechLab for studying geometry and electronics. Applications like Sunclock, Kalzium and Gchemical are also popular among teachers and students.



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The initiative taken by Kerala is now influencing other states and even the policies of the Government of India. States like Karnataka and Gujarat are now planning to introduce Free Software in their schools, and some other states like Maharashtra are examining the option. The new education policy of the Government of India speaks about constructivism; IT enabled education, Free Software and sharing educational resources. Once a few of the larger states successfully migrate to Free Software, it is hoped that the entire country would follow suit in a relatively short time. When that happens, India could have the largest user base of GNU/Linux and Free Software in general.

In India educational system is divided further into three parts: primary, secondary and tertiary. It starts from kindergarten to primary at the primary level and follow to secondary and then to higher level of education.

Primary Education

Primary and Middle (lower primary (Standards I to V) and upper primary (Standards VI to VIII)) education is compulsory and free in India. Primary education begins at age 6 with Middle/Upper Primary school education ending at age 14. Schooling is offered at state-run and private schools, however, private schools often have poorer facilities and infrastructure than government schools. The regional language is the medium of instruction for most primary schools and English as a second language generally begins by grade 3.

Secondary Education

Secondary education begins in grade 9 and lasts until grade 12. The secondary stage is broken into two, two year cycles, generally referred to as General/Lower Secondary School, or ‘Standard X’, and Upper/Senior Secondary School, or ‘Standard XII’. Education continues to be free at government schools, although private education is more common at the secondary level. Public examinations are held at the end of both cycles and grant access to grade 11 and university level study respectively. General curriculum for lower secondary school in India consists of three languages (including the regional language, an elective, and English language), Mathematics, Science and Technology, Social Sciences, Work/Pre-Vocational Education, Art, and Physical



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Education. Secondary schools are affiliated with Central or State boards which administer the Secondary School Certificate at the end of grade 10.

Based upon performance in the first two years of secondary school, and upon the SSC results, students may enter Senior/Upper Secondary School. Upper Secondary School offers the students a chance to select a 'stream' or concentration of study, offering science, commerce, and arts/humanities. Education is administered both in schools or two-year junior colleges which are often affiliated with degree granting universities or colleges. Curriculum for the Higher Secondary Certificate Examination is determined by the boards of secondary education of which there are 31. Although the HSCE is the most common Standard XII examination, the All India Senior School Certificate (CBSE), Indian School Certificate, Certificate of Vocational Education (CISCE), Senior Secondary Certification (NIOS), Intermediate Certificate and the Pre-University Certificate are also offered.

Vocational Education

Young people who do not wish to go on to tertiary education, or who fail to complete secondary school often enroll at privately-owned vocational schools that specialize in just one or only a few courses. Unlike in the United States, vocational and technical education is not highly specialized and is rather a broad overview of knowledge applicable to employment. The curriculum offered is composed up of a language course, foundation courses, and electives, of which half of electives are practical in nature. Examinations at the end of vocational education are conducted by the All India and State Boards of Vocational Education.

Tertiary Education

India's higher education system is highly centralized and undergoing large changes since its inception in 1947. Largely based upon the British system of education, educational policy is ever-developing.

University education is overseen by the University Grants Commission (UGC), which is responsible for the development of higher education, allocating funds, and recognition of



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institutions in India. The National Accreditation and Assessment Council (NAAC) was established by the UGC to assess universities and college based upon an alphabetical ranking system ranging from A++ to C. The assessment and Accreditation is broadly used for understanding the Quality Status of an institution and indicates that the particular institution meets the standards of quality as set by the NAAC. Participation in the accreditation process of NAAC is voluntary.

The All-India Council of Technical Education (AICTE) was also established to oversee quality control of technical education and regulate establishment of new private professional colleges. All recognized universities are members of the Association of Indian Universities (AIU), which is integral to the dissemination of information and serves as an advisor to the government, UGC, and the institutions themselves.

There are various types of tertiary institutions in India, namely Universities (Central, State, Open), Universities of National Importance, and Deemed universities. Instruction of the majority of students, almost 80%, is completed at affiliated colleges with the curriculum, examinations, and final degree being designed and granted by the university. Constituent and Autonomous colleges also exist; though less common although they do enjoy greater autonomy in regards to curriculum development and assessment.

Admission to undergraduate courses generally requires completion of the Standard XII years of schooling and admittance to university depends almost exclusively upon performance on the examination. Bachelor's degrees in the fields of arts, science, social studies, and commerce are almost exclusively three year programs. Diploma programs exist and range from 2 – 3 years in length and are provided at polytechnics, usually in a specialized engineering or technological field, and culminating in an Advanced or Post Diploma. Professional Bachelor's degrees, in the fields of Medicine, Architecture, Law, etc., vary from 4 – 5.5 years depending upon the discipline.

Admission to graduate (Master, Post Graduate Diplomas, MBA, etc.) programs is dependent upon completion of a bachelor's degree (3 or 4 years, depending upon the subject) with a Second



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Class pass or higher. Non-university education in Management is popular in India, with many institutions offering Post Graduate Diplomas in Management, lasting 2 years and generally equivalent to an MBA. Doctoral level degrees require a minimum of two or three years and consist of research and a thesis or dissertation.

Beginning in 2015, the Choice Based Credit System (CBCS) was introduced by the UGC in attempts to encourage a more interdisciplinary approach to education and offer more flexibility and choice to students. The reform also introduced a standardized assessment and grading plan based upon a 10 point scale. Since its inception, the system has faced scrutiny by students and administrators, noting that although the system promises choice and flexibility, the infrastructure of the educational system now may be too weak yet to support the overhaul.

Beside School system, religious schools such as Madarsa, Maktab and Pathshala are also run in India. This pattern of education runs in different states. There, the syllabus is at par with state government schools. The other category of madrasas is those that are termed as “azad (free)” madrasas. They shun state patronage and their curriculum is mostly religious. More like theological seminaries, they are also divided along sectarian lines. Deobandis, Barelwis and Ahl-e-Hadis, all have their own network of madrasas. It is difficult to justify the learning that takes place in these seminaries as proper education. The curriculum does not and cannot equip students to negotiate the structures of modernity. This ossified mode of learning had some merit hundreds of years ago, but to defend it now in the name of minority rights is a gross injustice to the thousands of students who study in them.

Since 1993, there has been a madrasa modernisation policy, primarily designed for azad madrasas. The idea was to convince them to teach modern subjects in lieu of state grants for books and additional teachers. But the policy treated madrasas as homogeneous, so grants were also cornered by state-funded madrasas. Also, a majority of the grants to azad madrasas have been utilised to hire part-time untrained teachers, which defeats the purpose of introducing quality education in these institutions. To top it all, madrasas affiliated to Deobandis and Ahl-e-Hadis completely refused to take part in this initiative. It was due to this stiff opposition of the ulema that the government dropped the idea of having an all-India madrasa board through which



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reforms could be implemented. In a move the government also exempted madrasas from the provisions of the right to education act. So while everyone else has a fundamental right to education in this country, Muslim children studying in madrasas have become casualties of unsolicited form of secularism.

Ever since the publication of the Sachchar report, it has become commonplace to argue that madrasas are not a problem because only 4 per cent of Muslim children study there. But the Sachchar Committee data on madrasas is a gross underestimation. The committee only counted students enrolled in state-funded madrasas. NCERT data tells us that students studying in azad madrasas far outnumber those in state-funded madrasas. A 2013 report of the National Commission for Minority Educational Institutions found that total enrolment in madrasas was nearly 10 per cent, more than double the Sachchar estimate. The same report also tells us that there are 28 districts where madrasa enrolment was as high as 25 per cent. Going by the available data, Muslim dropout rates are considerably higher than those of other communities. There seems to be a correlation between madrasa enrolment and high dropout rates, as the training in madrasas does not equip students to make sense of school pedagogy.

RTE provisions clearly state that every child has a right to age-specific education. This means that, with some variation, every 8 or 10-year-old child should be, more or less, at the same level of learning. Azad madrasas do not equip students with such knowledge. Therefore, there is nothing wrong in counting them as “out of school” children. Given the political context, there will be apprehensions about the intention of the Maharashtra government. But political context should not become an excuse to prevent a discussion on the educational future of poor Muslim children.

The Constitution and Rights of Minorities

There has been a series of debates and discussions among the proponents of our constitution on the rights of minorities in independent India, and how to defend them, which culminated in the present state of our understanding. Even then hundreds of cases related to the issue were brought up in different courts and resolved through specific judgments.



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Regarding the freedom of adhering to different religious beliefs our Constitution says "Subject to public order, morality and health and to other provisions of this part, all persons are equally entitled to freedom of conscience and the right to freely profess, practice and propagate religion." [Article 25 (1)]

In the context of rights of minorities on the question of establishing and managing educational institutions, it is said "All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice." [Article 30 (1)]

A direction to all governments is given in this regard "The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language." [Article 30 (2)]

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Raporun Konusu : İslami Bankacılığın Türkiye ve Pakistan'daki Rolü
Hazırlayan : Hassan Usman

Abstract

There is no doubt among Islamic scholars that Islam prohibits Riba based banking. Islamic banks provides an alternative. Riba Free banking is the Future of banking. Turkey & Pakistan has natural potential for Islamic banking. It is necessary to check role of Islamic banking in turkey and Pakistan to check problems, challenges and their solutions and to makes a comparison of Islamic banking between Turkey and Pakistan. So positive directions can be provided to take the industry to a new level of excellence.

This research is a study of the theoretical and practical aspects of interest-free banking in Turkey & Pakistan. In particular, it attempts to understand current condition of Islamic banking, its role in turkey and Pakistan, challenges and their solutions and a comparison between Turkey and Pakistan regarding Islamic banking. Based on Qualitative analysis which will reveal the current situation under the topic **Role Of Islamic Banking in Turkey & Pakistan**

Keywords: Turkey, Pakistan, Islamic Banking, Riba free banking



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1. Introduction

Quran expressly manages monetary related matters and how they apply in Islam. The Islamic law of contract, has been taken from the Quran. Quran forbids the "Riba". Because of Riba, the banks which have been expecting to work in view of Sharia needed to create monetary items and administrations that are not against with the Islamic standards. Riba free saving money as an idea was produced as a religious alternative. The test of Riba free saving money began in the mid-1960s, and demonstrated that Islamic techniques for managing an account were useful and pertinent for a keeping money in Islamic framework. The thought kept on growing theoretically until 1975 when the Islamic Development Bank (IDB) was built up as an Islamic alternative. This was trailed by numerous banks everywhere throughout the world, especially in the Middle East. From that point forward, Riba free saving money or Islamic managing an account has turned into an energetic contrasting option to customary saving money on the planet. It has developed in size and number both in the Muslim and non-Muslim communities. In the Republic of Iran, Pakistan and Sudan, all banks and monetary foundations have embraced Islamic saving money standards since the mid-1980s. Different nations, for example, Malaysia, Indonesia, Bangladesh, Jordan, Egypt and Turkey work the money related foundations taking into Riba free standards close by ordinary banks. Money related organizations starting from Islamic nations as well as of Western root offer budgetary administrations on Riba free premise on an overall scale. Various multinational banks have opened separate divisions, generally known as "Islamic windows".

Islamic banking rose as a useful reality and began working in 1970s. From that point forward it has been developing constantly everywhere throughout the world. Worldwide Rating Agency, Standard that Islamic money related industry can possibly develop to US\$4.0 trillion over medium term. It is shocking to note that worldwide customary banks like HSBS, Standard Chartered Bank, Deutsche Bank, Citibank, and so forth, have likewise set up particular Windows/Divisions to structure Islamic money related items and are putting forth Islamic managing an account administrations to their Muslim customers and even to those non-Muslim customers who are occupied with benefit and misfortune sharing (PLS) budgetary instruments.



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The rate of the development of Islamic saving money everywhere throughout the world including Pakistan has been facilitated subsequent to 2002.¹

The development of Islamic keeping money inside limited capacity to focus time has shocked everybody including western monetary specialists and examiners. Actions has been started everywhere throughout the world to test this wonder. Nazim Ali (2008:154) uncovered that 970 books have been distributed on Islamic Finance as of late. Upwards of 215 books were distributed in Asia, 190 in Europe, 425 in Middle East and 140 in North America. While 2557 examination articles on Islamic money have been distributed in exploration diaries". Out of these, 1187 exploration papers were distributed in the European diaries, which are almost 50% of aggregate distributed papers. It shows the developing enthusiasm of Europe in Islamic fund. Additionally, 1547 papers were perused in various meetings hung on Islamic account in Asia, Europe, Middle East and North America.

This little detail demonstrates the developing enthusiasm of scientists in Islamic fund. It is fascinating to note that customary managing an account has been declining ceaselessly. Indeed, even now it is in genuine emergency and enduring gigantic misfortunes. The western nations are additionally paying colossal financial expense of ordinary saving money emergency.

Turkish economy in the mid-1980s, the money related area was rebuilt through a deregulation that additionally gotten advancements to those business sectors. In this setting, the Special Finance Houses (SFHs), giving monetary items and administrations taking into account Islamic standards, were acquainted with the Turkish money related markets and began their operations in 1985. This constituted a "double managing an account" framework in Turkey in which premium based keeping money and premium free saving money run their operations next to each other. Despite the fact that the acquaintance of such budgetary instruments with the Turkish money related markets was considered at the time a political methodology instead of a religious move, they have succeeded in pulling in assets from specific gatherings. Turkey has a creating economy that can be described by on-going macroeconomic issues and delicate money related markets. It

¹ H. Şaduman Okumuş, "Journal of Economic Cooperation 26, 4 (2005) 51-86" INTEREST-FREE BANKING IN TURKEY: A STUDY OF CUSTOMER SATISFACTION AND BANK SELECTION CRITERIA



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has encountered a few money related emergencies, for example, the ones in 1994, November 2000 and February 2001. In such a financial domain, there have been five SFHs working close by their 54 routine accomplices. Those SFHs are Albaraka Turkish Finance House, Kuwait Turkish Finance House, Asya Finance House, Anadolu Finance House and Family Finance House. They are the main suppliers of sans interest money related administrations to the Turkish individuals.

In spite of Turkey's Muslim personality and eagerness to assume a noteworthy part in the overall Riba free monetary framework, these figures demonstrate that Riba free managing an account has not yet turn into the major or one the essential sections of the Turkish money related framework. All the more significantly, the acts of such establishments have brought a few questions up in religious people groups' brains in connection to whether they are in consistence with Islamic standards. Turkey was additionally one of the Muslim nations to consent to in 1997 the arrangement shaping the D-8 whose point is to advance shared monetary participation, manufacture a typical advertise and create capital markets among Islamic nations²

2. Evolution of Islamic Banking

Before the beginning of Islam, the Makka, the Holy city of Arabian Peninsula, was the focal point of world exchange and viewed as a sheltered paradise for financial specialists and representatives. Dealer's convoys used to make two outings north and south-to and from Makka amid the late spring and winter. In the midst of this relative security and neighbourhood flourishing in exchange and business, clearly primitive framework stores and the use of cash should show up in pre-Islamic Makka society. For the most part merchandise are traded on dealt premise while instalments likewise made in Dinar and Dirham coins. Dinar coins were in gold while Dirham coins were in silver. The equality amongst Dinar and Dirham was 1.12.

² H. Şaduman Okumuş, "Journal of Economic Cooperation 26, 4 (2005) 51-86" INTEREST-FREE BANKING IN TURKEY: A STUDY OF CUSTOMER SATISFACTION AND BANK SELECTION CRITERIA



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The matter of cash changing was basic. Thus, loaning cash on premium (Riba) was likewise basic in Arabian Peninsula. The Jews of Medina, Banu Nadir, consumed neighbourhood business. They loan cash to nearby individuals and charge high rate of premium. It was their principle wellspring of wage. They were in dominant part and rich group when contrasted with different groups while the Quresh tribe of Makka was the men of exchange and business. They pooled monetary assets for doing vast business ventures and share benefit as indicated by extent of their commitment.

When Holy prophet (MPBUH) alongside his allies relocated to Medina the grouping of business exercises were additionally moved from Mecca to Medina. The Holy Prophet and his friends were experienced and legit dealers and the occupants of Medina took full preferred standpoint of their nearness. Medina was an agrarian city and the greater part of its occupants were occupied with farming exercises. In any case, after the landing of the Holy Prophet the substance of that city was changed and it was developed as one of the fundamental business urban areas of Arab locale.

The modest Muslim state was risen up out of the city of Medina and was changed into the huge domain of the world because of presentation of genius poor, fair and welfare-arranged money related framework. The following four to six centuries saw a constant development of Muslim domain and high expectation for everyday comforts of its citizens.³

2.1 Preliminary Islamic Banking Model

The general population having reserve funds, used to hold them under the authority of trusted people who were known for their dependability and having capacity to release their commitments. The fundamental goal was to keep little reserve funds with trusted people for protection and not for benefits. This was the early stage, which is one of the elements of

³K.Ali, Study of Islamic History, p.60,61



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advanced managing a bank. Additionally, the rich individuals supplied assets to fair and experienced merchants to gain benefits. The dealers used to buy different products and sold where they were rare and whatever the benefit they earned they gave over to the proprietor of capital subsequent to charging their charge and costs. This was the early model of financing which is the centre business of current managing an Islamic bank.⁴

2.2 Examples of Personal Banking Model

The individuals of Makka used to store their cash and resources with the Holy Prophet (PBUH) on the grounds that he was the most legitimate and regularly known as Amin (reliable) even before the presentation of his prophet hood. These assets stayed under his authority until his displacement from Makka to Medina. Sometime before, his take-off, the Holy Prophet gave over these assets to his cousin, Hazrat Ali for their ahead come back to their owners.⁵

- Naqvi, (1993:4) states that the protected keeping of the cash was additionally a typical practice in the Arab world. Individuals having funds stored cash with trusted people and got back in the same structure when required. Zubain Bin Al-Awam, who was a companion of the Holy prophet, appreciated the notoriety of dependability. He was most trusted individual with respect to safe-keeping of cash and had security foundation of supervision. His routine of receiving was totally unique in relation to other individuals. He receives cash as a credit. His intention of taking cash as credit was that he needed to secure the privilege of discarding the cash, thinking of it as an advance and the end goal to guarantee or ensure for reimbursement to the owners as the cash. When the store is changed over into advance it is secured as it turns into the obligation of the borrower. At his demise complete cash due from him was added up to 2,200,000 Dirham, an expansive

⁴Abdul Ghafoor Awan Department of Economics, Islamia University, Bahawalpur-Pakistan "Proceedings 2nd CBRC, Lahore, Pakistan November 14, 2009" COMPARISON OF ISLAMIC AND CONVENTIONAL BANKING IN PAKISTAN

⁵ M.A.Kahndhalwi, Serat-e-mustafa 2016, v1,p112 Idara-e-islamiat Lahore Pakistan



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aggregate as per the estimation of that time. His child, Abdullah Bin Zubair, paid the entire obligation of his dad and after that conveyed his dad's benefit among his relatives.⁶

2.3 Examples of Islamic Business Financing Model

As said over that the group of the Holy Prophet, Muhammad (MPUH) was conspicuous in business circle of Makkah, His dad, Abdullah, was likewise a main business figure. The granddad of the Holy Prophet, Abu Mutlib, was additionally a main businessperson of Makka however he was likewise passed on when the kid Holy Prophet, Muhammad (MPUH) was at 8. His uncle, Abu Talib, brought him up and often went with him in his business visits. His fair business rehearse advanced him as a man of high respectability. Khadija bint Khuwailid, a well off and respectable women of Macca procured his administrations for his business. He made nice looking benefits for her. She was inspired by the trustworthiness of the Holy Prophet and later was married to the Holy Prophet when he was at 25 years old while she was at 40 in 595 A.D.

- Hazrat Usman b.Affan, who later got to be Khalifa, was a well off individual. He liberally bolstered the Muslims in the wake of grasping Islam and gave monetary help to everybody. He additionally loaned cash to Yaqub, a Jewish dealer of Medina, to bear on business with his cash amid the time of Hazrat Umar b.Khitab, Second Muslim Caliph.⁷

These two examples highlight the mode of financing in early period in which one person supplied funds and other used his entrepreneurial skill and charge fee for his expertise including business expenses. The funds were supplied on the basis of good character, sincerity, expertise and honesty of the entrepreneur. No collateral was involved and no personal guarantee was sought before supplying funds for business ventures.

⁶ Abdul Ghafoor Awan Department of Economics, Islamia University, Bahawalpur-Pakistan "Proceedings 2nd CBRC, Lahore, Pakistan November 14, 2009" COMPARISON OF ISLAMIC AND CONVENTIONAL BANKING IN PAKISTAN

⁷ Imamuddin, (1991:178)



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3. Evolution of Intersect Based Banking

Early banks had their beginnings in Italy in High Middle Ages (1000–1350) later banking spread all through Europe and got progressively involve in credit exchanges. By the late thirteenth and fourteenth hundreds of years there were three sorts of banks:

1. International merchant banks;
2. Local deposit banks,
3. Pawn broking establishments.

These classifications were not specified for one at a time some on bank was involve in all three at the same time. In spite of the fact that the Florentine financial system fell into problems in the sixteenth century, yet Italians stayed dynamic in international saving money into the seventeenth century. Meanwhile, depending on the Italian model developed in southern Germany and different parts of Europe. The most outstanding of the organizations was the immense Fugger Banking Companies of Augsburg named after Hans Fugger, a famous broker of fourteen century. The ordinary saving money framework that was started in Italy moved to Spain and after that to Holland, until it settled in England. The business movement in England was inspired by a gathering of Lombardian brokers emigrated from Italy in the fourteenth century A.D. The new comers settled in that some portion of London which is referred to today as the well-known Limbard Street. With their landing in London, the most imperative piece of managing a financial operations, the narrative credit and loaning operation of usury were started. A large portion of these displaced people were Jews.⁸

⁸ Abdul Ghafoor Awan Department of Economics, Islamia University, Bahawalpur-Pakistan "Proceedings 2nd CBRC, Lahore, Pakistan November 14, 2009" COMPARISON OF ISLAMIC AND CONVENTIONAL BANKING IN PAKISTAN



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3.1 Legalization of Interest

In 1545 the British King Henry III permitted the Jews to charge most extreme 43 percent of interest on advances per annum. allowing the Jews to charge 43 percent financing costs on advances, then again. The order of this law, truth be told, was an endeavour to legitimize the charging of interest, which was disallowed by the Church subsequent to long. The law was passed affected by the Jews who were the real recipient in light of the fact that 43 percent financing cost was excessively. To get affirmed this law the Jews paid off the English parliamentarians since it prepared for organization of premium and was an initial move towards formal presentation of premium (Riba) based financial system.

The formal consent enthusiasm charging made good environment and incited different groups to hurry into this cash making field. The English gem dealers took focal points of new business opportunity and began cash loaning on Riba. They offered low rates when contrasted with Jews and Lombardians. After legitimization of Riba, the Jews established business banks on the example of business entities and hid themselves behind the cloak of banks by organizing premium that spared them from the fierceness of individuals who dependably rebelled against them for charging high rate of enthusiasm for about all European nations.⁹

4. Basic Islamic Prohibitions in Interest Based Banking

In 1545 the British King Henry III through his request permitted the Jews to charge most extreme 43 percent enthusiasm on advances per annum. The obsession of financing cost roof was gone for chilling off the assessment of general society, on one hand, and allowing the Jews to charge 43 percent financing costs on advances, then again. The order of this law, truth be told, was an endeavor to legitimize the charging of interest, which was disallowed by the Church subsequent to long. The law was passed affected by the Jews who were the real recipient in light of the fact

⁹ Abdul Ghafoor Awan Department of Economics, Islamia University, Bahawalpur-Pakistan "Proceedings 2nd CBRC, Lahore, Pakistan November 14, 2009" COMPARISON OF ISLAMIC AND CONVENTIONAL BANKING IN PAKISTAN



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4.1 Prohabitation of Riba

It is important to know that about the prohibition of Riba there is no difference among Muslim scholars. This is on the grounds that the major sources of this knowledge are the Holy Quran and Sunnah.¹¹ Meaning of Riba or Interest "Riba" means excess, increase. This meaning of Riba is gotten from the Quran and is collectively acknowledged by every single Islamic researcher. There are two sorts of Riba, recognized to date by these researchers to be specific 'Riba A Nasiyah' and 'Riba Al Fadl'. 'Riba A Nasiyah' is characterized as abundance, which results from interest (sood) where a moneylender gets well beyond the standard (Ras ul Maal) 'Riba Al Fadl' is characterized as overabundance remuneration with no thought coming about because of an offer of products. 'Riba Al Fadl' will be secured in more prominent detail later. Amid the dull ages, just the main structure Riba A Nasiyah was thought to be Riba. However the Holy Prophet likewise ordered the second frame Riba Al Fadl as Riba.¹²

¹⁰ Ummar Ayub ·Understanding Islamic Finance p.43 John Wiley & Sons Ltd 2007

¹¹ Ummar Ayub ·Understanding Islamic Finance p.44 John Wiley & Sons Ltd 2007

¹²Dr. Muhammad Imran Ashraf Usmani, Meezan Bank's Guide to Islamic Banking 2015 P.42 To 52
DARUL-ISHAAT Urdu Bazar Karachi.Pakistan



4.2 Prohabitation of Gharar

The second real restriction is that of Gharar, which refers to the instability or risk created by absence of clarity with respect to the topic or the cost in an agreement or trade. A deal or whatever other business contract which involves a component of Gharar is denied. "Gharar" implies danger, risk, stake or hazard (Khatar). Khatar/Gharar is found if the obligation of any of the gatherings to an agreement is questionable or unexpected; conveyance of one of the trade things is not in the control of any gathering or the installment from one side is dubious. In the legitimate wording of legal scholars, "Gharar" is the offer of a thing which is not present within reach or the offer of a thing whose "Aqibah" (result) is not known or a deal including peril in which one doesn't know whether it will come to be or not, e.g. the offer of a fish in water, or a winged creature noticeable all around. Material accessible about Gharar in the writing on Islamic financial matters and fund is far not as much as that on Riba. Be that as it may, the legal advisers have attempted to talk about various viewpoints to figure out if or no exchange would be non-Shariah consistent because of the association of Gharar. Instability can't be dodged by and large in any business. Hazard taking is fairly a condition for the qualification to benefit in business.¹³There are few types of Gharar

1. Offering products that can't, as this includes counter gathering or settlement hazard. This is the reason, for products to be secured under the subject of Salam (which is allowed), it is vital that the important item may be accessible in the business sector in any event when conveyance has been stipulated.
2. Making an agreement restrictive on an obscure occasion, for example, "paying when it downpours".
3. Two deals in one exchange in a manner that two unique costs are given for one article, one for money and one for credit, without indicating at which value one purchases the thing with the understanding that the deal is official on the purchaser at either cost; or offering two distinct

¹³ Ummaar Ayub 'Understanding Islamic Finance p.44 John Wiley & Sons Ltd 2007



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articles at one value, one for prompt settlement and the other for a conceded one while the deals are contingent upon each other.

4. Making the agreements excessively mind boggling, making it impossible to plainly characterize the advantages/liabilities of the gatherings. That is the reason the heavenly Prophet (pbuh) has restricted joining two deals in one.

5. Offering merchandise on the premise of false depiction.

6. All agreements where esteem applicable data is not unmistakably accessible to the gatherings.¹⁴

4.3 Prohabitation of Maisir/Qimar (Games of Chance)

The words Maisir and Qimar are used in the Arabic language identically. Maisir refers to easily available wealth or acquisition of wealth by chance, whether or not it deprives the other's right. Qimar means the game of chance one gains at the cost of others a person puts his money or a part of his wealth at stake wherein the amount of money at risk might bring huge sums of money or might be lost or damaged. While the word used in the Holy Quran for prohibition of gambling and wagering is "Maisir" (verses 2: 219 and 5: 90, 91), the Hadith literature discusses this act generally in the name of "Qimar".

According to the jurists, the difference between Maisir and Qimar is that the latter is an important kind of the former. "Maisir", derived from "Yusr", means wishing something valuable with ease and without paying an equivalent compensation ('Iwad) for it or without working for it, or without undertaking any liability against it, by way of a game of chance. "Qimar" also means receipt of money, benefit or usufruct at the cost of others, having entitlement to that money or benefit by resorting to chance. Both words are applicable to games

of chance.

¹⁴ Ummar Ayub 'Understanding Islamic Finance p.44 John Wiley & Sons Ltd 2007



5. Benefits of Islamic Banking

Customary saving money or Riba based banking is to keeping money in which premium (Riba) is charged on cash against stipulated timeframe. While Islamic keeping money is without Riba. They runs a system which depends on benefit. Cash is expanded by the expansion of Riba. In Riba based bank the risk has to be taken by the client and banks enjoys the benefits at the other end Islamic financial system believes in risk sharing,both parties has to take the risk. There is no benefit without taking risk. Islamic financial system provides an equal distribution of wealth unlike the Riba based banking where the major part of the wealth remain with a small portion of the people.

Loan or Qard is not a product for Islam. In loan case one is not allowed to take benefits with the others. Islam provides alternative financial products introduction of these products is in mention bellow:

- Murabaha: Murabahah or murabaha is a specific sort of offer, agreeable with shariah, where the vender explicitly says the cost he has brought about on the products available to be purchased and offers it to someone else by including some benefit or checkup consequently which is known not purchaser.
- Ijara: It is a rental assention whereby Financial Institution rents an advantage for a particular rent and period to the customer. Ijara is a trade exchange in which a known advantage emerging from a predetermined resource is made accessible consequently for an installment, yet where responsibility for resource itself is not exchanged.
- Diminishing Musharaka: It is a type of declining association between Financial Institution and customer for the most part used to back genuine domains.
- Musharaka: It implies a joint undertaking framed directing some business in which all accomplices share the benefit likewise.



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•• Bai Salam: It is a type of offer contract by Financial Institution which buys merchandise for spot installment with conceded delivery. Bai Salam (transliterated as Bai us salam) is an agreement in which advance installment is made for products to be conveyed at a future date. The merchant attempts to supply some particular products to the purchaser at a future date in return of a development cost completely paid at the season of agreement. It is fundamental that the nature of the item expected to be bought is completely determined leaving no uncertainty prompting debate. Bai Salam covers nearly everything which is fit for being unquestionably depicted as to quality, amount and workmanship. For Modern managing an account framework this item is a perfect for farming financing. In any case, this can likewise be utilized to fund the working capital needs to the client.

•• Istisna: This method of financing is intended to execute business through a request to fabricate or supply. It is an agreement of trade with conceded conveyance, connected to indicate made-to-request things. General heaps of practice is hard to distinguish, in any case, it is frequently expressed that the nature and nature of the thing to be conveyed must be indicated. The producer must make a guarantee to deliver the thing as portrayed. The conveyance date is not altered. The thing is deliverable upon finishing by the maker. The agreement is unalterable after the initiation of assembling aside from where conveyed products don't meet the contracted terms. Installment can be made in one single amount or in portions, and whenever up to or after the season of conveyance. The producer is in charge of the sourcing of inputs to the creation procedure.¹⁵

6. Islamic Banking in Turkey

Ankara is going to expand Islamic banking by opening new financial institutions in the industry. Biggest government run bank, Ziraat, is going for an Islamic unit, a historical move in Turkey. According to the Banking Regulatory and Supervision Agency's decision, published Oct. 15 in the Official Gazette, Ziraat Bank got permission to set up a "participation bank" with \$300

¹⁵ Atif Aziz web 2014 Benefits of 'modern' Islamic banking, TwoCircles.net



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million in capital. Islamic banks are called “participation banks” in Turkey, a moniker for interest-free banking that refers to participation in profits from certain financial instruments.

Ankara is looking very energetic on Islamic financial system, it is not anticipated that government would stop there. Another state-run financial institution, Vakifbank, is wanting to follow in Ziraat's strides. Things are prone to be less demanding for it since Vakifbank's fundamental shareholder, the Directorate General of Foundations, will give the money to the arranged support bank without stumbling over premium snags. Simultaneously or soon after, the third state-run bank, Halkbank, is relied upon to stick to this same pattern as the state plunges on the segment energetically.

The administration has as of now presented a bill to parliament to clear lawful obstacles in Vakifbank and Halkbank's way to Islamic. The Turkish government's push into another field in the money segment is brain making, as Ankara declared an extensive scale privatization arrangement anticipated that would incorporate the auction of open bank offers.¹⁶

6.1 Opposition Against Islamic Banking

Faik Oztrak, deputy chairman, the principle representative of Republican People's Party and a previous Treasury minister, contended that the state-run banks' conversion into Islamic would not be a good decision. "The foundation of cooperation banks through open means is questionable regarding established consistence," Oztrak told Al-Monitor, reviewing Article 24 of the constitution, which stipulates, "Nobody might be permitted to adventure or manhandle religion or religious sentiments, or things held consecrated by religion ... by even in part basing the major social, financial, political and lawful request of the state on religious precepts."

Oztrak offered the accompanying contentions: "Financial operations select to the private part are being changed over to state-run operations by the administration. To me, the state's entrance into the premium free managing an account division is shocking as far as standards and additionally financially and legitimately. The key rule in this domain requires the state to lessen its nearness in the saving money framework and work in particular zones as it were. Nonetheless, if the bill

¹⁶ Web 2016 Islamic banking gains ground in Turkey - www.al-monitor.com



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submitted to parliament is passed, the state would venture into an extra field. In addition, when state banks enter the cooperation keeping money segment they will make benefits from premium, which, thus, will serve as funding to run interest banks as subsidiary organizations. This is likewise conflicting to the rationale of interest saving money. Ziraat Bank was made to meet the financing needs of ranchers, and Halkbank those of tradesmen and little and medium ventures. Our financial procedure has been founded on supporting those specific segments.”¹⁷

6.2 Profit Sharing Instead of Interest

In Turkey, interest banks utilize for the most part the "murabaha" and "sukuk" systems. In murabaha, the bank purchases an item from an organization in the portfolio it has made, includes an edge and afterward offers it. Customers are educated ahead of time the amount of benefit they will get and in what time, pretty much as with interest. The gaining, be that as it may, is known as a "benefit offer" instead of interest. The gathered stores, in the interim, serve to give capital backing to organizations whose products are sold.

Sukuk can be depicted basically as a sans interest bond. Buyers of sukuk issued by cooperation banks get yields under names other than Riba. The key distinction is that traditional bonds are Treasury ensured, while a sukuk declaration is issued on the premise of an unmistakable material asset. Islamic bank, construct to a great extent with respect to brief associations in organization benefits, and is famous in the Gulf, different parts of the Middle East and nations in the Far East.

As indicated by examination by Erkan Kizilocak from Turkey's Para magazine, cooperation banks, which appeared in 1985 in Turkey, have all out resources of 81.5 billion Turkish lira (\$36.9 billion) and 869 branches the nation over today. The aggregate financing they have made accessible to the genuine economy has surpassed 60 Turkish lira (\$27.2 billion).¹⁸

There are currently four private Islamic banks operating in Turkey:

- Albaraka Turk,
- Bank Asya,

¹⁷ Web 2016 Islamic banking gains ground in Turkey - www.al-monitor.com

¹⁸ Web 2016 Islamic banking gains ground in Turkey - www.al-monitor.com



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- Kuveyt Turk
- Türkiye Finans.

6.3 Al-Baraka Türk Bank

Albaraka Turk is the main bank and the pioneer in the field of premium (Riba) free banking , finished its foundation in 1984 and started operations in the start of 1985. Albaraka Turk proceeds with its operations in consistence with the Law of Banking numbered 5411. Albaraka Turk was established by Albaraka managing an account Group (ABG), one of the noticeable gatherings of the Middle East, Islamic Development Bank (IDB) and a local mechanical gathering of Turkey, which served the Turkish economy for more than a large portion of a century. Starting 31.03.2016, in the association structure of Albaraka Turk, remote accomplices are 65.98%, local accomplices are 9.20% and offers open to the general population is 24.82%.

Albaraka, which gathers reserves through current and cooperation accounts and thus circles the assets into the economy through individual fund, corporate money, budgetary renting and benefit/misfortune sharing in view of undertakings, and so forth, is approved to give different monetary and managing an account administrations through premium free saving money applications. Albaraka, which initiated managing an account with the vision of turning into the best in the area in displaying budgetary items and administrations in the districts (The Gulf, Middle East and South Africa) where its principle accomplice Albaraka Banking Group works, can furnish its clients with unrivaled, quick and secure outside exchange (import, send out and remote trade) on account of a wide system of reporter banks. Its system is included more than 1000 banks working in more than 100 nations around the globe, from Singapore to U.K., from South Africa to Morocco, and from Australia to Kazakhstan.

Albaraka, who is driven in the field of Individual Banking, has been working, starting 30.06.2014, with its 175 branches everywhere throughout the nation and 1 branch abroad; (for an aggregate of 176 branches) 70 of which are in Istanbul and 105 of which are in the noticeable



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business and exchange focuses of Turkey, as a worldwide support bank that has embraced the mission of enhancing its clients, shareholders, representatives and Turkey.¹⁹

6.5 Kuveyt Türk Bank

Kuveyt Turk was established in 1989 in the status of Private Financial Institution for the purpose of operating in accordance with the principles set by the Cabinet Decree No. 831/7506 of 16.12.1983. Operations of Private Financial Institutions were conducted by Cabinet Decrees on the one hand and communiqués of the Central Bank and the Under secretariat of Treasury on the other hand until such operations were included within the scope of the Banking Law in 1999. In December 1999, Kuveyt Turk became subject to the Banking Law No. 4389, just like other Private Financial Institutions. The title was changed to be Kuveyt Turk Participation Bank Inc. in May 2006. Regarding the capital of Kuveyt Turk, 62% is owned by Kuwait Finance House, 9% by the Public Institution for Social Security, 9% by the Islamic Development Bank, 18% by General Directorate for Foundations and 2% by other shareholders. Being the largest shareholder of Kuveyt Turk with a share of 62%, Kuwait Finance House is not only a giant financial institution in Kuwait but also among the leading interest-free financial houses in the world thanks to its total fund of billions of dollars and the modern banking services it offers.

Since its foundation, Kuveyt Turk has adopted as its principles to be attentive in interest-free banking system, research in the field of investment, offer modern, stable, reliable, high-quality and quick service to savers and businessmen, and provide its staff with continuous training for the purpose of increasing their productivity. Kuveyt Turk is proud of being capable of bringing quick and high-quality service to savers and investors through its branches and correspondents at home and abroad by any modern technological means.

Kuveyt Turk, which both turns the savings of its profit-sharing clients into reliable and profitable investments and creates new areas of employment by funding reel sector and thus makes significant contributions to the national economy owing to its investments and participations in the sectors of textile, metal and real estate, was awarded gold, silver and bronze medals on

¹⁹ Web 2016 albarakaturk.com.tr



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different dates by public institutions and professional associations such as the Under secretariat of Treasury and Foreign Trade, Istanbul Chamber of Commerce and Istanbul Ready-Made Clothing Exporters' Association due to its achievements in the field of export.

In line with the vision of being an international participation bank, Kuveyt Turk has opened foreign branches and representative offices as well. As an age of technology and computer, 21st century compels especially financial institutions to work harder. In this regard, Kuveyt Turk has set up the necessary information and technology infrastructure. It renders all banking services through e-banking and alternative distribution channels in the best possible way. In addition to Visa and Mastercard credit cards, services such as POS, ATM, Internet Banking, Call Center, Interactive Voice Response System and SMS Banking are rendered uninterruptedly. Kuveyt Turk feels right proud of being the first participation bank to have offered these innovations to its clients since 2000.

Kuveyt Turk Participation Bank Inc., which aims at incorporating into modern business management techniques and concept of management and service with its young and dynamic service staff almost all of whom are university graduates and experts in their fields, is the leader among the participation banks in Turkey thanks to its reliable capital structure and economic power.²⁰

6.6 Türkiye Finans

Türkiye Finans Participation Bank is one of the well-established participation banks of Turkey that has been operating with its strong capital structure and vision since 2005, with the National Commercial Bank as its main shareholder owning 67.03% of its shares. Türkiye Finans was established in 2005 when Family Finans, which was providing participation banking services under the name of Faisal Finans Kurumu between 1985-2001, and Anadolu Finans, that was founded in 1991 as the first private finance institution of Turkey with 100% domestic capital, joined their forces.

²⁰ Web 2016 kuveytturk.com



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The bank attained a new and powerful corporate identity after this merger and has brought a new life into participation banking whose target group is ever expanding. In 2008, the National Commercial Bank (NCB) acquired the majority share of Türkiye Finans Participation Bank and the Bank entered into a period of transformation and development. The National Commercial Bank, the first and the largest bank of Saudi Arabia with investments in 5 countries, is the main shareholder with 67.03 percent stake of Türkiye Finans Participation Bank which is one of the leading players in the participation banking sector.

Türkiye Finans Participation Bank brings in Turkey the experience and know-how of NCB, which has been operating since 1953, and aims at facilitating banking operations for its customers by prioritizing customer satisfaction with its motto “**Turkey's Finance**”.

Türkiye Finans has the mission of making its customers feel safe and accordingly take a new initiative in 2013 in order to implement changes and improvements in business processes with its Customer Experience and Multi-Channel Strategy Project. During this new period, the bank entered into a stronger track of growth by advancing its use of experience, new products, as well as technologies.

Successfully conducting its sustainable banking practices on the bases of “good banking” and “good corporate citizenship”, Türkiye Finans Participation Bank provides innovative and high value-added products, services and solutions to its broad customer base in commercial/corporate banking, SME banking, and retail banking segments with its strong service platform that consists of effective alternative distribution channels. Türkiye Finans Participation Bank, “Turkey's Finance”, grows at the centre of participation banking with its innovative products, making good use of technologies, and will continue to provide its services while growing stronger and maintaining its leadership position in the sector.²¹

²¹ Web 2016 turkiyefinans.com



7. Challenges & Solutions in Turkey

There is no doubt that Islamic banking is the future of banking. The performance of Islamic banks in recent years has proved its quality. Turkey has the potential to provide a successful model of Islamic banking and economic. Although Turkish government is taking steps to promote Islamic banks yet lots of issues has to be solved. Some of them are in following:

7.1. Lack of awareness

It is found that people are not properly educated regarding to sharia and financial perspectives of Islamic banks. As solution following things can be done:

- Use Islamic scholars to promote Islamic banks
- Arrangements of conferences and seminars for Islamic banking promotions
- Add sharia rulings in Turkish curriculum regarding Riba, Garar & Qimar etc
- Proper sharia based marketing.

7.2. Lack of professional education and institutes

It is found that only in Istanbul there are only two universities with Islamic banking department. So lack of professional education is a key factor. As a solution following steps can be taken:

- Universities must be bound to have an Islamic economics department
- Short courses on Islamic banking has to launched
- Professionals from other countries like Pakistan & Malaysia must be called
- Conferences, seminars & workshops should held at regular intervals
- Collaboration between Turkish & Pakistani, Malaysian institutes under student exchange program & other programs can provide a window of opportunity.



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7.3. Lake of professionals

It is found that Turkish Islamic banking industry has shortage of professionals in the industry. Similarly available professionals are not updated with current affairs and challenges regarding Islamic banking industry. Following steps can be taken:

- Visits of Pakistani and Malaysian professionals to Turkey and Turkish professionals to Pakistan and Malaysia
- Launching research programs for Turkish professionals
- Increase or create incentives for professionals
- Arrangements of international conferences

7.4. Lake of proper regulations from the state's bank

It is found that there are not enough rulings and guidelines for the Islamic banks. To solve this following steps can be taken:

- AAIOFIS standards can be used as an alternative for some time
- State's bank must have to make its own standards
- Professionals can be hired from different countries like Pakistan & Malaysia etc.

7.5. Lake of products

It is found that Murabaha & Sukuk are the commonly practiced products. Banks do not have enough products to fulfil society's need. To solve that following steps can be taken:

- Banks should launch new products on Musharaka, Mudarabah & Salam etc.
- Banks can hire professionals from Pakistan and other countries for new products
- Banks can adopt different products models from Pakistan, Malaysia etc.

7.6. Role of state or state's bank



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Although the Turkish government is taking steps to promote Islamic banking yet they are not enough lots of work is required. For that following steps can be taken:

- Creating a separate division in state's bank.
- Hiring a head for the government's run bank with the task to promote Islamic banking.
- Government can stop that no more new interest based banks will open in Turkey
- Turkish government can put insensitive for Newly coming blanks

8. Islamic Banking in Pakistan

In the 64 years of Pakistani history, in terms of Islamic banking Pakistan has achieved lots of goals. Information are mention bellow:

1970s: Some endeavors began with no obvious results.

1980s: Bold and exhaustive activities were embraced. Pakistan was positioned amongst the three nations of the world for initiating non-premium based keeping money. Different enactments (Companies Ordinance, 1984, Negotiable Instruments Act, 1882, State Bank Act and Recovery of Loans Laws and so on were evaluated to align these with the occupants of Islam. Another interest free Instrument specifically; PTC (Participation Term Certificate) for Corporate Financing was presented and was later supplanted with TFC(Term Finance Certificate). Non-Interest Based Instruments (NIB) Numbering 12 were reported. In the Conventional Banks separate premium free counters were opened on January 01, 1981. For meeting working capital needs of exchange and industry, Musharaka was presented on July 01, 1982. Benefit and misfortune sharing premise was presented in Conventional Banks on April 01, 1985.

1990s In November 1991, Federal Shariat Court was set up. A declaration Proceedings of second International Conference on Business Management (ISBN: 978-969-9368-06-6) was made on December 23, 1991 that exchanges including enthusiasm for banks would stop to have impact at long last by June 30, 2001.



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21st Century Commission for Transformation of Financial System was constituted in State

Bank of Pakistan. Team was set up in SBP to propose ways and intends to dispense with enthusiasm from Government monetary exchanges. Be that as it may, parallel saving money framework to be specific; Conventional and Islamic Banking has proceeded till today.

8.1 Role of State Bank of Pakistan

Islamic Banking Department was set up in the Central Bank of the nation specifically; State Bank of Pakistan (SBP). Obvious proclamations in admiration of Vision and Mission were declared. These are replicated beneath:

Vision and Mission Statements of SBP. "To change SBP into an advanced and element Central Bank, exceptionally proficient and productive, completely prepared to assume an important part on supportable premise in the financial and social improvement of Pakistan. To make Islamic Banking part, the saving money of first decision for the suppliers and clients of budgetary administrations".

Statement of purpose. "To advance money related and monetary solidness and foster a sound and element budgetary framework, to accomplish practical and impartial financial development and flourishing in Pakistan. To advance and create Islamic Banking industry in accordance with best worldwide works on, guaranteeing Sharia consistence and straightforwardness". Vision and Mission Statements of Islamic Banking Department of SBP are given underneath:

Vision and Mission Statements of Islamic Banking Development of SBP Proceedings of second International Conference on Business Management (ISBN: 978-969-9368-06-6)

Currently there are two types of Islamic banks full-fledge Islamic or Islamic windows

8.2 Islamic Banks

- Bank Islami Pakistan Limited
- Meezan Bank
- Al Baraka Bank

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- Burj Bank
- Dubai Islamic Bank
- MCB Bank Limited(subsidiary)
- Faysal Bank (changing over itself into Islamic)
- MCB Bank Limited (subsidiary)
- Summit Bank(converting itself into Islamic)

Islmaic Windows

- UBL Ameen
- Bank of Punjab Taqwa Islamic Banking
- Soneri Bank
- Saadiq by Standard Chartered
- Aitmaad by National Bank of Pakistan
- Habib Metropolitan Bank
- HBL Bank AL Habib
- Allied Bank Limited
- Askari Bank

Islamic Banking in Pakistan unquestionably has high potential, yet it would need to develop by 40-half at any rate, to guarantee its offer ascent from 3% to 15% of the general managing an account arrangement of Pakistan. The general Banking industry of Pakistan is developing at a quick pace, thus concrete and genuine strides are required to make Islamic Banking work in parallel with the customary managing an account framework..²²

9. Islamic Banking in Turkey&Pakistan

Islamic banking was stared almost together. Turkey has its own history. Due to its secular background, unawareness regarding Islamic banking & lack of proper sharia guidelines. Turkey is not a successful story regarding Islamic banking yet now Ankara is serious to promote Islamic banking and Islamic economic. Currently Islamic banking is around 6 percent of whole banking

²² Web 2016 Islamic Banking in Pakistan www.loanspk.com



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in Turkey .Turkish government is taking steps and new banks are coming with their Islamic window. Turkish society is more aware about Islamic banking comparatively with previous years. Universities are opening Islamic banking departments like zaim university Istanbul is starting a research centre on Islamic economics and finance. Scholastic debates regarding Islamic banking standards and new products has been started among the Turkish scholars. Turkish government is playing its role to solve capital related issues for the upcoming banks.

This is just a positive start. Only First few steps has been taken towards the right direction. Lots of work has to be done. Numbers of problems and challenges has to be faced. The Islamic banking industry is growing slow. Definitely it is the need to time to fast the growth of Islamic banks. Efforts are required in almost every area of the industry to improve Islamic banking.

In Pakistan over the period of time industry of Islamic banking has proved its quality. Industry is growing. Pakistani Universities & institutes are offering different courses and degree programs in specialized Islamic banking. From Masters to PHD programs are available in Islamic banking. Pakistani scholars are producing new products for the industry. Currently a sufficient range of products are already in the market. State BANK of Pakistan and AAIOFIS have launched lots of standards. State Bank of Pakistan is about to lunched an Islamic inter bank borrowing rate as a bench mark to calculate profit rate for the Islamic banks. Government of Pakistan is not allowing new interest based banks to operate in Pakistan. The already existing banks are converting themselves into full-fledged Islamic banks or they are opening Islamic windows. Only few banks has left with only interest based operations. People of Pakistan are more informed about Islamic banking comparatively with previous years. Government has appointed a deputy governor state bank only to promote Islamic banking. Conference, seminars & workshops are regularly held.

Although the industry of Islamic banking is growing yet this industry has to face challenges. Still most of the financing is not practiced under participatory modes of finances. All Banks are not totally operating under interest free system some banks are working with Islamic banking window they are not totally full-fledged Islamic. State bank has to launch standards and guidelines for the Pakistani Islamic banking.



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10. Conclusion

This study is designed to investigate the current situation of interest-free banking in Turkey and Pakistan. Our findings indicate that although both countries are working for Islamic banking yet lots of work is required. In Pakistan the situation is better and the industry is growing at the other end Ankara is taking serious steps to promote Islamic banking. Both countries especially Turkey has to face lots of challenges mention bellow:

- Lack of public Awareness
- Lack of Education institute
- Role of state or state's bank
- Lack of proper regulations from the state's bank
- Lack of products
- Lack of professionals

Detail discussion can be found in challenges and solutions.

Our findings do highlight, however, some concerns for the Islamic banking in Turkey. Since religion is the main factor in attracting customers, the Islamic banks should recognise that customers do not view them just like any other conventional bank operating in Turkey. Hence, the quality of service and the products and services offered must be compatible with the principles of interest-free finance as well as with the facilities of the conventional banks. The opening of new branches seems to be an important factor in increasing the utilisation of the financial products. These findings can be used a basic for the role of Islamic banking and its current situation with challenges and solutions in Turkey and Pakistan

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INTEREST-FREE BANKING IN TURKEY: A STUDY OF CUSTOMER SATISFACTION AND BANK SELECTION CRITERIA



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Raporun Konusu : Hindistan'nın Yükseköğretim Planlaması

Hazırlayan : Md Imteyajul Haque – Araştırmacı, JNU

India is a vast country with many languages and diverse cultures where there are different languages and different systems of education in different regions. However, at the higher level, the biggest hubs of education are the Universities, IITs and IIMs. With the lack of government universities in proportion to the population, several private institutions and universities have cropped up to overcome the difficulties. Notwithstanding, the bigger problem here is a general decline towards higher education. The reason behind the decline is the inclination of students towards technical and professional education. Therefore there are two biggest challenges before the nation. The first is to lay out the plan of higher education and the second is to provide the employment opportunities for the students. Looking at these problems there are several plans for higher education.

Higher Education is very vital to achieve sustainable growth and development of any country. The University Education Commission (1948-49), under the Chairmanship of Dr. S. Radhakrishnan, gave the foundations of the future of Indian Higher Education. The report of the Education Commission (1964-66) under the Chairmanship of Dr. D.S. Kothari symbolized the symbiotic relationship between education and national development. The Central Advisory Board of Education (CABE) Committee was set up in 1921 to enable the Central Government to play an effective role in education, based on consensus among the representatives of the then provincial governments. The National Policy on Education (NPE) 1986 (with modifications undertaken in 1992) states that —the CABE will play a pivotal role in reviewing educational development, determining the changes required to improve the system and monitoring implementation. The Government has also given the required thrust to the sector in its Five Year Plans. During the Eleventh Plan period, India aimed to achieve Gross Enrollment Ratio (GER) to 21% from 12.3% at the beginning of the Plan period. Various legislative actions were also taken during this period, including the introduction of the Higher Education and Research Bill, the Educational Tribunal Bill and the Foreign Educational Institutions Bill, to enhance transparency and quality in the sector.



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Higher education typically comprises under-graduate, post graduate degrees and pre-doctoral and doctoral programs. According to the National policy on Education (NPE) -86 [1, Part V, p.14], —Higher education provides people with an opportunity to reflect on the critical social, economic, cultural, moral and spiritual issues facing humanity. It contributes to national development through dissemination of specialized knowledge and skills. It is therefore crucial factor for survival. Being at the apex of the educational pyramid, it has also a key role in producing teachers for the education system. This sector can be further classified as technical and non-technical education. Higher education is presumed as education beyond the school level. It has a place at a university or at a college or an institute. While, the UGC is an umbrella regulation which governs any institution imparting degree, the institution carrying out technical education also needs to comply with operational norms specified under All India Council for Technical Education AICTE (for engineering, management studies etc.) and Medical Council of India MCI (for medical) among others.

Higher Education Institutions in India

The institutions of higher learning in India fall into the following broad categories:

- a) Universities:** These are established by an Act of Parliament or State Legislature and are of unitary or affiliating type. They are called Central Universities and States
- b) Deemed to be Universities:** These institutions are given deemed to be university status by the Central Government on the recommendation of the UGC in terms of Section 3 of the UGC Act. Some of these institutions offer advanced level courses in a particular field or specialization while others award general degrees.
- c) Private Universities:** These are established by various State governments through their own legislation.
- d) Institutes of National Importance:** These Institutes are declared as such by the Government of India by an Act of Parliament and are empowered to award degrees. In some cases, such Institutes are also set up by the Government through an Act of State Legislation.
- e) Premier Institutes of Management:** These are the Institutes that have been set up by the Central Government and are outside the formal university system. They offer Post-Graduate



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Diploma Programmes which are equivalent to Master's Degree Programmes in area of management.

The field of study is divided into General and Professional institutions. The streams offered by General Institutions are- Arts, commerce and education. The streams offered by Professional Institutions are- Engineering, medical, management, law, other professional and vocation-based courses such as hotel management, architecture, agriculture etc.

Higher education in India is provided by five groups of institutions: Central, state, private, deemed universities and „Institutions of National Importance. There are 52 such institutions. They predominantly consist of the Indian Institutes of Technology, National Institutes of Technology and prominent medical colleges, including the All India Institute of Medical Science. There are 45 central universities, 312 state universities, 183 private universities and 115 deemed universities in India as listed by the University Grants Commission (UGC), the apex regulatory body for higher education

All the above university groups are legally entitled to grant degrees. State universities are the only institutions that are allowed to affiliate private as well as public colleges under them. However, these colleges are allowed to operate only within the individual federal state borders. Private colleges offering professional courses, which match specific needs of a sector or industry, are often affiliated to state universities. It is difficult to estimate the total number of colleges in various federal states. However, affiliated colleges which are provided grants by the UGC are listed on its website. These colleges are called 2f and 12 b colleges. According to the latest figures, there are approximately 9,195 such affiliated colleges in India supported by the UGC. The federal states of Uttar Pradesh and Maharashtra have the maximum number of affiliated colleges numbering 1,677 and 1,185 respectively. Karnataka (766), Chattisgarh (488), Gujarat (486), Tamil Nadu (468), and West Bengal (433) too have large number of affiliated colleges under their federal state universities. While private universities do not have affiliated colleges, these universities also offer professional as well as regular courses in it.



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The Ministry of Human Resources Development notes that since 1950 until 2009, university and university level institutions in India have increased approximately 18 times (from 27 in 1950 to 504 in 2009). Despite this increase, the required capacity remains much higher. Conservative estimates showed that by 2006 India required “at least 3,000 more universities each having the capacity to enroll not less than 10,000 students” to meet its demands (Bhargava, 2006)

By mid-2000 Private investments in higher education was already becoming an alternative route to meet this demand. The number of privately funded institutions for higher education increased from approximately 43 per cent in 2000-01 to approximately 64 per cent in 2005-06. Gross enrolment in these institutions increased during the same period from approximately 33 per cent to 52 per cent during the same period (Prakash, 2009, 3254).

Legislations and Institutional Regulations in Higher Education:

In India, education is in the concurrent list, where federal states and the central government share responsibilities. Until recently, legislations in higher education prohibited profit making in the sector. Higher education was defined as a not-for-profit sector. Private investments were to be made by sponsoring bodies that had to be a “Society registered under the Societies Registration Act 1860, or any other corresponding law for the time being in force in a state, or a public trust or a company registered under Section 25 of the Companies Act, 1956.” It was only during the Twelfth Five Year Plan in India (2012-2017) that the state considered re-evaluating this status of higher education in India. However, until recently there has been no clarity on how this suggestion would be implemented. A 100 per cent Foreign Direct Investment (FDI) is promoted in higher education through the automatic route which requires no prior approval from the state. However, the regulatory environment prescribes several conditions for foreign universities including fixing of fees, or the need of foreign institutions to affiliate with an Indian counterpart, which has dissuaded investments

The nodal ministry for education in India is the Ministry of Human Resource Development (MHRD). The MHRD has a Department of Higher education which is the apex department “for the overall development of the basic infrastructure of Higher Education sector”. The Department of Higher Education, MHRD, is responsible for the overall development of the basic



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infrastructure of Higher Education sector, both in terms of policy and planning. Under a planned development process, the Department looks after expansion of access and qualitative improvement in the Higher Education, through world class Universities, Colleges and other Institutions. The Vision, Mission, Objectives and Functions of the Department are as under:-

Vision:

To realize India's human resource potential to its fullest in the Higher Education sector, with equity and inclusion.

Mission

- Provide greater opportunities of access to Higher Education with equity to all the eligible persons and in particular to the vulnerable sections.
- Expand access by supporting existing institutions, establishing new institutions, supporting State Governments and Non-Government Organizations/civil society to supplement public efforts aimed at removing regional or other imbalances that exist at present.
- Initiate policies and programmes for strengthening research and innovations and encourage institutions - public or private to engage in stretching the frontiers of knowledge.
- Promote the quality of Higher Education by investing in infrastructure and faculty, promoting academic reforms, improving governance and institutional restructuring toward the inclusion of the hitherto deprived communities.

Objective:

- To expand the Higher Education sector in all its modes of delivery to increase the Gross Enrolment Ratio (GER) in Higher Education to 21% by 2016-17 and 30% by the year 2020.
- To expand institutional base of Higher Education (including technical, professional and vocational education) by creating additional capacity in existing institutions, establishing new institutions and incentivizing State Governments and Non-Governmental Organizations/civil society.



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- To expand institutional base of Higher Education (including technical, professional and vocational education) by creating additional capacity in existing institutions, establishing new institutions and incentivizing State Governments and Non-Governmental Organizations/civil society.
- To provide opportunities of Higher Education to socially-deprived communities and remove disparities by promoting the inclusion of women, minorities and differently-abled persons.
- To remove regional imbalances in access to Higher Education by setting up of institutions in unnerved and underserved areas.
- To enhance plan support for infrastructure and faculty development in the institutions of higher learning and to attract talent towards careers in teaching and research.
- To create conditions for knowledge generation through improved research facilities in universities and colleges.
- To promote collaboration with International community, foreign governments, universities/institutions and regional and international institutions, for the advancement of universal knowledge and intellectual property rights.
- To promote development of Indian languages.
- To promote autonomy, innovations, academic reforms in institutions of higher learning
- To undertake institutional restructuring for improving efficiency, relevance and creativity in Higher Education.

Functions:

- Enhancement of Gross Enrolment Ratio by expanding access through all modes.
- Promoting the participation of these sections of the society whose GER is lower than the national average.
- To improve quality and to promote academic reforms
- Setting up of new educational institutions and also capacity expansion and improvement of the existing institutions.
- Use of Technology in Higher Education.



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- Development of Vocational Education and Skill Development.
- Development of Indian Languages.
- International Collaboration in the field of education.

The University Grants Commission (UGC) under the Department of Higher Education in the MHRD acts as the coordinator as well as prescriber of standards for education in the country. UGC, established by an Act of parliament in 1956, is a statutory body of the Government of India. UGC has its head office in New Delhi and six regional centres (Pune, Hyderabad, Kolkata, Bhopal, Guwahati and Bengaluru) to cater to various regions in the country and it has the following mandates:

- Promoting and coordinating university education.
- Determining and maintaining standards of teaching, examination and research in universities.
- Framing regulations on minimum standards of education.
- Monitoring developments in the field of collegiate and university education; disbursing grants to universities and colleges.
- Serving as a vital link between the Union and state governments and institutions of higher learning.
- Advising the central and state governments on the measures necessary for improvement of university education.

This mandate makes the UGC a major regulator of higher education in India. However, the regulatory environment is not limited to the UGC alone. All India Council for Technical Education (AICTE), Department of Electronics Accreditation of Computer Courses (DOEACC), Distance Education Council (DEC), Indian Council for Agricultural Research (ICAR), Bar Council of India (BCI), National Council for Teacher Education (NCTE), Rehabilitation Council of India, Medical Council of India, Pharmacy Council of India (PCI) Indian Nursing Council (INC), Dentist Council of India (DCI), Central Council of Homeopathy (CCH), Central Council



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of Indian Medicine, Council for Architecture, National Council for Rural Institute, and State Councils for Higher Education together decide the quality of higher educational institutions in India. Despite this regulatory environment, the Indian judiciary has been constantly involved in defining private investments in higher education indicating the inadequacy of the present regulatory system.

The government of India has also launched a higher education scheme under the Dept. of Higher Education named as Rashtriya Uchchar Shiksha Abhiyan. Rashtriya Uchchar Shiksha Abhiyan (RUSA) is a Centrally Sponsored Scheme (CSS), launched in 2013 aims at providing strategic funding to eligible state higher educational institutions. The central funding (in the ratio of 3:2 for general category States, 9:1 for special category states and 100% for union territories) would be norm based and outcome dependent. The funding would flow from the central ministry through the state governments/union territories to the State Higher Education Councils before reaching the identified institutions. The funding to states would be made on the basis of critical appraisal of State Higher Education Plans, which would describe each state's strategy to address issues of equity, access and excellence in higher education.

Objectives:

The salient objectives of RUSA are to;

- Improve the overall quality of state institutions by ensuring conformity to prescribed norms and standards and adopt accreditation as a mandatory quality assurance framework.
- Usher transformative reforms in the state higher education system by creating a facilitating institutional structure for planning and monitoring at the state level, promoting autonomy in State Universities and improving governance in institutions.
- Ensure reforms in the affiliation, academic and examination systems.
- Ensure adequate availability of quality faculty in all higher educational institutions and ensure capacity building at all levels of employment.
- Create an enabling atmosphere in the higher educational institutions to devote themselves to research and innovations.



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- Expand the institutional base by creating additional capacity in existing institutions and establishing new institutions, in order to achieve enrolment targets.
- Correct regional imbalances in access to higher education by setting up institutions in unserved & underserved areas.
- Improve equity in higher education by providing adequate opportunities of higher education to SC/STs and socially and educationally backward classes; promote inclusion of women, minorities, and differently abled persons.

RUSA would create new universities through upgradation of existing autonomous colleges and conversion of colleges in a cluster. It would create new model degree colleges, new professional colleges and provide infrastructural support to universities and colleges. Faculty recruitment support, faculty improvements programmes and leadership development of educational administrators are also an important part of the scheme. In order to enhance skill development the existing central scheme of Polytechnics has been subsumed within RUSA. A separate component to synergise vocational education with higher education has also been included in RUSA. Besides these, RUSA also supports reforming, restructuring and building capacity of institutions in participating state.

The following are the primary components of RUSA that capture the key action and funding areas that must be pursued for the fulfillment of the targets:

- Up gradation of existing autonomous colleges to Universities
- Conversion of colleges to Cluster Universities
- Infrastructure grants to Universities
- New Model Colleges (General)
- Upgradation of existing degree colleges to model colleges
- New Colleges (Professional)
- Infrastructure grants to colleges
- Research, innovation and quality improvement



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- Equity initiatives
- Faculty Recruitment Support
- Faculty improvements
- Vocationalisation of Higher Education
- Leadership Development of Educational Administrators
- Institutional restructuring & reforms
- Capacity building & preparation, data collection & planning

Internationalization of higher education:

India has entered into Educational Exchange Programmes (EEPs)/Memorandum of Understandings (MoUs) or through Joint Statements with 51 countries viz Mongolia, Armenia, Tanzania, Guyana, Israel, Australia, Myanmar, Hungary, Syria, Uzbekistan, New Zealand, Thailand, Sri Lanka, Mexico, Brazil, Afghanistan, Croatia, Ecuador, Rwanda, Saudi Arabia, China, Portugal, France, Ethiopia, Vietnam, Oman, South Africa, Norway, Chile, Kuwait, Botswana, Malaysia, Turkmenistan, Canada, Indonesia, Mozambique, Russia, Trinidad & Tobago, Mauritius, Yemen, Qatar, Tajikistan, Burundi, Belarus, Republic of Korea, Germany, Estonia U.S.A., United Kingdom, Czech Republic and Peru.

The EEPs/ MOUs envisage cooperation through several initiatives like:-

- Exchange of scholars/ students/ researchers;
- Sharing of information/ publications;
- Organizing joint seminars/ workshops/ conferences etc.;
- Working towards mutual recognition of qualifications; and
- Developing institutional linkages

India also has educational cooperation activities with different international organizations and multi-lateral bodies like UNESCO, Commonwealth of Learning, E-9. BRICS, SAARC, India-Brazil-South Africa (IBSA), East Asia Summit (EAS), Association of South-East Asian Nations



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(ASEAN), Indian Ocean Rim-Association for Regional Cooperation (IOR-ARC), Organization for Economic Co-operation and Development (OECD), European Union (EU) etc.

Recent Initiatives:

Nepal:

Bharat Nepal Shiksha Maitri Karyakram- During the Indo-Nepal Joint Commission Meeting held on 26th July, 2014, India announced a programme entitled “Bharat Nepal Shiksha Maitri Karyakram” for the students from Nepal. The Programme would be a 4-6 week attachment programme for undergraduate students from Nepal. It aims at promoting awareness on different facets of life in India and the progress made by the country in various fields e.g. economic and industrial development, Science & Technology, Communication & Information Technology, Indian education, art, culture, etc. It would offer short term courses in the form of summer/winter schools to familiarize the Nepalese students about the significant developments taking place in different sectors. Such short term courses shall aim at providing an opportunity to the target young minds to better understand and appreciate contemporary India, foster closer ties and enhance their engagement with India. Entire cost of the programme would be borne by the Government of India.

Bhutan:

During the recent visit of Hon’ble Prime Minister of India to Bhutan, it was proposed that Government of India would provide assistance for the establishment of the digital section/ E-library in the National Library of Bhutan and in all 20 districts of Bhutan.

Scholarships and educational loans:

Scholarship is a boon for students, belonging to the weaker sections of the society, who are unable to further their education for some reason or the other. Scholarship is an incentive as well as encouragement for students, who are talented, but do not have the means to study further. There are a variety of scholarships – merit-based, need-based, student-specific, career-specific,



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and college-specific. The Ministry offers National as well as External Scholarships to the needy students.

The National Scholarships of the Ministry are:

- Central Scheme of Scholarship for College and University Students
- Scheme for Scholarship to Students From Non-Hindi Speaking States for Post Matric Studies in Hindi
- Scholarship Scheme for Students with Disabilities – A Scheme of Ministry of Social Justice and Empowerment
- Special Scholarship Scheme for Jammu & Kashmir

The External Scholarships offered through the Ministry are:

At present, the Ministry is administering scholarships from three main sources:

- Commonwealth Scholarships for United Kingdom and New Zealand
- Scholarships offered by China, Korea, Israel, Japan, Belgium, Italy, Mexico, Turkey and Sri Lanka.
- Agatha Harrison Memorial Fellowship which is fully funded by Government of India

The Ministry also issue No Obligation to Return to India (NORI) Certificate required by Indian Immigrants in Canada, USA, Singapore, etc.

In addition to all the above, the Ministry also runs the Central Scheme to provide Interest Subsidy (CSIS) on Educational Loans.

Challenges facing higher education in India:

According to a report released by MHRD, the country's Gross Enrollment Ratio (GER) has grown to 18.8%. Encouraging as it may seem, experts at a panel discussion organized by Delhi



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School of Business believe that there is still a long way to go in attaining excellence in higher education and a number of loopholes still need to be plugged in.

Talking about the current state of higher education in India, Dr. D.K. Bandyopadhyay, Vice Chancellor, Guru Gobind Singh Indraprastha University, said that on some areas we have performed well but there are areas where we are still lagging behind. He believes that one of the major crises faced by the country in terms of development in higher education is the crunch in faculty members.

Dr. Deepak Pental, Professor, Department of Genetics, South Campus, Delhi University and Ex Vice Chancellor at Delhi University, believes that there exists a major policy deficit in the country that is curbing the development in higher education. He adds that even though there are a number of committees and commissions set up like the National Knowledge Commission and the Yashpal Committee, the implementation of the recommendations of these commissions happens at snail's pace. He also agrees that the major issue is the shortage of trained faculty. He believes that the country should train the faculty and researchers from the best institutions in the world. "I calculated that at the cost of one IIT's brick and mortar you can train around 400 P. hds in Caltech and MITs of the world," he says. He claims that the inertia in people is the problem behind this. "We are not aspiring for excellence," he adds.

Dr. Bandyopadhyay says that we are ready to collaborate with some of the best institutions in the world but we do not want to collaborate within ourselves. He agrees that there is a lack of synergy between institutions within the country. Researchers performing outstandingly well abroad, lose their willingness to perform as soon as they land in India. The system's lack of reward and recognition initiatives for performing researchers in India could be a contributing factor behind the dip in performance, according to him.

Swami Jitatmananda Ji of Rama Krishna Mission believes that value based education is absolutely essential for the development of higher education in India. According to him, meditation or any other spiritual culture should be incorporated in all our curricula.



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Dr. Rachel Davis, Dean, Delhi School of Business, believes, the nature of research that is required for faculty hiring should be carefully looked into. She believes that there are very little incentives for researchers in India to publish their work in reputed journals that are double-blinded. According to her, this is one of the major issues hampering the quality of higher education in India.

According to Dr. S.C Vats, Chairman, Vivekananda Institute of Professional studies, the three action points for developing higher education in India are:

1. The churning of researchers and doctoral research candidates should be regulated.
2. The Vice Chancellors of universities should be provided with enough flexibility to fix the pay scale of these researches and scholars.
3. Fast track sanction of funds for research in newer areas.

Dr. Pental suggested that better research, better faculty and better mathematical background to the students of science and technology, computational learning and good language skills are required for up gradation of higher education in India. He believes that even though private universities are doing well, they would require some government support. Good researchers working on good projects should be provided with public fund to support them as well as the national knowledge network should be made available to these researchers , he opines.

According to Dr. Bandyopadhyay, there should be a single national policy for higher education in India in order to achieve excellence in the same. He believes, the journey towards excellence in higher education has begun and we are on the right track but there's still a long way to go.

Privatization of higher education:

One of the emerging challenges of privatization of higher education, certainly, will be the question of how higher learning being a scarce resource to be judiciously be the question of how higher learning being a scarce resource to be judiciously distributed to set the tune of democratic practice in a traditionally hierarchical society like India. True, educational domain in general, higher learning in particular will be meaningless unless educational processes have filtered through desirable levels of democratic values. No doubt, democratic ethos is central to the way the education system is organized and pedagogy is practiced and knowledge system is evolved. However, given the peculiarities of material dimensions to the caste



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system in Indian society in terms of appropriating developmental opportunities, as empirical studies show (Bhatt, 1975 and Sarkar, 1978), socio-cultural backwardness falls back on to determine higher education as well (Raju, 2008 and Thorat, 2009: 97-108). Nonetheless to mention, globally too, socially unequal have not been benefited, despite the fact that many policies envisaged to include them (Raju, 2008 and Thorat, 2009: 97-108).

Privatization precisely means a form of free market capitalism that signifies the centrality of merits, efficiency and competition regulate by the state apparatus. Its process, as usual, underline several dimensions and reflections on society at large. To begin with new terminologies, such as, cost effective, market force, meeting demands and delivering quality goods etc, help us to make sense of the process of privatization. However, at the policy level, it's process are much complicated, for instance, it asks for selling the whole or part, charging for services, contracting out, buying out existing interest groups and repealing monopolies for diluting the public sector, encouraging alternative institutions, withdrawing state institutions and divestment. The public on the other spectrum tends to interact differently or divert their imagination and perceives education as a commodity. Students in the context of privatization as are inputs and examination as measured value for successful output. (ibid, 80). By locating these new objective formations, in education, for Grace, is a robust way of thinking and encouraging academics who engaged and research activities of this kind. Hence, it is very clear by the fact that social implications of the conceptual divide between private and public, and drawing the boundaries between these two critical domains the private initiative in higher education has not been a new phenomenon in India, for instance some of the prestigious modern universities in India even established by the efforts of certain dedicated individual with private financial aid. This, indeed, was a unique in India as a form of public private partnership. The concept of private institutions, however, in the initial stage was meant to be sheer arbitrary, and was a relative category to express miscellaneous classes of educational institutions.



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Raporun Konusu : 15 Temmuz Darbe Girişiminin Pakistan'daki Algısı
Hazırlayan : Khizar Manzoor



“The coup is not about [the plotters] protecting democracy, it is about a fifth column within the military trying to take control.”

Zeynep Jane Kandur-Turkish MP



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Introduction

Turkey owns rich Islamic history who ruled Muslim world over hundreds of year. The Ottomans ruling period is very much important in the history of Turkish nation and Islamic world as well. During Ottoman era, Turk nation was very famous for its braveness and justice. After the fall of Ottomans, Mustafa Kemal Pasa as a liberal leader again raised the nation in the world community.

During the last 15 years, Turkey has become a very important global player who is playing a constructive and conducive role in especially in the Islamic world under the leadership of Recep Tayyip Erdogan. Under the bold, daring and courageous leadership of Erdogan, Turkey's rapid progress and development in economy made its standing among the developed nations of the world but Turkish development and charismatic leadership of Erdogan was not a good omen for those who want Turkey to still remain as "Sick man of Europe". Enemies of Turkey tried many times to wipe out Erdogan and its government during the last 15 years but every time they could not succeed but this time people of Turkey snubbed them badly.

Undoubtedly, democracy is the best form of government and Turkish people by standing in front of tanks and armored vehicles on 15 July 2016 night has proved that they can give their lives to save their system but could not bear their constitution be abrogated by anyone. 15 July 2106 was the day when Turks has proved that "Sovereignty of their country belongs to Turk nation (Millet in Turkish language).

People of Istanbul and Ankara showed their extreme readiness to sacrifice themselves as if they were saying to rebellions, "For God sake, crush us but not our democracy, constitution and rule of law". The nation has proved that lovers of democracy and saviors of their constitution are still alive on Turkish soil. The defeat of revolt is a forceful slap on the face of conspirators. Blood bathed bodies, human chains in front of tanks and firm standing of Turkish people on 15 July night was an ample proof that Turkish nation believes on democratic norms and there is no greater force on the world then the public.



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After the coup, Turks did not blame army of plotting coup, instead they openly said that belligerent faction of Turkish army did this on the directives of national and international masters, this shows that Turks don't want anybody to raise finger on the loyalty of their army and the truth must be surfaced.

Turks are very faithful to their army; they started opposing army's mobilization when army opened fire at public. Public standing proved that this is neither Oct 1999 nor 1970s when dictators took control of country's government by sending democratically elected people to home. What Turks had done with traitors is a lesson learnt for many nations in the world who are striving for democracy since years.

Apparently, day by day economic progress, increase in popularity graph of Erdogan, openly challenging attitude of Erdogan towards West and Israel, Turkish involvement in World Affairs and Turkey's advocacy for Muslim Community were the major factors that made enemies of Turkey unhappy then they decided to wrap up the government and murder of Erdogan was also a part of this game.

The paper will examine the role of Fatehullah Gulen from a local religious teacher to Imam Fatehullah Gulen, his religious beliefs, working of Hizmet Movement, Gulen's relations with west, US, Neocons and with the Jews.

The paper will critically analysis ideas of Inter religious Harmony and Gulen's tilt towards Christians and Jews and its impacts on Muslim world. In this paper, I will try to understand the complete details of the coup including brief Introduction of Fatehullah Gulen and his Hizmet Movement, internal and external factors of the coup, nefarious designs of the plotters and role of Gulen as mastermind of the coup so that something logical could be produced over the historic victory of Turkish nation.

Before starting my research, I am thankful to GASAM-Turkish think tank and Khubaib Foundation for choosing me to work on this hottest topic of these days. I will try my best to produce something fruitful and beneficent for researchers so that they could understand that how



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Turkish nation turned the history on July 15 by defeating belligerent rebellions.

Fatehullah Gulen-History and Basic Education

Erzurum is a province of Turkey in the Eastern Anatolia region, famous for its skiing tracks, old mosques, and Oltu stone works. Erzurum is an ancient city that is situated almost 880 km away from Ankara. The city is situated 1757 meters (5766 feet) above sea level. This is the Capital of Eastern Anatolia and is situated on a barren plateau at an altitude of 1900 m. Erzurum was called Theodosiopolis during the Byzantine period. (Miller, 2012, p. 25; Miller, 2012)

The Ottomans conquered the city only in 1514 and from then till today it is a part of Turkish territory²³. (Jones, 2016)

Erzurum gained popularity after the 15 July 2016 when Turkish government divulged that **Muhammed Fethullah Gülen** was mastering the failed coup that was planned to topple the Turkish government including the murder of Turkish President Recep Tayyip Erdogan. Fatehullah Gulen was born in a small village Korucuk of Erzurum on 27 April 1941(75 years old). There is some confusion over his birth date. Some accounts, usually older ones, give it as 10 November 1938, while others give 27 April 1941.

His father Ramiz Gulen, was an imam and his mother's name was Refia Gulen who was the primary caregiver of the family. Gulen attended his formal primary education in his home village, and after the family moved to a nearby village, he began an informal religious education. He has interest in contemporary issues, literature, fine arts and music. During the period of his youth, he had utilized the opportunity to deepen his knowledge and he studied Islamic tradition, informally studied social and natural sciences, and examined the classics of both Eastern and Western philosophy and literature. He was influenced by Abu Hanifa, Ghazali, Imam Rabbani, Rumi, Yunus Emre, and Nursi. (http://dialogin.dk/pages/wp-content/uploads/2013/04/Biography_of_Gulen.pdf)



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Gülen has published more than sixty books in Turkish, many of which have been translated to more than thirty languages. In May 2008, Foreign Policy Magazine listed Fethullah Gulen as the World's Top Public Intellectual. (<http://conferenciasobrehizmet.com.br/en/who-is-fethullah-gulen-1230.html>)

Fatehullah as Religious Teacher

In 1958, he passed an exam taken by the Turkish State's Directorate of Religious Affairs (Diyanet Isleri Baskanligi),

(http://dialogin.dk/pages/wp-content/uploads/2013/04/Biography_of_Gulen.pdf)

He was given 'preaching license' when he was only 21 years old. He was allowed to preach much earlier in Erzurum because of his extraordinary achievements as a student but he started serving as an imam, first in Erdirne and later in Izmir. His lectures were being mainly followed by intellectual circles and students of Universities. He knew the tact of using Turkish language as a tool to attract and impress audience and this trick helped him to grow his reputation western Turkey. He was arrested in 1971 as Turkish security service blamed him for clandestine religious activities, Security forces alleged that he run illegal summer camps and through these summer camps he was busy to indoctrinate youths. In 1981, he took retirement from his post as a local preacher. (<http://www.meforum.org/2045/fethullah-gulens-grand-ambition>)

After the study of his service term, one can easily say that during the job Gülen tried to increase number of his followers and he mobilized hundreds of thousands of people on the name of serving society by uniting around high human values. (<http://conferenciasobrehizmet.com.br/en/who-is-fethullah-gulen-1230.html>)

Self Proclaimed Titles of Gulen:

Gulen went to school just for five years and his formal education is very little that is only limited to five years of elementary school but he is the one who considers himself a prophet. (<http://www.meforum.org/2045/fethullah-gulens-grand-ambition>)

Not only Gulen himself but his disciples also consider him as some kind of supernatural creature and many believes that Gulen is Mehdi-The Guided one or the prophesied. On July 22, 2016 Anadolu Agency reported news that Irfan Karagoz-Istanbul Criminal Judge had been remanded



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over declaring that he believed Fetullah Gulen was the Mahdi. (<http://aa.com.tr/en/todays-headlines/a-suspected-judge-calls-gulen-the-mahdi-arrested/613835>)

His followers also called him “Hoja” or Hoca Effendi” that means Esteemed Teacher. They give him the said title to show that there is no one in the world superior than Gulen, he knows everything, whatever he says is always right, he can not be challenged or questioned and his directions are obligatory for them to follow. Despite millions of followers, who take pride of calling all the above mentioned titles to Fatehullah, he calls himself as a simple Volunteer of service.

Fatehullah and Said Nursi:

Said Nursî was a Kurdish origin Sunni Muslim who was born in 1877 in Eastern Turkey (the Village of Nurs). Nursi was commonly known with the honorific title ‘Bediüzzaman’. Said was the fourth of seven children. This great Muslim theologian died on 23 March 1960 (http://www.nur.org/treatise/biography/from_Bediuzzamans_life09.htm).

During his young age, major changes was happening in Turkey as it was the period of Ottomans decline but he gained the admiration and affection of all classes of folk and the scholars throughout the whole Eastern Province of Ottoman. He was famous in intellectuals due to his memory and intelligence, he was true follower of Islam who was famous for his purity, taqwa (avoidance of sins), and courage. During the course of his life, he kept on declaring the right way (amr bil ma’ruf) and condemn the wrong way (nahy anil munkar) and never hesitated in following his course of actions against unjust leaders and governors of the time. People used to mention him as “the famous Mullah Said” in those years. (<http://www.hayratvakfi.org/en/about-us/who-is-bediuzzaman-said-nursi>)

Nursi famous literary work is known as the Risale-i Nur Collection which has become a means to prove the pillars of faith and Quran, and to obtain verified belief. He wrote three fourths of the Risale-i Nur (The Words, the Letters and the Flashes) to explain the tenets of faith. He wrote this collection in a very critical period when Muslims were very disappointed due to the decline of Ottomans’ empire.

Nursi carried out a mature and intellectual and criticized the west philosophical principles. He



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was not a man for generalizations; he was a man for details and specifics. He never accepted violence as a way of struggle; his way of struggle was the way of persuasion. He believed that humanity had reached a certain level of civilization and that in civilized societies the manner of solving disagreements is to convince others, not to force them. For Nursi, the use of force and violence is bestial behavior, and should not be practiced.

(<http://www.iikv.org/academy/index.php/sympeng/article/view/1122/1982>)

Fethullah Gülen nurtured his understandings about Islam through the Risale-I Nur Collection written by Said-Nursi but at the same time he refrained from using Nursi's name. He highlighted his own name and distorted the Risale-I Nur. He was found guilty of omitting some parts of Risale-I-Nur and using his name instead of Said Nusri. He edited that section in his book entitled "My small world." He is someone who did not feel like visiting Said-Nursi just because Nursi was Kurdish.

In an article published in Turkey Update on June 25, 1999, Fetullah (Fethullah) was described as a Turkish religious leader as "head of a branch of the Nurcu brotherhood" (Turkey Update 25 June 1999), the leader of "the Nurcu's strongest faction" (Mideast Mirror 21 Apr. 1999) and "the popular leader of the large Fetullahist sect" (Islamic World News 19 July 1999).

World Press Review copied a report and published it about Fatehullah on Sept. 01, 1999, claiming Fethullah Gulen as the leader of Nurist and "a disciple of Sheikh Said Nursi" (World. Press Review 1 Sept. 1999).

(<http://www.refworld.org/docid/3ae6ad721c.html>)

[https://books.google.com.tr/books?id=0FW-](https://books.google.com.tr/books?id=0FW-BAAAQBAJ&pg=PA124&lpg=PA124&dq=Gulen+as+disciple+of+Said+Nursi&source=bl&ots=M1oBiJSngF&sig=RSVW7hzzNJQ3akM1iepaTr-35G0&hl=en&sa=X&redir_esc=y#v=onepage&q=Gulen%20as%20disciple%20of%20Said%20Nursi&f=false)

[BAAAQBAJ&pg=PA124&lpg=PA124&dq=Gulen+as+disciple+of+Said+Nursi&source=bl&ots=M1oBiJSngF&sig=RSVW7hzzNJQ3akM1iepaTr-](https://books.google.com.tr/books?id=0FW-BAAAQBAJ&pg=PA124&lpg=PA124&dq=Gulen+as+disciple+of+Said+Nursi&source=bl&ots=M1oBiJSngF&sig=RSVW7hzzNJQ3akM1iepaTr-35G0&hl=en&sa=X&redir_esc=y#v=onepage&q=Gulen%20as%20disciple%20of%20Said%20Nursi&f=false)

[35G0&hl=en&sa=X&redir_esc=y#v=onepage&q=Gulen%20as%20disciple%20of%20Said%20Nursi&f=false\)](https://books.google.com.tr/books?id=0FW-BAAAQBAJ&pg=PA124&lpg=PA124&dq=Gulen+as+disciple+of+Said+Nursi&source=bl&ots=M1oBiJSngF&sig=RSVW7hzzNJQ3akM1iepaTr-35G0&hl=en&sa=X&redir_esc=y#v=onepage&q=Gulen%20as%20disciple%20of%20Said%20Nursi&f=false)

How sycophant Gulen is that he never accepted that he has any direct or indirect relation with



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(Miller, 2012) Said Nursi as in one of his interview that published on Zaman daily-paper associated with Gulen network, while talking about Said Nursi, he had lamented that why would God bring such a genius (Nursi) from the Kurds and wished that Nursi would be born among Turks who have served as the sword of Islam.

During the interview Gulen openly said that his Turkish pride prevented him from visiting Said-Nursi and kissing his hand. How strange the fact is that Fethullah Gülen is largely believed to be seduced by Said Nursi's writings. Gulen used his name and writings to enlarge circle of his own followers but he had never met Nursi personally yet because Nursi was Kurdish. One student of Said Nursi named Mehmet Kırkınıcı Hodja confirmed this section on a website called "risalehaber.com." (<http://enews.fergananews.com/articles/2815>)

But it is a matter of fact that revealed by historic evidences that Gulen never accepted himself as a disciple of Nursi and denied it many times.

In 1971, for example, while facing trial in the "Nurculuk" case at the İzmir Martial Law Court, Fethullah Gülen was quoted as saying, "I am not a Said-Nursi supporter".

In his 56-page long defense no 2000/124E submitted to Ankara State Security Court No 2 for the trial initiated by Nuh Mete Yüksel, Gülen again says "I am not a Said-Nursi supporter."

In his defense, he says, "I am not affiliated with any movements including the Said Nursi congregation, except for being Muslim:"

It is a matter of utmost pride for the students of Said-Nursi that he did not submit to the single-party rule period which prohibited the Holy Qur'an and the call to prayers known as 'azaaan'. Nursi took the risk of imprisonment, torture and exile for the sake of preserving Islamic principles, writing an interpretations of the Qur'an, teaching it, or calling people to prayers and he did not compromise or bow before the ruling elite throughout his life. (<http://www.yenisafak.com/en/columns/abdulkadirsarvi/fethullah-gulen-i-am-not-pro-said-nursi-2010887>)

However, the Gulen movement that associate itself with Nursi school of thought (which they



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does not actually belong) was allegedly found in preparing blackmailing and fabricated tapes, they were accused of spying for other countries.

<http://www.yenisafak.com/en/columns/abdulkadirselvi/fethullah-gulen-i-am-not-pro-said-nursi-2010887>

The whole story took a sudden turn, when facts have proved that Gulen and his associate have malicious intentions and they want to seek power in guise of religious preachers, disciples of Said Nursi on December 13, 2013 issued a press release that was published by the Turkish premier news agency i.e. Anadolu Agency criticized Gulen Movement for meddling in politics in Turkey.

The statement was sent to newspapers by Said Nursi's disciples Abdullah Yegin, Husnu Bayram, Salih Ozcan, Mehmet Firinci and Abdulkadir Badilli stated that “Getting involved into political deals on behalf of the Nur Movement, recruiting into state institutions for domination and endeavoring to share political power with the ruling party on behalf of the Nur Movement contradicts the teachings of Nursi in Risale-i Nur.”

The Nursi disciples, who worked closely with the respected scholar during his lifetime until his death in 1960 through this statement gave the clear message that the Gulen movement’s being party to politics is not a move appreciated and supported by the Nur Movement and Nursi’s disciples.

"Nur movement never interferes in policies of the ruling government", the statement mentioned.

The statement made it clear that Gulen-AK Party rivalry has nothing to do with the Nur Movement and Nursi disciples. The statement continued criticizing Gulen over his political ambitions and termed his political involvement as “misguided approaches” that have no place within the teachings of Risale-i Nur.

The statement declared complete detachment with Gulen movement and covertly gave a message to the people that Nursi teachings are all about Islam not about politics. The step was taken due to the hypocrisy of Gulen who frequently refers to Nursi in his pamphlets and speeches. Thus the



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said statement issued by Nursi disciples is a negation of weird ideas that was prevailing about Gulen Movement in the society considering Gulen and his movement as an offshoot of Nur Movement. (<http://aa.com.tr/en/politics/said-nursis-disciples-warn-gulen-against-meddling-in-politics/193812>)

Fatehullah and Hizmet Movement

Hizmet Movement has been banned in several Central Asian States (CARS) and his network is also known as the most dangerous one in Germany but now its' also been banned in Turkey too that is the birth place of Gulen and his networks as well. (<https://off-guardian.org/2016/07/28/what-is-fethulla-gulen/>)

Ehsan Masood penned a nice article about Fethullah Gulen. This article was originally published on Prospect Magazine.

Gulen proclaims himself as a true Muslim but he also enjoys cordial relations with believers of other faiths like Christians, Jews etc.

Fethullah Gülen, a 75-year-old cleric, author and theoretician, leads a global movement inspired by Sufi ideas. It is worthy to mention that he carefully manages his public exposure—mostly by restricting interviews to those he can trust. Oliver Leaman, a leading scholar of Islamic philosophy terms Gülen's approach "Islam-lite."

Gülen says that he is not Sufi, but only influenced by Sufi ideas on the other hand he insists on friendship among people of all faiths and none.

Hierarchy of Gulen Movement:

Co-editor of "Turkish Islam and the Secular State", Hakan Yavuz compares Hizmet Movement (Syracuse), as comprising a small inner cabinet along with a network of perhaps 5million like-minded volunteers and sympathizers, rather than an organization of formal hierarchy and membership.

Some term Hizmet Movement as a cult and its members are not allowed to deviate from Gulen's words. The network's vastness can be observed as it is now running newspapers, magazines, television, radio stations, and private hospitals and running more than 500 fee-paying elite



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schools in different countries of the world.

The Gulen Movement is so rich that it sponsors international conferences to debate Gulen's ideas.

Gulen Ideas About Science and Islam:

Gülen does not accept the arguments of Muslims that Quran contains all that is necessary for scientific understanding. According to Gülen, study of science is mandatory and failure to study science is against the Islamic duty. More controversially, he says there can be no conflict between reason and revelation; he supported his love for science by arguing that science should be used as a tool to understand the miracles described by Muslims' Holy book 'Quran'. His approach towards linkage between science and religion is same like followed by Templeton Foundation-UK based Christian Foundation.

Gülen never involved himself directly in Turkish politics and has always pretended to set his face against political Islam at the same he did not support Islamists' government of Necmettin Erbakan instead supported the army's "soft coup" of 28th February 1997 that resulted resignation of Erbakan. How strange the fact is that Gulen presents himself as a non political Sufi Muslim who is against political Islam but prefers to back secularists to topple down Islamic government. His theology is about to orchestrate conspiracies against Islamic governments of Turkey. (<http://www.gulenarticles.com/a-modern-ottoman/>)

Gulen network in eyes of ex-students?

In 2008, One of Netherlands current-affairs TV program "NOVA" organized a segment on the Gülen movement's activities inside Dutch territory.

"A Guide to the Gulen Movement's Activities in the US" translated the segment into English language and published it on website. The program was entitled "Parliamentary majority demands investigation into Turkish movement". This was the time when the Movement's activities in the Netherlands were being questioned and investigated by the government. Public funding for Gulen schools was reduced subsequent to this.

An ex-student of the Movement, in his interview, disclosed that he has been attached with



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Gulenists for 8 years and disciples of Fatehullah are divided in several different groups. Hizmet formed the media group Zaman and they have a newspaper distributed also in the Netherlands with a circulation of one million and many boarding schools such as Het Centrum ("The Center") in Rotterdam area of Netherlands. He said, "These are matters which are all public information. However, this is the only thing that is publicly known."

He divulged that the core of the organization is secret and it has many aspects including;

(1) **Teaching groups** that are active everywhere in the world including Netherlands, this group do not openly show their attachment with the group, this well-camouflaged group is very active at three levels:

(i) Elementary school children who are accompanied by secondary school students.
(ii) Secondary school children who are accompanied by and indoctrinated by university students.

(iii) Student groups with student organizations.

Old members recruit new members and they also assist each other in home work. The ex-member of Hizmet said that this is a group organized as a sect and members can not think outside of this sect, parents of these elementary and secondary students also give a gift annually to the organization. This money-collection is called "hizmet Toplantısı" ("service meetings"). These monies are not registered and greatest part of these collected monies are sent to countries like Turkmenistan or Nigeria, or Indonesia, or the Balkans, etc. where the organization is working.

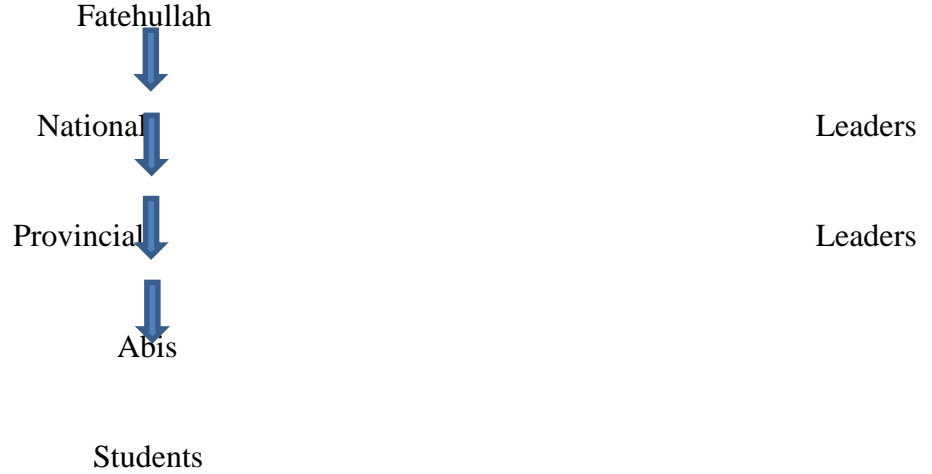
The student described the hierarchy of educational aspect of Hizmet Movement that can be described in the following design. They take directions from Fatehullah and pass on the junior cadres, in the same way, every junior reports to relevant senior to whom he takes directions.





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Little children are indoctrinated in such a way that they only do what is ordered by their ‘Abis’ (Big brother in Turkish language). The ‘Abis’ follow the directions of the provincial leaders, who in turn must obey the national leaders, who in turn obey Fethullah Gulen.

Conditions of school children

According to the ex-students of Gulen School, the students’ conditions are pitiable. They do not enjoy any kind of privacy as they sleep together with several boys. Furthermore, system of Hizmet Movement forces the students to obey as directed by the Big brothers (Abis). Students are not free to make choice of career and they are psychologically pressurized to obey what their seniors suggest for them. Most alarming and very bad aspect of living life in Hizmet schools is that students no longer respect their parents and they do not listen if the parents do not live by the standards imposed by the group; they are psychologically distanced from their parents. They brainwashed in such a way that can leave their parents if their parents stop them to follow Gulen.

(2) Hizmet Movement also own a **commercial group**, that purchase property (Houses, boarding house) and rents this property to Hizmet Movement, more interestingly, students have to pay heavy fees in Gulen linked schools so that this rent could be paid. It



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is also an interesting fact that parents of these students are also indirectly pressured to do all their shopping with their affiliated commercial group.

(3) Hizmet also has a **political wing** in Turkish society, politicians, bureaucrats, Judiciary and in military also. Ex-Gülenists termed the organization as mafia-like organization. But nobody can deny the fact that number of members of political wing decreased immensely after 2013 when Erdogan government started purge against followers of this so called Imam generally and 15 July specifically.

The interview organized by NOVA also questioned the ex-students about Gulen's theology of Islam and dialogue, one of the students termed this part as the worst one and a mafia structure abusing faiths for to gain political and financial powers across the world.

Another student has also been asked about his experiences, he disclosed that Hizmet Movement is organized in five branches.

1: Education

2: Islam and dialogue→ he said they misuse Islam to make contacts with various Christian and humanist organizations.

3: Political network→ they are represented by various parties in Netherlands. This real network abuses Dutch goodwill and uses it to suit its purpose.

4: Commercial network→ they are very well organized in all countries of the world. They arrange Turkish trips for Dutchmen to brainwash them.

5: Media→ The student counted a number of newspapers and TV channels operating in Netherlands by Hizmet Movement.

3rd student draw the more horrific and terrible picture of this community that is working in Dutch society by using the name of Said Nursi and they all are called "Nurcu" a word that is referred to the followers of Said Nursi in Turkish society.



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He declared that “The Nurcu community is not an officially registered community. This community has Islamic ideals although the existence of such an Islamic group was always denied by the members.”

He added that they deny the existence so that they can refuse their attachment with Hizmet or the existence of Hizmet if ever any negative aspects appear in the news. Another reason for this denial is to hide their identities. Netherlands is the center of their activities in Europe. According to the students, the community has a complicated organizational structure and there is one person who is finally responsible for all the activities of Hizmet Movement in the Netherlands and this person reports to Fatehullah Gulen directly.

Students accused that Gulen Movement offers poor quality education that does not promote integration. Gulen community keeps its members under social and psychological pressure. They can marry with the permission of designated imam of the region and imam will decide with whom they get married.

Those life regulations include the reading of particular books, observation of Islamic rules, not going outside frequently, and always listening to your superior, obeying your superior and yet much more. These rules are imposed so that they can have control over the members. This community collects in various manners hundreds of thousands to millions of Euros in the Netherlands alone. Nothing is reported to the tax collector.

"Nurcu" is a term referring to followers of Said Nursi, and is sometimes used for the Gulen Movement. Gulen's followers are sometimes called the "Nurcular." Technically speaking, not all followers of Said Nursi are necessarily followers of Gulen, but the Gulenists are clearly dominant in this group today. (<http://turkishinvitations.weebly.com/statements-by-ex-gulenists.html>)

CASILIPS - Citizens Against Special Interest Lobbying in Public Schools
<https://sites.google.com/site/casilips/>



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1. Gulen activities after 1999

After the tense period of the 1980s and 1990s, Gülen and the AK leaders have now become closer, although they have different social bases: AK's base is the urban poor; Gülen's the provincial middle class. AK party's abandonment of Islamism has made Gülen more critical of the Turkish military. (<http://www.gulenarticles.com/a-modern-ottoman/>)

Through AK Party's support, Gülen indicted his followers in different state organs and grabbed large public support; Gülen Movement spread its School network around the world and increased number of followers speedily.

Opinions of the movement within Turkey also differ widely. Secularists and Kurdish nationalists impute to it a totalitarian slant allegedly based on a blend of conservative Islam and ethnic Turkish nationalism, and accuse it of infiltrating state bureaucracy, particularly the police force and the judiciary. (https://www.swpberlin.org/fileadmin/contents/products/research_papers/2014_RP02_srt.pdf)

In a 2009 cable, made available through Wiki Leaks, former US Ambassador James Jeffrey reports that in Turkey, the Gülen political agenda is seen as "possibly insidious". Elsewhere, Jeffrey describes the movement as "having perhaps millions of followers, [is] worth perhaps billions, and with a presence, often through its high-achieving schools, in 150 countries". (<http://www.stuff.co.nz/world/europe/82179013/Turkey-coup-Who-is-Fethullah-Gulen-and-why-is-Erdogan-obsessed-with-him>)

When Gülen supported Israel's stance on Mavi Marmara-An aid laden ship sent to Gaza by Turkish NGOs that was shoot by IDF (Israeli Defense Forces) in high seas in 2010, then Turkish government decided to part ways from the movement as it has become crystal clear that Gülen is only using Islam to seek world wide power and he is not sincere with Turkey.



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Gulen and recent Turkish coup

Terrorist ringleader Gulen reveals himself with his own remarks (Press and information department Date: 23.08.2016)

Directorate General of Press and Information department of Turkey has conducted research over the statements of Gulen and has revealed the lies and contradictory statements of Fethullah Terrorist Organization (FETO) Ringleader Gülen that he uttered in interviews to foreign media in the immediate aftermath of July 15. Press and Information department of Turkey has published the report containing the material of Fatehullah Gulen's interviews to different media channels which proves that Fethullah is liar and his empire is based and built upon lies.

- According to the report, in his interviews to the Guardian, Wall Street Journal and The New York Times on July 16-17, 2016, Gulen claimed that he suffered from coups in the past. However, history witnesses that he was the most popular critic of Necemttin Erbakan government and he previously wrote in his article titled "The Last Outpost" published in the organization's magazine "Sızıntı (The Leakage)" that the military "came as a godsend" by referring to the coup of September 12.
- The report revealed that FETO ringleader claimed in interviews on July 16, 2016 that he had nothing to do with the coup while on July 17, 2016 he alleged the AK Party government of staging the coup attempt.

On July 18, 2016, in an interview to BBC, Gulen disclosed that commissioned officers close to the opposition parties could have perpetrated the coup attempt as if he was not the one who described the attempt as a scenario the day before.

Gülen's Inconsistent Statements

1- July 16, 2016 "Coups attempt has nothing to do with me, I am against coups." Guardian, Financial Times, New York Times



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July 17, 2016 “Coup allegation is a scenario. They may have acted themselves to discharge the military.” Wall Street Journal, Vesti TV

July 18, 2016 “They may be the sympathizers of the opposition party. It may be the Nationalists and the Chauvinists” BBC World, Spiegel Online

July 18, 2016 “Those who are close to us with nationalist feelings but naive people may have been tricked by this attempt.” BBC World, Spiegel Online

2- July 16, 2016 “I am against coups. I believe in democracy and elections.” Guardian, Financial Times, New York Times

September 30, 1980 “We salute the Mehmetçik [a nickname given to Turkish soldiers] who have come as a godsend to our rescue when our hopes were exhausted.” Sızıntı Magazine

January 31, 2005 “September 12 Coup leader Kenan Evren can go to heaven.” Milliyet

April 16, 1997 “The Military that carried out the February 28 coup is more democratic... Refah-Yol government you have failed now quit.” Kanal D

3- July 16, 2016 “USA will not be deceived; they will meet the requirements of modern law.”

July 18, 2016 “I am not afraid to be deported, if the USA decides to do so it will be done. An international commission should be set up to investigate.” Spiegel Online

July 17, 2016 “According to those close to him he often has hysteria attacks.” (It is seen that he can get hold of information from those who are close to the president.) Wall Street Journal

July 17, 2016 “American and German Secret Service may be responsible for the 17-25 December process.” Wall Street Journal. (<http://www.byegm.gov.tr/english/announcement/terrorist-ringleader-gulen-reveals-himself-with-his-own-remarks/99026>)



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Response of Gulen's allies (US, EU) after failure of recent coup

Analysis of DGPI reveals western media's efforts to conduct perception management in favour of Gulen (Press and information department Date : 12.08.2016)

The analysis conducted by our Directorate General regarding the titles attributed to Gülen, the head of Fethullah Terrorist Organization (FETO) in foreign media has revealed that particularly the Western and US media engage in a perception management operation in favor of Gülen to depict him as an "innocent" person.

Under the title "FETO leader in foreign media", DGPI (Directorate General of Press and Information) has conducted an analysis of 2726 news from May 1 to August 9, 2016 that appeared in 126 foreign newspapers and magazines, 21 television channels and 15 international news agencies.

It has been observed that US media has positioned Gülen as "retired preacher," "imam on self-imposed exile," "pleasant-spoken," "popular," "old and sick man aged 77", "reclusive cleric", "influential opposition" and "Erdoğan's former ally".

According to the analysis, German media preferred expressions such as "Gülen network," "Imam on self-imposed exile", "moderate preacher", "long-time enemy/former ally of Erdogan," "sick old man who lives in the mountains of Pennsylvania," "influential congregation in Africa", "poisonous snake". In order to avoid presenting FETO as a "terrorist organization", the German media **often used the word "so-called."**

French media have referred to Gülen as "former ally", "preacher on exile", "spiritual leader", "sick and tired man aged 75". That the French media used Turkish officials' definitions of FETO in quotes is considered to be an act of avoiding solidarity **with Turkey against terrorism.**

British media called FETO leader Gülen "a charismatic cleric", "77-year-old religious leader," "reclusive cleric", "opposition", "a person giving messages of inter-faith dialogue" while expressions like "terrorist leader and parallel structure" were treated as allegations.



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What expressions did the world media use to define Gülen?

Middle Eastern media defined Gülen as “cleric living in the US”, “intellectual”, “an important figure for Africa”.

Iranian media referred to Gülen as “strict opposition of the Islamic Republic of Iran”, “cleric on exile”, “person accused of organizing the coup attempt” while FETO members in the military were defined as “**FETO-member military rebels**”.

Chinese media defined FETO leader Gülen as “Americanized Turkish cleric”, “religious figure”, “opposition on exile”.

Israeli press referred to him as "radical Islamist", "secret terrorist organization", "Sunni cleric born in Turkey", "**Muslim preacher on exile**".

Japanese press used the expressions “Islamist religious educator”, “Hodja Gülen” for Gülen.

Italian press wrote “Sunni imam”, “son of an Imam”, “Gülen Empire” to define Gülen.

Dutch press referred to him as "influential Imam who owns international companies, education institutions, and banks".

News in Kurdish defined Gülen as “inviter of Islam”, “the only power that can overthrow Erdoğan state”, “anti-Kurdish”, “**leader of parallel organization**”.

Russian media have identified the terrorist leader as a "mysterious cleric", "individual who owns a network of Islamic schools in the Turkic-speaking countries", "Gülen empire," "irreconcilable opponent of Erdogan”.

Greek press wrote “Gülen who assumed a decisive role in the political spiritual character of the Turkish leader”, "individual who merges pro-Western attitude with Islamic principles".

Saudi press wrote "terrorist organization leader", "leader on exile accused of coup”.

Egyptian press wrote "Turkish cleric", "primary culprit of military coup attempt", "Islamic thinker".



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Greek Cypriot press wrote "father of the service movement that already overstepped its bounds" and the **Swedish press** wrote "US based cleric", "Muslim leader", "**Muslim preacher on exile.**"

Efforts to find “moderate” definitions for Fetullah Gülen

Turkish DGPI analysis revealed that Gulen lobbied by using the money that he collected from Turkish people on the name of serving the needy. The reports tell that financial support was also extended to some foreign politicians to formulate reports against Turkey.

Deputy Director General of DGPI, Ekrem Okutan gave an interview to Anadolu Agency correspondent regarding the analysis in question. In the interview, Okutan noted that the reports on FETO in foreign media demonstrated who FETO served in reality and that the foreign media failed the class when Turkish democracy was in question.

Pakistani Gulen or Turkish Qadri--- Similar political phenomena in Pakistan and Turkey (The article is originally published in Daily Sabah-Turkish daily)

In 1951 a boy was born in Pakistan; this was Tahir ul Qadri. His father was a paramedic; Tahir went to a ‘madrasah’ and then was able to attend university. Tahir graduated from the faculty of law at the University of the Punjab in Lahore in 1974 and carried out postgraduate studies in Islamic studies. He then became acquainted with Mian Muhammad Sharif (father of present Prime Minister Nawaz Sharif). Sharif the elder appointed Qadri to the post of imam in the mosque associated with the Sharif steel foundries. When Sharif the younger was elected provincial minister he made Qadri a presenter on state television, helping the "sheikh"s fame to spread. However, as his fame spread, Qadri took some actions that angered religious scholars. He placed posters in the streets and advertisements in the print and electronic media. These advertisements stated that Qadri would hold a public meeting in Lahore, where he would make a special announcement. Thousands of people attended, curious to hear this special announcement. Qadri announced that he had a dream; he recounts the dream as follows: "Someone told me that the Prophet ...is very angry that the people of Pakistan have done nothing for Islam. The Prophet is ...angry with [the scholars]. He is going to leave this country. I (Qadri) went to the Prophet and



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begged forgiveness on the behalf of my country...After some time the Prophet's anger reduced and he accepted my invitation to stay in Pakistan. He asked me to make arrangements related to his stay and travel, including the arrangement of the ticket." (<https://minhajian.wordpress.com>)

In another Qadri claimed that the prophet stated Qadri would take up a leading position in politics, replacing all the others, as everyone else (according to the dream) was incompetent. These claims brought a certain amount of fame, or rather notoriety for Qadri in the society.

In 1981 Qadri set up the Muslim-Christian Dialogue Forum to foster dialogue between scholars in the two religions. This was centered at the Minhajul Qur'an Society in Lahore. The society grew into the Minhaj University (of which Qadri is the chairperson of the Board of Governors) and the Minhaj Welfare Foundation, an international relief charity. Minhajul Qur'an became quite influential, even being granted consultative status by the United Nations Economic and Social Council. Minhajul Qur'an set out to bring together Islamic education and contemporary education, opening a number of schools and colleges; an interesting point here that needs to be emphasized is the secular nature of the schools, with what Al Arabiya refers to as "a cosmetic touch of Islamic education."

Indeed, for the Turkish reader, up to now the story is familiar. For instance, Qadri is associated with the Biralvi group and Ahmed Riza Khan; a person familiar to all Turks, and, thanks to recent controversy, many non-Turks, Fethullah Gülen, bases his teachings on Bediuzzaman Said Nursi, a respected Sufi scholar and preacher. Indeed, Gülen takes his legitimacy directly from Said Nursi. This similarity between Gülen and Qadri has been noticed and remarked on by many commentators.

There are more similarities, which we will touch on below. There is one difference, however; at the end of the 1980s, Qadri set up his own political party, the Pakistan Awami Tehreek (PAT). Gülen, on the other hand, for many years made no open move toward politics.

It was around the end of the 1980s when Qadri fell out with his former supporters, the Sharif



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family. There does not seem to be one clear reason why, but the rift was open and bitter. Turkish expert on South Asian region, Prof. Dr. Abdulhamit BİRİŞİK in an interview to Daily Sabah news said: "When I was in Pakistan in 1993 I went to Qadri's meeting. At that time he was opposed to Nawaz Sharif, saying that he was a "kafir" [infidel] and that he would burn in Hell."

In the past, Fethullah Gülen was openly and highly critical of Turkish political parties that had an Islamic hue, like the Refah party, and its leader Necmettin Erbakan. The Gülen Movement only supported the AK Party while it was beneficial for them. But when disagreement arose between the two, the movement turned on the political party and the government. If one thinks back to last year, Fethullah Gülen bringing down curses on the AK Party and its leaders is a direct parallel to Qadri sending Sharif to Hell.

Qadri's condemnation of Sharif did not prevent Sharif finding roles for Qadri after he was elected prime minister in 1993; Qadri even participated in a government delegation that came to Turkey to discuss problems facing Muslims in Europe. But the tension between Qadri and the prime minister did not stop here; according to Al Arabiya Qadri faked an assassination attempt, blaming it on Nawaz Sharif. But after the defense proved that the blood samples taken from the crime scene were not from a human being, but rather from a goat, Qadri boycotted the inquiry held by the High Court. At the end of the 1990s Gen. Musharraf introduced martial law and Qadri decided to throw his hat into the political ring once again; this time, he backed Musharraf. He campaigned openly for Musharraf in the 2002 referendum (which brought Musharraf to power). Not surprisingly, Qadri soon became a member of the National Assembly.

In 2004 Qadri resigned from the National Assembly; commentators put his resignation down to the fact that he had hoped for a ministerial post, but did not receive it. In 2005 Qadri immigrated to Canada. No one I have spoken to can give a concrete reason as to why he emigrated. However, this was clearly a self-imposed exile as Qadri was able to return to Pakistan easily and frequently. Thus, it has been suggested that Qadri was in pursuit of better financing and more influence, rather than leaving as a result of a political disagreement. This self-imposed exile is similar to that of Gülen's. Although Gülen left Turkey at a time when he felt his liberty was in danger, he



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was invited to return to Turkey a number of times by the then prime minister, Recep Tayyip Erdoğan. However, Gülen preferred to stay in North America.

Qadri made many televised speeches in Canada which were aired to people in Pakistan. A friend who is familiar with events in the subcontinent remarked the following: "I know people in the West, USA, Canada and the U.K. support Qadri's charity and in fact leave entire estates to his cause. He speaks well and is charismatic and popular with Western leaders, but has been found to be inconsistent and not entirely trustworthy. ... Allah knows best of course." In order to fund his charity, Qadri established a network in Europe, the Americas and Gulf countries via the pupils from his schools, colleges and universities. This network quickly made him immensely wealthy, and also attracted the attention of the Canadian authorities.

"Recently, Canadian Muslims filed applications with immigration authorities, Foreign Affairs department and the police claiming Dr. Qadri was misusing his Canadian nationality and the huge funds he has been receiving to create trouble for Pakistan's elected government. The application mentioned that Qadri and his sons had no business or known source of income other than the donations they receive as charity from Pakistani expatriates in Canada and Europe. They said he purchased a luxury house in Brockville, Ontario, Canada, and bullet proof vehicles, presumably from the charity donations." "Besides, his community center in Mississauga, set up using millions of dollars, was also a center of controversy as it was alleged that it was being used to create differences among Canadian Muslims rather than bridging them." (<http://english.alarabiya.net>)

Again, here we have a similar vein. Establish schools and dormitories (so you have constant access to young minds) and instill fidelity to a charismatic leader. Then send these students to different places in the world (or set up schools in different parts of the world), thus spreading your influence and effectiveness. Also accumulate great wealth from these students. Thus in a few years you have achieved power, influence and financing. This is a method that the Gülen Movement has been using for years; at the present time this network is being mobilized to harm the AK Party and Recep Tayyip Erdoğan, and indeed, Turkey in any way possible. Indeed, the similarities are even more striking. Experts have said that the students of Qadri were directed



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toward the police academies and the field of law, thus ensuring that the security forces and judiciary would be answerable to Qadri. From 2012 the members of the Pakistani Constitutional Court consist entirely of people loyal to Qadri.

This is exactly what the Gülen Movement has done and what led to many of the problems Turkey has experienced in recent times.

Another similarity is the large number of televised speeches and books both men produce. Gülen is a prolific author, but I have heard experts express doubt that he has actually written all that is claimed. Qadri's productive pen is amazing. It is claimed he has written about 1,000 works. Anyone who writes knows how difficult it is just to write a few pages.

When asked about the parallel nature of these two leaders, their approaches and fame, one commentator said: "Both appear to be religious, self-exiled and can gather supporters very quickly. Not to mention Qadri tried to topple a democratically-elected government."

Gülen is also still trying to topple a democratically-elected government, or at least to ensure that it does not get a comfortable majority.

Both Gülen and Qadri condemn suicide bombers, which is what any responsible Muslim leader should do. After the "war-on-terror" in Afghanistan and Iraq, Qadri openly condemned the Taliban and all forces that were fighting against U.S.-backed armies. Gülen was critical of the Mavi Marmara for trying to take humanitarian aid to Gaza, claiming that the Israelis had the right to protect their territorial waters (Mavi Marmara was in international waters when attacked, resulting in the death of nine civilians). After Nawaz Sharif was elected in June 2013, the first time power was transferred from one civilian government to another in Pakistan, Qadri started "flexing his political muscles," warning that a "revolution" was imminent. He threatened to overthrow the entire system, which he claimed to be corrupt (as foreshadowed in his dream).

Fethullah Gülen has been flexing his muscles for the past two years and he tried to make it practical on 15 July night.



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(Daily Sabah, 29 May 2015) <http://www.dailysabah.com/feature/2015/05/29/oddly-similar-political-phenomena-in-pakistan-and-turkey>

2. Summary

After the 15 July failed coup attempt, Turkish President Recep Tayyip Erdogan stated that Army Chief was kidnapped by the perpetrators and telephonic conversation was held between army chief and Gulen, during that conversation, Army chief was ordered by Gulen to follow his directives which army chief denied. In a meeting with Mehmet Ozturk-Director Foreign languages of Anadolu news agency, I asked him and he endorsed President's statement and said that more revelations are expected in this regard.

Moreover, Gulen's past track record, his tilt towards Israel, relations with neocons and Jews, story of taking green card by using relations in CIA, banning of Gulen schools in different countries under the allegations of spying, Ergenekon and sledgehammer cases, Gezi park incidents, involvement in wiretapping, using Nursi's name covertly to gain sympathies, collection of money through Hizmet platform and use it to fulfill hidden agendas, all these things make Gulen a suspicious person who wants to achieve something by using his followers. Most important and dangerous fact is that nobody from the inner circles of Hizmet is allowed to question their master, it means he is an authority above all and unquestionable.

Gulen is a power hungry imam who is exploiting his followers by using his excellent communication and oratory skills but many of his statements found contradictory with the religion.

What Gulen and his followers did on 15 July was wrong but it would be more than a mistake if their bad deeds will be answered in a wrong way. Government should take examples from Islamic and contemporary world history to tackle this problem otherwise this gulf of tension will sink all the players after one another.



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Conclusion:

Turkish people bravely defended their democracy and government of ruling party on 15 July night and denied entry of “Turkish Khomeini” who was flexing his muscles for return on the back of this coup. Gulen wanted to change the course of history but this time it was Turkish nation that changed the histor



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Raporun Konusu : Hindistan STK'larının Eğitim Üzerine Çalışmaları
Hazırlayan : MD Sanaullah – Akademisyen JNU

In the present time the whole world is moving towards modernization, industrialization and globalization. Many advanced countries have moved fast in this direction using education as a key tool in the process, whereas developing countries are still preparing to move on their lines. The development of the whole world will take place only if the developing countries develop their educational systems. A large proportion of Indian populations live in conditions of poverty and illiteracy. Education, in any form needs to be provided to them for improving their quality of life. India is a vast country but it doesn't have the infrastructure in education to support all its population .as a result government cannot provide education to all its children .that is where the role of NGO comes into picture.NGO's in india are doing a great job in helping out the underprivileged kids with education and to bring out a social change.

NGO approach to development is based on the principle of people's participations. NGOs are increasingly gaining attention and are looked upon as alternative agencies in promoting awareness, change and development in society. They are extensively involved in alleviating the poverty and promoting sustainable and equitable development. They are in a position to provide social services to different sections of the society where as the state fails to provide such services.

In recent years, NGOs have emerged as key players in social development in the country by supplementing government efforts. Many a times, they have involved themselves as important stakeholders in various social development programmes. Having efficient and participatory service delivery systems, they have been instrumental in promoting and supporting education delivery, healthcare, literacy, poverty alleviation through sustainable development, rehabilitation, women and child care, human development, environmental protection, HIV/AIDs support programmes, agriculture extension services, etc.



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NGOs in India

NGOs: Non-governmental organizations refer to specific type of organizations working in the field of development - which work with people to help them improve their educational, social and economic conditions for a better future. These organizations can be international, national or local organizations. **Non- governmental organizations (NGOs)** can be defined as, “legally constituted corporations created by natural or legal people that operate independently from any form of government. The term originated from the United Nations and normally refers to the organizations that are not a part of the government and are not conventional for profit businesses. In the cases in which NGOs are totally or partially funded by the governments, the NGO maintains its non-governmental status by excluding government representatives from membership in the organization.” The NGOs are essentially heterogeneous, each having its own realm of operation. Their field of work may vary from taking care of street animals to providing care and rehabilitation of rescued human trafficking victims. Some of the.

prominent fields of operation are children, disabled persons’ education, taking care of the elderly, employment, environment, health, human rights and women. Due to the multifarious nature of the realms of NGOs’ operations, several acronyms have been coined to categorize the NGOs.

- BINGO: “ Business-friendly International NGO”
- TANGO: “Technical Assistance NGO”
- TSO: “Third Sector Organization”
- GONGO: “Government Operated NGOs”
- DONGO: “Donor Organized NGO”
- INGO: “International NGO”
- QUANGO: “Quasi-Autonomous NGO”



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- National NGO: “ A non-governmental NGO that exists only in one country”
- CSO: “Civil Society Organization”
- ENGO: “Environmental NGO”,such as Greenpeace and WWF
- NNGO: “Northern NGO”
- PANGO: Party NGO i.e. NGO set up by parties and used as a front for political matters.
- SNGO: “Southern NGO”
- SCO: “Social Change NGO”
- TNGO: “Transnational NGO”
- GSO: “Grassroots Support Organization”
- MANGO: “Market Advocacy Organization”
- NGDO: “Non-governmental Development Organization”

(Source of Acronyms-Wikipedia)

India was estimated to have had around 3.3 million operational NGOs in 2009. The figure has no doubt increased in 2013. The best part about Indian NGOs is that they don't blow their own trumpets and do their work seriously and sincerely. They contribute more than their fair shares for the upliftment of the society and enrichment of the lives of hapless and downtrodden people of India. Without their contribution, it would have come as no surprise if the picture of India was as grim as those of sub-Saharan countries .



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Hamdard National Foundation

Introduction:

Late Hakim Abdul Hameed, a renowned Unani Physician, Philanthropist, entrepreneur, founded Hamdard National foundation, an NGO for social welfare with the objective of crafting an awakening regarding education and health care among the people belonging to the weaker section of the society particularly Muslims and also for emancipation of women and children. He set up a number of institutions ranging from primary schools to a university. He was a "unique personality who combined in him the qualities of a visionary and a great unani medicine practitioner. His hard work, dedication, commitment, sincerity of purpose, honest approach and genuine motivational activities contributed a lot to the phenomenal development of professional and technical institution, social and cultural uplift of the backward Indian Muslims which have left a lasting impression for the young federations to follow. Hamdard National Foundation receives 100% profit of Hamdard (Wakf) Laboratories and spend the same on charitable causes. Hakeem Abdul Hameed was consistently active throughout his life for creating an awakening regarding health care education among people belonging to weaker sections of the society. He was greatly inspired by Islamic Concept of charity and had an intense desire to work for upliftment of educationally backward communities. He always wanted to make serious and sincere efforts for educational advancement and professional progress of the members of the Community to which he belonged as he was aware of and felt concerned about their educational and economic backwardness. By the time he died in 1999 at the age of 91, he had set up 25 institutions in different fields of activity ranging from Health and Medicine to Islamic Culture and Indian Civilization. He encouraged commencement of professional & Technical Courses of study at Jamia Hamdard. He created Hamdard National Foundation (India) to receive the profits earned by Hamdard Wakf Laboratories and to use the same for social cause. The Foundation took up charitable causes in the area of Education and Health. His hard works, dedication, sincerity of purpose, honest approach and genuine motivational activities have left lasting impressions for the young generation to follow.



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Objecties of Hamdard National Foundation

The Hamdard National Foundation was created with a view to received and disburses the profit earned by Hamdard (Wakf) Laboratories. The objectives for which the Society is established are as follows:

1. To receive, control and supervise proper utilization of the income of the Foundation received from the Hamdard (Wakf) Laboratories and from any other body, person or concern, Indian and Foreign, in any form as aid, grant or bequests, with or without any condition, to protect and promote the interests of the Society, and to safeguard the rights, privileges and interests of all those who derive benefits from the Society.
2. To spend the income of the Foundation only within the territories of India and only on objects of public charity: a) They must be objects of public charity for the benefit of all persons irrespective of caste, color or creed such as relief of the poor, education, medical relief and the advancement of any other object of general public utility not involving the carrying on of any activity for profit; and b) They must be consistent with the principles of the true teachings of Islam. Provided, however, that in spending the income on objects of public charity, priority shall be given to the collective needs of the country or to such needs as may benefits the largest number of persons or their future generations.
3. To Collaborate and cooperate with institutions having similar objectives.

The trustees, who have all been eminent people, have met regularly and decided the quantum to be given to various institutions in fulfillment of the above objectives. The Hamdard National Foundation has set up and sustained with its funds a number of educational and cultural institutions which have received recognition nationally and internationally.

Activities of Hamdard National Foundation

1. Establishing and Running the Educational Institutions and providing financial assistance to such educational institutions are established by other organizations.



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2. Establishing and running institutes for the promotion of Medical Education and Research, specially Unani and Ayurvedic systems of medicines.
3. Establishing and running Charitable Hospitals and Clinics and providing financial support to the patients suffering form chronic diseases.
4. Holding Medical Check-up Camps in slum areas on specific occasions and in times of natural calamities and providing medical help to the needy people. Granting financial assistance for Health Care Activities to other charitable organizations.
5. Granting Educational Scholarships based on merit-cum-need to the students of UG and PG Professional and Technical Courses.
6. Patronising & providing financial support for Literary, Cultural & Fine Arts Programmes, Libraries, Science Laboratories, Computer Centres, etc.

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Pardada Pardadi Education Society

Introduction:

In Hindi, Pardada Pardadi means "great-grandparents." An integral part of ancient Indian wisdom revolves around family; the value-based knowledge and education a child receives from an invested community is a crucial component of her successful transformation into an adult. With that in mind, the school chose this name because it goes beyond basic education; it teaches girls the values and principles that will help them blossom into more well-rounded individuals in adulthood, much as great-grandparents teach their grandchildren how to be moral and contributing members of society.

Since 2000, Pardada Pardadi Educational Society (PPES) has been improving the lives of females in rural India. Its mission is to empower community women from the poorest sections of society. To do this, we provide free education for girls and job opportunities for women, thereby creating a new generation of self-reliant and educated females who will break the cycle of poverty in the region.

PPES is based in the *tehsil* (territorial division within a district) of Anupshahar, which is in the Bulandshahar district of the state Uttar Pradesh, India. Bulandshahar is infamous for its poverty, crime, and child marriages. Moreover, it is one of the least educated and literate sections of India. PPES was founded by Virendra (Sam) Singh, a retired head of DuPont South Asia. Sam grew up in Anupshahar and although he left many years ago, he moved back in 1999 to use his success to uplift his childhood community.

Sam knew that to break the cycle of poverty, he had to first focus on improving the quality of life for the weakest members of this society: rural female children. Female children here are considered an economic and social burden. Forgotten and uneducated, they are forever dependent upon their husbands or male family members for their livelihood. This leads to a cycle of



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repression, abuse, and neglect that can only be broken with the self-reliance and enlightenment that education brings.

PPES is a social and economic empowerment initiative. Most importantly, it attempts to eradicate female discrimination and provide gender equality. This will allow women to have an equal share in the continual growth of their country. To do this, PPES is providing an education that will allow women to become economically dependent and socially enlightened which, in turn, will create a society in which all children will have an opportunity to grow to their fullest potential.

PPES provides girls with a value-based education. However, what makes it unique is that it provides both job guarantees and incentives for families to send their girls to school—not the least of which includes paying each girl ten rupees (about US \$0.20) per day of attendance after class five. PPES has become integrally involved with the surrounding communities in the past three years. From our Rags-to-Pads initiative, to building community hygiene centers and toilets, to distributing solar powered lanterns, PPES is proud to announce what will hopefully be the beginning of a long partnership with the communities of Anupshahar. It firmly believe that while the girls will be able to effect change at a grass roots level, the most effective changes come from working with the girls and larger communities synergistically.

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Zakat Foundation of India

Introduction:

Zakat Foundation of India was established in 1997 as a grassroots level organization by concerned residents of New Delhi. It is a Non-Governmental/Non-Profit Organization which collects and utilizes 'zakat' or charity for socially beneficial projects in a transparent and organized manner. Registered with Government of India under Indian Trusts Act. Also registered under:

(a) Sections 12 A & 80 G of Income-tax Act and

(b) Foreign Contribution Regulation Act.

Monetary assistance and scholarships:

Zakat Foundation disburses monthly food rations, stipends to widows, needy families and indigent people. In addition, scholarships are provided to students who cannot afford their educational expenses. ZFI will also cover hostel expenses where needed. Needy applicants should contact us for applying for assistance.

Training and employment: ZFI makes available to the poor and deserving persons timely information in their own language regarding opportunities for training and employment. Advertisements that appear in Employment News and other parts of media are summarised and translated and these are published in Hindi, Urdu and other vernacular languages in different Newspapers. ZFI buys and supplies application forms and help in filling and submitting there.



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Zakat Foundation of India has been running three orphanages in New Delhi & Bahraich (UP) to accommodate over 100 children affected by the 2002 Gujarat riots, the 2004 tsunami in South India and 2011-12 Assam riots.

HAPPY HOMES for Boys & Girls are dedicated to care for these children till they reach adulthood and financial independence

Zakat Foundation of India A - 11, Khajoori Road, Batla House, Jamia Nagar, New Delhi 110025 (INDIA)

All India Ulma & Mashaikh Board (AIUMB)

Introduction:

All India Ulama & Mashaikh Board (AIUMB) has been established with the basic purpose of popularizing the message of peace of Islam and ensuring peace for the country and community and the humanity. AIUMB is striving to propagate Sunni Sufi culture globally .Mosques, Dargahs, Aastanas, and Khanqwahs are such fountain heads of spirituality where worship of God is supplemented with worldly duties of propagating peace, amity, brotherhood and tolerance.

AIUMB is a product of a necessity felt in the spiritual, ethical and social thought process of Khaqwahs.Khanqwahs also have made up their mind to update the process and change with the changing times. As it is a fact that Khanqwahs can not ignore some of the pressing problems of the community so the necessity to change the work culture of these centers of preaching and learning and healing was felt strongly. AIUMB condemns all those deeds and words that destabilize the country as it is well known that this religion of peace never preaches hatred .Islam is for peace. Security for all is the real call. AIUMB condemns violence in all its form and manifestation and always ready to heal the wounds of all the mauled and oppressed human beings. The integral part of the manifesto of AIUMB is peace and development. And that is why Board gives first priority to establish centers of quality modern education in Sunni Sufi dominated ares of the country. The other significant objectives of the Board are protection of



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waqf properties, development of Mosques, Aastanas, Dargahs and Khanqwahs.

This Board is also active in securing workable reservation for Muslims in education and employment in proportion to their population. For this it has been organizing meetings in U.P, Rajasthan, Gujrat, Delhi, Bihar, West Bengal, Jharkhand, Chattisgadh, Jammu& Kashmir, and other states besides huge Sunni Sufi conferences and Muslim Maha Panchayets . Sunni conference (Muradabad 3rd Jan 2011)Bhagalpur(10th May 2010) and Muslim Maha Panchayet at Pakbara Muradabad (16th October 2011) and also Mashaikh e tareeqat conference of Bareilly (26th November 2011) are some of the examples.

Objectives Of Aiumb:

- To safeguard the right of Muslim in general and Ahl-E-Sunnah Wal-Jamaat in particular.
- To fight for proper representation of responsible person of Ahl-E-Sunnah Wal-Jamaat in national and regional politics by creating a peaceful mass movement.
- To ensure representation of Sunni Muslim in Government Organization specially in Central Sunni Waqf Boards and Minorities Commission.
- To fight against the stranglehold and authoritarianism of non Sunni's in State Waqf Board.
- To ensure representation of Ahl-E-Sunnah Wal-Jamaat in the running of the state waqf board.
- To end the unauthorized occupation of the Waqf properties belonging to Dargahs, Masajids, Khanqahs and Madarasas, by ending the hold of non Sunni's and to safeguard Waqf properties and to manage them according to the spirit of Waqf.
- To create an enviorment of trust and understanding among Sunni Mashaikh, Khanqahs and Sunni Educational institution by realizing the grave danger being paced by Ahl-E-Sunnah Wal-Jamaat. To rise above pettiness, narrow mindedness and short sightedness to support common Sunni mission.
- To work towards helping financially weak educational institutions.
- To provide help to people suffering from natural calamities and to work for providing help from Government and other welfare institutions.



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- To help orphans, widows, disabled and uncared patients.
- To help victims of communalism and violence by providing them medical, financial and judicial help.
- To organize processions on the occasion of Eid-Miladun-Nabi (SAW) in every city under the leadership of Sunni Mashaikh. To restore the leadership of Sunni Mashaikh in Julooos-E-Mohammadi (SAW) wherever they were organized by Wahabi and Deobandis.
- To serve Ilm-O-Fiqah and to solve the problem in matters relating to Shariah by forming Mufti Board to create awareness among the Muslims to understand Shariah
- To establish Interaction with electronic and print media at district and state level to express our viewpoint on sensitive issues.

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Care India

Introduction:

Care in India grew out of a vision of ending poverty and social injustice, and it has been working in India for over 65 years. CARE came to India in June, 1946 when one of its co-founder, Lincoln Clark, signed the CARE Basic Agreement in New Delhi at the Office of Foreign Affairs. The agreement was limited to contributions of technical books and scientific equipment for universities and research institutes. In November 1949, the first Chief of Mission, Melvin Johnson, arrived in India to establish operations. Subsequently on the invitation of the then



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President of India, he developed a CARE India Food Package that caused a renegotiation of the CARE Agreement to include importation of food through Indo-CARE Agreement on 6 March 1950. The CARE Office during 1950's in Delhi was a hutment (a long, thin building) located in Janpath, Connaught Place. At one end of the building was the Australian High Commission to India (A.K.A. Embassy). At the other end was the Delhi Press. CARE was sandwiched between the two in a two-room office. The Government of India (GOI) rented the space to us for 50 rupees per month, approximately \$10. The CARE office consisted of the office manager, the secretary, two clerks, a messenger, and a driver. We had three additional offices and warehouses in India located in Bombay, Madras, and Calcutta — each office administered by an Indian national. The initial programmes those days included assistance to educational institutions, relief camps and assistance to hospitals in form of books, laboratory equipments, tools supplies etc. When the Mid-Day Meal (MDM - school lunch) program started in 1960, state offices were established and the staff in Delhi and state offices increased. Since 1960's CARE has been supporting government's school feeding programs. CARE has been providing nutritious food for the beneficiaries of Integrated Child Development Services (ICDS) on the request of GOI since 1982. CARE supported the Government's ICDS in the states of Andhra Pradesh, Bihar, Madhya Pradesh, Odisha, Rajasthan, Uttar Pradesh and West Bengal. In 1998-99 the quantum of food support in India was worth Rupees 300 crores. The respective state governments had contributed towards the administrative cost so that CARE carried these programs smoothly in their respective states. As a part of support from USAID, CARE implemented a long term project named Integrated Nutrition and Health Project (INHP) from 1996 till 2010 and reached to about 1297 blocks in nine major states of India. Recognized worldwide for its contribution in disaster response and rehabilitation operations, CARE in India has supported the efforts of Government of India and individual state governments as and when major disasters occurred in the country. CARE has provided relief to several natural disasters since 1966 with Jammu and Kashmir floods 2014 and Hud Hud in Andhra Pradesh being the most recent. Some of our efforts include response to flood relief in West Bengal in 1979, cyclone in Andhra Pradesh in 1977 and in 1996, and earthquake relief in Latur, Maharashtra in 1993, and Odisha super cyclone in 1999. The list of our efforts to bring smiles back on the faces of those who lost all hopes during



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disasters is long. CARE India has made a considerable shift in its programming approach over the years. From direct service provision to enabling poor and vulnerable groups, CARE India has evolved into a rights-based organisation in order to address underlying causes of poverty. Our focus is explicitly on the well-being, social position and rights of women and girls from tribal and Dalit communities (Key Population). CARE India's current 'Programme' approach stems from a redrawn vision, under which, working with partners on projects has been overlapped with holistic, long term, deep impact "programmes" that work directly with key populations to ensure that the root causes of poverty and marginalisation of people, particularly poor women and girls, are tackled strategically and collaboratively. While it believes it has a lot to feel proud of, It also recognise that today in India, there are more absolute poor and malnourished than it was 65 years ago! Recognising that CARE India continues its transition seeking more appropriate paradigms of development to ensure that we remain a catalyst for change and contribute towards seeking a world of hope, tolerance and social justice, where poverty has been overcome and people live in dignity and security.

CARE's education programme aims to help girls complete primary education and access formal schools, provides onsite academic support to enhance the quality of teaching, and nurtures leadership skills among girls. CARE provides technical support to teachers and government departments, helps nurture school-community relationships, and offers alternative education opportunities for women and girls from marginalized sections of the society.

CARE focuses on improving access to and control of the marginalised communities over natural resources, enhancing productive returns on resources and financial inclusion. CARE works towards creating an enabling environment, which supports the needs and aspirations of the people. CARE emphasizes on building capability, developing multiple assets, developing value chains and engaging with all stakeholders to promote secure and resilient livelihood opportunities to the marginalized population, especially women.

CARE's healthcare initiatives aims to increase demand for and improve accessibility, availability and affordability of essential healthcare services. CARE works to promote newborn care, reduce



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malnutrition in children, decrease infant and maternal mortality rates, and protect those affected by or susceptible to HIV/AIDS and TB, especially women and girls. CARE works with the most vulnerable communities, providing support to address the needs of affected families.

CARE India runs many campaigns on pertinent social issues to generate awareness, and garner funds in an effort to overcome poverty and empower women. The campaigns are a platform for people to understand CARE's vision and mission, to build involvement among all stakeholders, and to highlight the importance of certain days. Through its campaigns, it reach out to a large number of people and raise awareness.

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Pahal

Introduction:

The Mission of Pahal is to bring a perceptible change in the present social set-up. It is an endeavor for a better tomorrow for all living being. PAHAL observe the EARTH as VASUDEVAKUTUMBKAM, (the world is one family). It strives for HOLISTIC PERSONALITY DEVELOPMENT. The over-all objective of the Pahal is service to humanity while living one's life. It attempts to arouse the social conscience of human beings and provide them with the opportunity to work with the people around the world, creatively and constructively.

Objective of Pahal

The main objective of Pahal is to serve the humanity while living one's life. This ngo focus on its fixed priorities. The top most being Health followed by education, environment and language.



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The ngo provide an opportunity to the people to work for another's life creatively and constructively. So the welfare of people is the main motive behind the organization.

To be precise, the objectives are:

To work with & among the people.

To engage in creative and constructive social action and inculcate in the human beings the sense of dignity of labour.

To enhance one's knowledge of one's own self and the community through a confrontation with reality of social life.

To put one's scholarship to practical use in mitigating atleast some of the social problems.

To gain skills in community development programmes and to put those skills into practice.

Insight to some of the projects of PAHAL

Health being PAHAL's top most priority, we have provided medical facilities to around 1.5 lacs of people in remote villages. We have arranged facilities for pregnant women and their safe delivery in the rural areas. We have been organizing various medical camps for the checkup of the children from remote areas.

Education is one of the most important factors in social development. Recently PAHAL adopted 10000 slum people. They work in the daytime and in the second half of the day they are taught by the volunteers.

Coming to the environment issues, It planted 5 lac saplings in the Jalandhar district and motivated people to stop deforestation. The awareness programs and blood donating camps go around the year. PAHAL has been organizing blood donating camps in various place in the city.

PAHAL has done its level best in water wisdom ,It is working on drinking water safety,rainwater harvesting and artificial recharging.it has also taken initiatives in waste management ,in NADAP composting ,vermi composting,waste composting etc.

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Many Others NGC in India

Brief Introduction:

Here is a list of Top 30 NGO in India; these are the Non government organizations working for public healthcare, child education and development sector. Ranking process of these best NGOs in India is frequently being updated by expert team.

1| Help age India

Corporate Office – New Delhi, India | **Establishment** – 1978 |
Business – NGO – Elderly age people | **Website** – www.helpageindia.org |

It was founded in year 1978 under the registration act of 1860. It is working towards helping elderly people. The organization has received many awards including three ICAI awards for excellence in financial reporting and one social welfare award. It fights and supports to implement favorable policies and rights for elderly age people.



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2| Smile foundation

Corporate Office – New Delhi, India | **Establishment** – 2002 |
Business – NGO – Child education and health | **Website** – *smilefoundationindia.org* |
Smile Foundation is reputed NGO in India which is working for child education and healthcare sector. The NGO is committed to fight for better child education, stop child labour and better healthcare. Smile foundation runs a national level development program benefiting more than 3 lakhs children all across the country.

3| Goonj limited

Corporate Office – New Delhi, India | **Establishment** – 1999 |
Business – NGO – Clothing | **Website** – *www.goonj.org* |
Goonj is a well established NGO in India focused to fulfill the basic clothing needs of poor people. The social enterprise was set up in the year 1999 by young journalist Mr. Anu gupta.

4| CRY Corporate Office – Mumbai, Maharashtra | **Establishment** – 1979 |
Business – NGO – Child rights | **Website** – *www.cry.org* |
CRY India is a NGO, Independent and social service organization working for child rights. CRY stands for Child rights and you, the organization was set up in 1979 by Rippan Kapoor. It is one of the top charity in India which aims to fight for better child education, food and health. CRY is headquartered in Mumbai and has branch offices in Bangalore, Chennai, Delhi and Kolkata.

5| Give India Corporate Office – Mumbai, Maharashtra | **Establishment** – 1999 |
Business – Non profit | **Website** – *www.giveindia.org* |
Give India is a non-profit organization which provides finance to other Non government organizations – NGO in India. The organization was established in year 1999 in Mumbai. It



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collects donation and financial funds from all over world and then distributes them to NGOs across the country.

6| Nanhi Kali

Corporate office – Mumbai, Maharashtra | **Establishment** – 1996 |
Business – NGO – Girl education | **Website** – www.nanhikali.org|
Nanhi Kali is a NGO in India working towards girl education in the country , established in 1996 by Anand Mahindra. The organization runs a program called “Nanhi kali” which is supported by Naandi foundation and KC Mahindra edu trust, it helps more than 50000 girls students all over the country.

7| Sargam sanstha

Corporate Office – Lucknow, Uttar Pradesh | **Establishment** – 1986 |
Business – NGO – People | **Website** – www.sargamsanstha.com|
Sargam sansthan is one of the top NGO in India which is registered under society act – 1986. It aims to help socially deprived people to achieve their full strength. The NGO has existence in northern region of country and is headquartered in Lucknow, UP.

8| Sammaan foundation Corporate Office Patna, Bihar | Establishment – 2007 |

Business – NGO – People | **Website** – www.sammaan.org |
It is a Non profit organization registered under section 25 of the company act 1956. The foundation enterprise aims to spread awareness and empower below poverty line people of country. Moreover they create income opportunities for the untrained and unskilled manpower of the country.



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9| Pratham

Corporate Office Mumbai, Maharashtra | **Establishment** –1994 |
Business –NGO – Child Education | **Website** – www.pratham.org

Established in 1994, Pratham is a largest NGO in India working for betterment of education to the underprivileged children of the country. The Charity has setup many schools in the country and provides pre-school education to children. Pratham started the mission in the year 1994.

10| Lepra society

Corporate Office – Secunderabad, Andhra Pradesh | **Establishment** – 0000 |
Business – NGO – Health | **Website** – www.leprasociety.org

Lipra Society is a dedicated NGO in India especially works towards health, discrimination and poverty. The organization also supports National level health initiative programs run by government which includes Malaria, Lymphatic, HIV, AIDS and leprosy. It is working in various locations of the country such as Bihar, Madhya Pradesh, Andhra Pradesh, Jharkhand etc.

11) PRS Legislative Research:

PRS aims to deepen and broaden the legislative process by providing MPs with the necessary data and analysis for debates in parliament and for deliberations in committee meetings. This is done by synthesising feedback from a range of stakeholders to provide MPs with comprehensive information on an issue. The aim is to complement the knowledge base and expertise that already exists in the government, citizen's groups, businesses, and other research institutions.

12) Save Life Foundation:

Focused on enabling bystander care or community-driven emergency medical response for road accident victims, they have been training more than 3000 police personnel in the states of Delhi, UP and Maharashtra for the casualty and trauma care for road accidents. They have also been working on a supportive legal framework for bystanders to help the victims of road accidents. Usually people do not indulge in these cases fearing the formalities and police issues. Hence such an organization is much needed to nurture the kindness which is killed by our legal and formal



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procedures.

13) CGNet Swara:

A voice portal that enables ordinary citizens to report and discuss issues of local interest. To use it, they call a phone number using any mobile (or fixed line) phone. Callers are prompted to press '1' to record a new message, and '2' to listen to messages that have already been recorded. Once a message has been recorded from the field, professional, trained journalists, who access the system using a web-based interface, review and verify the report. Approved reports are then made available for playback over the phone. The reports also can be accessed on the CGNet Swara website. This kindles the local intervention in dissemination of information of local interest and prompts them to use the technology which they, otherwise, would be reluctant to use.

14) Video Volunteers:

An international community media organization equips women and men in underdeveloped areas with critical thinking, creative, activist and video journalism skills, enabling entire communities to expose underreported stories from their communities and take action to right the wrongs of poverty, injustice and inequality. Thus, it encourages community producers to have a voice and be recognized. And it would be redundant to mention that videos are the best source of being virally known over the media.

15) Chetna:

Childhood Enhancement through Training and Action. CHETNA is an NGO working towards the empowerment of street and working children in a participatory approach. They are given a chance to develop some understanding of their situation, their rights and opportunities. CHETNA provides education, counselling, recreational activities, and a framework to get organized.

16) Breakthrough:

This is an initiative that has primary focus on human rights activities. They devise innovative strategies, customized for each issue this country witnesses, to engage youth participation rather



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than just documentation and conventional rallies. They engage in partnerships, develop grassroots actions, audit the impact and share lessons with all the stakeholders to direct further actions, train leaders and use media, art, culture and technology to reach mass audiences. The innovative strategies they have come up with seems promising.

17) Jagori:

Jagori undertakes training, documentation, grassroots action research, advocacy and campaigning in partnership with stakeholders including individual women and their partners, community members, civil society representatives, and other state/ institutional actors. It works on awareness building on violence, health, education, development, and other issues critical for women's individual and collective empowerment. It also works on production and distribution of creative material on feminist issues, dissemination of information and knowledge on feminist concerns to meet the needs of women's groups, NGOs, and development organizations and advocacy on women's rights and gender equality.

18) Arth India:

Academy for Applied Research and Training in Healthcare in India is a non-government initiative striving for the attainment of better health of the community supplementing, and not substituting, the existing and future government systems and networks in healthcare in India. It believes that the non-availability, sub-optimal quality and relative lack of credibility of healthcare personnel, of the health-related data and information are the two major impediments against optimum healthcare delivery in the country. It works to bridge these gaps.

19) SAMA:

Sama addresses the need to develop the broader understanding of women's health through physical, social and political environments and to initiate interventions that enable and empower them to control these factors. They conduct awareness drives, working with adolescent girls to enhance their self-confidence, sensitize women to address their unequal and exploitative arrangements and relationships, research and document issues critical to women's health and build a consensus to get to the police.



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20) Centre for Health and Social Justice:

CHSJ works in four thematic areas to strengthen the claim of citizens pertaining to many health related rights viz – Reproductive and Sexual Health and Rights, Social Exclusion and Health Rights, Community Action for Health Rights and Gender Equality. Through all these, CHSJ largely focuses on evidence-based capacity building.

21) TARSHI:

TARSHI (Talking About Reproductive and Sexual Health Issues) works towards expanding sexual and reproductive choices in people's lives in an effort to enable them to enjoy lives of dignity, freedom from fear, infection and reproductive and sexual health problems. It runs an infoline, conducts trainings, develops publications, participates in public awareness and education initiatives, and provides technical support for advocacy initiatives.

22) North East Network:

The organization has been raising women's rights issues, particularly within the developmental and political context of the North East region of India. NEN responds to specific needs of women in north east India such as gender budgetary allocations, strengthening support services for women affected by violence, and security of women in conflict areas through fact finding processes and advocacy with the government through workshops, training and publications.

23) MARG:

Multiple Actions Research Group. MARG works for the legal empowerment of the vulnerable and the marginalized, women, children, persons with disabilities, dalits, the poor, etc. MARG works towards its mottoes through legal awareness drives, necessary legal assistance and advocacy, capacity building and policy development.

24) Centre for Social Research:



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It has been around for more than three decades and CSR works towards empowerment of women and girls in India, guarantee their fundamental rights, and increase understanding of social issues from a gender perspective. They operate on local, national and regional levels in an effort to enhance the capacities of individuals, communities and institutions for creating a humane, equitable and gender-just society.

25) CREA:

CREA works towards a theory of change through building the self-confidence, leadership, and knowledge of women and girls about their sexuality and human rights, and creating feminist platforms to challenge oppressive norms and power structures. It also provides technical assistance to the fellow NGOs, donor agencies and other institutions through strategic planning, legal and other trainings, design, planning and implementation.

26) Pravah:

Pravah is one such organization that works closely with the youth through the youth. It aims at moulding change-makers and leaders out of young people. It promotes youth citizenship action and issues of social justice. They have recently expanded to the dimensions of training teachers, incubating new initiatives and facilitative work with other organizations working on youth development.

27) Digital Empowerment Foundation:

DEF works towards empowering people with the power of ICT. It works on various agendas like citizen journalism, digital *panchayat*, *eNGO*, *gyanpedia*- a digital repository with content created by children and teachers of rural schools, community radio, internet rights and many more. For DEF the means does not matter unless it is something from the ICT domain, what matters is the result and mass upliftment. They work towards development in the current scenario and it welfares the beneficiaries long with the viral spread of ICT.

28) Aarzo: Aarzo is an education and activity centre created with an aim to provide a secure



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knowledge and livelihood base to the underprivileged children through moral, social and material support. It undertakes activities like education at nominal fees for 10 INR, supports their livelihood by selling handicrafts made by these kids, plays, shows, medical camps, etc. Personally, this is one of those NGOs that does wonderful work in educating underprivileged children and saving them from child labour and also giving them a livelihood to incentivize their parents.

29) Honey Bee Network :

HoneyBee Network, established by IIM-A professor Anil Gupta, has a wonderful logo that communicates its motto — A nameless, faceless person comes in the contact of Honey Bee network and gets a face. It works towards identifying the grassroots innovators from across the villages of the country by organizing learning walks — Shodhyatras and then try to document, research and fabricate a commercially viable solution. It has established a sister organization called SRISTI (Society for Research and Initiatives for Sustainable Technology and Institutions) which works in four domains of innovation: Educational, Cultural, Technological and Institutional innovations.

30) Smile Foundation:

Since 2002, Smile Foundation has been working on ensuring education for children, livelihood for the youth, healthcare in rural villages and urban slums, women empowerment and sensitization of the privileged masses.

It is an NGO which applies successful business strategies to social ventures. Its popularity is unparalleled.

1. Sammaan Foundation

(established January 25, 2007): Originally established to link the poor to the mainstream through education, training and financial support, the current project of this NGO involves the rickshaw pullers to help them earn a better livelihood. This NGO also has notable contribution in areas like children education, health services and welfare of women.



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<http://www.pratham.com>

<http://www.mhrd.org>

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India is a nation with the largest and most diverse mixture of social values, tradition and culture. India acts like a home of many finest cultural symbols of the world which includes temples, churches, mosques, forts, performing arts, classical dances, architecture, paintings etc. The socio-cultural structure of Indian society is established on an unequal and hierarchical arrangement of several groups which are interdependent to each other. Innumerable communities and castes which are historically and hierarchically set up in the society goes with the social ranking accompanied by privileges and disadvantages. But the post –colonial constitution of India formulated policies to do away the complete elimination of disabilities experienced by the disadvantaged sections of population. And the mindset of social class , caste and culture prevailed in the minds of higher caste people of India to have a tendency of ascendancy over others is still far from the complete dismantlement of this even in the 21st century. Social structure denotes the network of social relationship. Social structural aspects emphasizes on the nature of patterned interaction actually obtaining family, caste within and among various types of groups that existed in the society. Cultural aspects denote the collectively shared values, ideas and symbols that associated with these groups and the pattern of social interactions existing there. For instance, the value of inequality or hierarchy, the idea of unity, the ideas of rebirth and various themes conveyed through literature of different periods. Culture has been increasingly influencing the daily life and behavior of Individuals.

The social differences in the last decade can be discernible with respect to the level of female literacy, sex ratio, age at marriage of girls, incidence of dissolution of marriage, decrease in the average age of household heads, increase in the incidence of separation and divorce, increased freedom of marital choice, passing of child marriages, greater involvement of females in decision making process.



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Social Structure of Indian Society

With the patterns of society, individuals have created their relationship which denotes a network of social relationship and have an object that organized themselves into associations. Social structure is an abstract phenomenon which has a pattern of organization resulting from the association of individuals with one another. It may be group, institution, an association, community or an organization all of which are parts of social structure through which it functions. Important features of Indian society can be described as follows.

Complexity of the society: The pluralistic society of India that possesses social order has suffered from the multitude of ethnic issues, linguistic variations, religions and caste divisions.

Rural society: About nearly 70% of Indian people living in villages continued to be underdeveloped. The daily basic amenities are not properly available besides the deficient of infrastructural facilities. The benefits of industrialization and globalization has not penetrated into local areas like that of urban areas. But the government initiatives and policies adopted in the last few years has seen certain changes in the rural areas and their development.

Economically backward country: Despite India's fastest growing economy in the world, India continues to be an economically backward country. This is because of the large number of people living in the below poverty line.

Diversified languages: The social environment of India has another feature of diversity in languages .The Constitution of India recognizes 22 languages as the major languages in which only 40% people speak Hindi language. Linguistic diversity and love and affection of people towards their regional languages have made the Government to reorganize Indian states on the basis of languages. Hence, language has emerged as a key factor of social and political climate in India.



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Racial Diversity: The inhabitants of India belong to different races such as Aryan, Dravidian, and Mongolian. This resulted to the racial intermixing taking place in India. Even though the principle of unity in diversity is accepted, diversities are many times allowed to dominate the objective of unity. Our Constitution also provides the tenets of secularism. But the role of racial factor has a significance in the operation of sociopolitical processes in India.

Caste: Caste has been the predominant feature of Indian social system. The Constitution, has initiated a great step and effort towards the erosion of the influence of caste and casteism. Caste and Casteism have left no stone unturned in social, cultural, economic and political activities in India. But due to the existence of its historical roots, caste cannot be abolished.

Existence of Communalism: The existence of communalism in the society is another feature of Indian social system. It constitutes a threat to the unity and integrity of the nation. Minorities in general and Muslims in particular have been facing marginalized, tortured, raped, riots and harassment in the recent years that questions the tolerance society of Indian secularism.

Regionalism: People belonging to a particular region consider those who belong to other regions as outsiders. Diversities in Caste, religion, language and culture have contributed to forces of regionalism. Channelizing “Regionalism” and make it to contribute to nationalism is one of the difficult tasks before the Indian sociopolitical system.

Lack of Free Movement: The existence of gap is seen between the elites and the masses. The free movement among different linguistic groups, castes etc. is not observed effectively. This problem is clearly reflected between high and low castes, literates and illiterates, urbanites and ruralites etc. Thus the social structure of Indian society is characterized by religious, regional, linguistic, communal and caste diversities. All these factors determine the environment of Indian social structure, social system and political system. All institutions are in a position to continuously adjusting themselves to a changing society, though there still exists many conflicts between them. The Socio political system is maintained stable despite these constraints.



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The cultural structure of Indian society

India which is a vast country has managed to preserve its culture and traditions through the ages, with absorbing customs, traditions and ideas from both invaders and immigrants. Indian culture is grown up with a composite mixture of varying styles and influences. India's cultural history of several thousand years shows the strong thread of unity which runs through the infinite multiplicity of her life. It was not woven by stress or pressure of power groups, but by the vision of seers, the vigil of saints, the speculation of philosophers and the imagination of poets and artists, and that these are the only means which can be used to make this national unity wider, stronger, and more lasting. There is no single culture which can be called 'Indian culture' as "each regional, linguistic, religious and caste group has its own culture" (Kakar et al.2002 p.241). The social and cultural patterns of India exhibits pluralism in terms of language, geography, ethnicity, religion and culture (Singh 2000p.44).

"Indian culture has a long and continuous history. It extends over 5000 years. India developed a way of life, which she modified and adjusted as and when she came into contact with outside elements. It is this characteristic of Indian culture that enabled it to withstand many vicissitudes, and to continue to mould the life of Indians" (Murthi P. Kamath, 1976).

The tradition of tolerance that has made Hindu culture a living force has made it an outstanding feature. Indian culture is primarily and fundamentally religious. The religious note generally permeates all the intellectual and artistic creations of the Hindus. Hinduism believes in Universal toleration and accepts all religions as true. The Hindu mind is all embracing/ Indian culture is comprehensive and suits the needs of everyone, irrespective of caste, creed, colour or sex. It has universal appeal and makes room for all. It has the modesty to admit the propriety of other points of view.

From the earliest times, India followed a policy of 'live and let live'. In fact, it is her contacts with the outside elements that have added to the richness and variety of her culture. Besides the earliest races like the Negritos, Proto-Austroloids, Dravideans and Aryans, who have contributed a good deal to her composite culture, India saw the advent of many foreign hordes like the Indo-Greeks, the Scythians or the Sakas, the Pahlavas or the Parthians, the Kushans, the Huns, the Gujars and others from the second century B.C. It is to the credit of Indian culture that it



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Indianised Islamic culture by absorbing the best elements. Today there are about seventy million Muslims living in India. India has successfully upheld her tradition or religious and social toleration by her unbending insistence on the secular character of the state and her stern refusal to convert into a Hindu nation. India also gave shelter to the Jews and the Zoroastrians who were forced to leave their lands. It is this spirit of accommodation that accounts for the continuity of Indian culture.

Yet another characteristic feature of Indian culture is its harmony with nature. Indian culture is vibrant due its incredible understanding of the nature of man and his relationship with other beings in the universe. The association of man with the bio-diversity is indicative of a healthy attitude towards nature. Indian culture holds significance as a living culture. The present generation, taking inspiration from the strong foundation erected by the eminent personalities need to further broaden the spiritual heritage of nation. A peculiar type of culture and civilization, utterly different from any other type in the world, has been evolved among the diverse peoples of India” (B.N. Luniya, 1980).

The Indian culture has a fundamental unity. In spite of different languages, customs and political disunity, a uniform cultural stamp was printed upon the literature and thought of all the different units of India. There has been a basic unity of literary ideas, philosophy, conventions and outlook upon life throughout the country. The cultural unity and homogeneity is also reflected in the social ceremonies and the religious rites, festivals and modes of life which are the same in both, the north and the south. The sanctity of the family, the rules of the castes, the sanskars(for example, the Namaskaran sanskar), the rite of cremating a dead body, the cleanliness of kitchen, etc, are common to all the communities and sects.

Socio- cultural contemporary issues

The society of India has evolved through the ages and advancements in diverse fields. Security of people, particularly of the vulnerable sections, such as women, children and the elderly people is a major concern in the contemporary Indian society. The socio-cultural issues like casteism, dowry, communalism, drinking, drug addiction etc can be mentioned that needs to be addressed.



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Caste system: The caste system in India has its roots in ancient India. Varna or caste system prescribed duties with reference to the particular caste to which an individual belonged. Earlier they were all regarded equal in social status and could take up any profession they liked. Hence the varna system that developed during that time was the outcome of the social and economic development. But as time passed, it led to the division of society into high-caste and low-caste people who could not mix with each other. Inter-caste dining or marriage was forbidden. People belonging to the so called lower castes were exploited and slowly down the ages, their condition became miserable. They were poor and did not enjoy equality in society. Caste system hampered the healthy growth of different professions as entry into a particular profession was based on birth and not on ability. After 69 years since India's independence, urban areas like Mumbai, Pune, Chennai, Bangalore, Delhi, etc which saw hordes of people from different walks of life come and intermingle has slowly resulted in caste system to be a nuance. Caste system has been heavily politicized. Casteism isn't practiced openly, but the practice is still going on in the closed room. In rural areas , casteism is still very prevalent, and politicians have been happy enough to keep people divided. Laws are made but the implementation of it got failed as members itself are casteist. Untouchability on Harijans is not left unpracticed still. Dalits are still burnt and lynched, the whole villages get into riots over an alleged romantic affair between the member of two different castes. People from Dalit community holding higher posts felt victimized or harassed sometimes in the administration.

Caste-based discrimination has at times even led to violence. The caste-system also makes the working of democracy in our country difficult. Caste is not good for the health of democracy in India. Our country cannot make real progress unless this system is uprooted completely.

Issues related to women; Our Constitution gives equal rights to both men and women in every field. Today, women enjoy voting rights, right to inheritance and property. In fact, the Constitution lays down that the government should promote with special care of the interests of the weaker sections of the people. Several laws have been passed since independence to promote the interests of women. These laws relate to marriage, inheritance of property, divorce, dowry, etc. In 1976, the Equal Remuneration Act was passed to provide for equal remuneration to men



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and women for similar work. Women are now fiercely ambitious and are proving their abilities and capabilities not only on the home front, but also in their respective professions. Women in Indian are engaging in all spheres of life. They are joining the universities and colleges in large numbers. They are entering into all kinds of professions like engineering, medicine, politics, teaching, etc. However, in spite of these provisions, we find a lot of discrimination against women. Even after 69 years of Independence, women are still exploited at some levels like dowry, crimes like rape, sexual harassment at office or public places, and molestation, eve-teasing which are the shameful sides of our country.

Gender discrimination: In India females are discriminated in various fields like health, education and jobs. The girls carry the liability of dowry on their head, and they have to leave their parents' home after marriage. Besides, in order to safeguard their old age parents prefer to have male offspring.

Many female babies are aborted, abandoned, deliberately neglected and underfed simply as they are girls. In some states like Haryana where girl child ratio is very low, the government has taken out many schemes to promote education of girls. Reservation of jobs for women and even six months maternity leave is provided to them besides many others.

In most Indian families, a girl child is least welcome although in India women were respected from the early ages. Even though there are growing instances of girls excelling in education, tradition, custom, and social practices place greater value on sons than on daughters, who are often viewed as an economic burden. This attitude of the society also stands in the way of the girl child being able to achieve her full potential. Their rights to safety, freedom from harassment and exploitation, as also their rights to grow, develop and blossom, are denied. Prejudice against the girl child becomes clearer and sharper from the data in sex ratio in the age group 0-6 years. In the Census, 2011 this ratio has been recorded as 914, down from 927 in the Census, 2001. The child sex ratio has steadily declined from 976 in 1961 to 914 in 2011.

Dowry System: The practice of dowry is one of the worst social practices that has affected our culture. In independent India, the government of India passed the landmark legislation by



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passing Dowry Prohibition Act in 1961 .Despite the fact that the practice of both giving as well as accepting dowry is banned by law and such acts are punishable offences, the system is so thoroughly imbedded in our culture that it continues unabated. Whether it is rural or urban India, the blatant violation of this law is rampant. Not only dowry deaths, even most of the acts of domestic violence against women including psychological as well as physical torture are related to matters of dowry. Some of the very basic human rights of women are violated almost every day. There is an urgent need to strengthen such hands by taking some concrete as well as comprehensive social, economic, political and administrative measures in order to free Indian society of this disease.

Substance Abuse/Addiction: The habitual use of or dependence on harmful substances like liquor/alcoholic drinks, tobacco, bidis/cigarettes, drugs (for other than prescribed medical treatment) called substance abuse or addiction. As the range of addictive substances continues to expand, more and more persons particularly, in the younger age groups get addicted. There are many factors that are responsible for pushing the young as well as adults into the trap of substance abuse. These factors include peer-pressure, non-conducive family environment and stress.

Substance abuse is a condition which needs medical and psychological help. Adolescents are naturally curious, they are exploring new worlds, ideas, behaviors and relationships. In the process, some are exposed to drugs. Unless their environment, families, schools and friends educate them about the ill effects of using drugs, they are likely to be trapped. Drinking and smoking are the most common as well as harmful addictive actions. Smoking is a major cause of pollution and develops deadly diseases like cancer, heart diseases, breathing problems etc. According to World Health Organization, tobacco use, particularly smoking, is number one killer all over the world. The Union cabinet has banned smoking in public places. It has banned the sale of tobacco products near schools and colleges. It is mandatory for manufacturers of these products to issue a warning to the consumers of its ill effects with a caption on the product itself.



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Communalism; India is a country of different religious faiths. Persons belonging to different communities such as Hindus, Muslims, Sikhs Christians, Parsees, etc. live in India. The aggressive attitude of one community towards the other creates tension and clashes between two religious communities. Hundreds of people die in communal riots in the last few years like Muzaffarnagar riots in 2013. It breeds hatred and mutual suspicion. Communalism is an issue that needs to be tackled and eradicated. It poses a great challenge to democracy and unity of our country. It let minorities felt insecurity. It is therefore, a major obstacle in the path of our progress. Our country is secular, which means that all religions are treated equally and everyone is free to follow their own religion.

Issues related to women: The world population is ageing. In India, the number of elder persons was 5.8% (25.5 million) in 1961. In 1991 this figure increased to 6.7% (56.6 million). In 2011, it is estimated to increase to 8.1% (96 million) that is expected to grow to 137 million in 2021. The size of the Indian elderly (60 years and above) is expected to triple in the next few decades. Providing social, economic, and psychological support to the aged is emerging as a fundamental concern of social development. With the joint family breaking down, especially in the urban areas, where nuclear families are the trend, the aged are increasingly becoming unwelcome members in their own families. Community support base to the aged is assuming greater importance. Our culture to respect elders should be again imbibed in young generation so that the aged can maintain their self-respect.

Issues of Poverty and Unemployment: India is a large country in area. It is roughly 2.4 percent of the total area of the world and it is about 16.7%. As per Census 2011, India's population is 1210 million. With such a huge population there are the problems of unemployment, inflation, poverty and price rise. A large section of our population lives under the poverty line. There is a huge unemployment. Inflation and price rise has added to the problem. With a significant number of people living below the poverty line, its impact on socioeconomically marginal families in the form of poor quality of life, disease, low literacy, malnutrition, and child labour becomes a serious concern. Nearly a quarter of the population that belongs to the scheduled category is



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almost entirely below poverty line. Poverty is a fundamental problem, hindering development objectives. Unemployment is a situation where an able bodied person, willing to work fails to find a job to earn a living. Chronic unemployment and the consequent poverty are responsible for the erosion of human values. Under the compulsion of poverty, parents do not hesitate even to send their children to the labour market. Millions of children miss their childhood because of this phenomenon. They remain uneducated, and ignorant – which results in their unemployment or under-employment and consequent poverty.

Beggary:

It is a painful experience to come across beggars wherever we go at the market place, railway station, hospital, temple, even at road crossings. We also see many children begging in the streets. Beggary is a major social problem in India. The major causes of beggary in our country are poverty and unemployment. These days many gangs are operating in our society as well, that thrives on begging in an organized manner. However beggary is a social curse which must be eradicated.

Problem of Children: No country can progress unless it pays adequate attention to the development of children. Only those children who grow in a healthy atmosphere can contribute to the development and strength of their country. Our country has a large population of children. It is our duty to make sure that they are provided with the opportunities for good health and education. A large number of children, because of poverty, do not go to school or are withdrawn from schools before they complete their elementary education and are forced to start working at a young and tender age in factories, brick-kilns, restaurants, hotels, shops etc.

This hampers their growth physically, mentally, and emotionally. They grow with hatred and agony and fail to become worthy citizens of the nation.

A child in the age group of 6-14 years is supposed to be in the school. But unfortunately, of the 200 million Indian children in this age group, about 11.3 million are laborers. The estimate by NGOs puts it at 60 million, of which 2,00,000 work as domestic help and almost an equal number as bonded laborers. These children become vulnerable to physical and mental exploitation, they



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are starved, beaten and even sexually exploited. This is a serious problem and is generally known as 'child abuse'. Right to Education Act, 2009 provides for education of all children between the age of 6-14 years of age. Once this cherished goal of education for all is achieved, the state of our children will be much better.

The structure of Muslim Society in India

Muslims in India who follow Islam Religion form a single religious community sharing basic Islamic precepts. They are organized into a stratified social order which has various groups along ethnic, social and cultural lines. The struggle initiated through various Muslim groups has been observed for their empowerment and self-development. Muslims constitute about 13 per cent of India's total population. But in the political arenas and social sciences discourses, there exists a tendency to represent Muslims as a single, monolithic, homogeneous group. This has been facing a serious challenge in recent times owing to the emergence of the perspective of understanding Muslim society from below.

Islam does not admit inequality on the basis of race, language and other ethnic varieties. But the groups that adhere to Islam though commonly designated as 'Muslim Community' are in practice not a homogeneous entity. There are both horizontal and vertical divisions among them on the basis of various social distinctions. One of the most important aspect of this intergroup differentiation among the Muslims is continuing through 'ethnic' and 'caste-like' divisions since historical times. The differentiation that emerged among the Muslims at first is between the descendants of the so-called 'foreign ancestors' and the indigenous converts. The former segment is known as Ashraf or khas, while the latter segment is called as Ajlaf or aam. The Ashraf constituted the elite section of the Muslim society. They are further sub-divided on the basis of their ethnicity and place of origin. Among them there are four major ethnic and social categories, viz, Sayyad, sheikh, Mughal and Pathan.

There are about 170 Muslim groups in India which are considered to be marginalised socially. Actually the social gradation among the Ajlaf is mostly determined by their past caste characteristics. The various reports and research studies clearly show that the Muslims in India are economically and educationally backward. The economic backwardness of the Muslims is a



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cyclical and ongoing process leading to educational and social backwardness and in turn to economic backwardness. Moreover, Muslims are not only backward, but also a minority community of the country. For the sake of achieving equality and as a part of the process of nation building various compensatory policies are directed at the backward communities in India, viz, STs, SCs and OBCs. Some Muslim groups also currently benefit from such affirmative actions as they are included in STs and OBCs. Muslim groups are not supposed to be included in the SCs category as it is restricted to Hindus, Sikhs and Buddhists.

The issue of Muslim empowerment is debatable owing to factions within the Muslims of the country. The overlapping identities of the Muslims in the form of 'caste like' or 'class like' categories further make the situation more complicated. In reality the majority of Muslim population in India faces more or less the same kind of inequality, discrimination and backwardness as faced by the backward castes among Hindus. However, their traditional caste characteristics remained unchanged owing to their deep root in economic and social institutions.

for most of the backward castes (classes) among the Hindus we may see the parallels among Muslims. The economic and social problems of the Muslim backward classes are quite similar to those of their Hindu counterparts. But the Muslim backward classes faced some additional problems. Firstly, the Hindu backward classes enjoy some privileges on the grounds of caste discrimination. While Muslim groups of similar social position have failed to enjoy such opportunities because neither their religion nor the state recognizes caste system among them in principle. Secondly, among the Muslim backward classes the level of awareness is relatively poor and there has been a negligence on the part of traditional leadership on socio-economic problems of the community. The neglect of socio-economic dimensions of Muslim backwardness was indeed a major failure of Muslim leadership in the country. The Mandal Commission in 1980 had declared 82 Muslim groups to be backward and had recommended them for economic and educational facilities on par with the OBCs among Hindus. Many young Muslim leaders of several parts of the country have taken initiative to organize the backward class Muslims as against the traditional so-called upper class leaders of the community and challenging the elitist notion of their political vision. In fact, their movement is on the ground of socioeconomic backwardness rather than emotional and religious issues. The Muslim raised their voices for



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application of the recommendations on the ground of social justice and challenging the Muslim leaders on their political stand. In their opinion Muslim leaders acknowledged that Muslims in India are far more educationally and economically backward than others and yet nothing is ever done to focus on this backwardness. Indira Gandhi had appointed a high power Gopal Singh Commission to look into the problems of Muslims. But the Muslim leaders never bothered to look at the Gopal Singh report, instead they spent much time on emotional issues. Another prime minister Rajiv Gandhi formulated a 20-point programme for the upliftment of the Muslims, but no Muslim leader paid much attention to it. If the Muslim leaders had taken these issues seriously and applied political pressure, the government would have been forced to implement them for the benefit of Muslims.

The Association for Promoting Education and Employment of Muslims (APEEM) demand for affirmative action for all Indian Muslims. The entire Muslim community in India is depressed and discriminated, hence some positive action must be taken by the government. The Islamic Council of India (ICI) and All-India Muslim Milli Council (AIMMC) press the government to declare the entire Muslim community as economically backward and to grant reservation to it accordingly. Despite egalitarian teaching of Islam, social divergence is the characteristic feature of the Muslim society. The Muslim Indians are differentiated among themselves into various groups and subgroups on the basis of ethnic, social and cultural distinctiveness among them. The groups and subgroups in Muslim society are arranged in stratified order and social inequality is rampant among them.

Conclusion

India through a long course of history has been the stage of inter-racial, inter-cultural, inter-religious, inter-philosophical confrontations, and even conflicts. The socio-economic, political, legal, environmental and technological vibes of India are closely knitted to form part and parcel of the nation's culture- where in lies its strength and indomitable spirit. In the pluralistic society of India, the existence of complexities and penetration of casteism in the rural society accompanied by the gender issues and discrimination have faced the dilution of their activities



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gradually with the influence of globalization on them. The disclosure of such reports helped by the formulated policies and laws of the government has led to minimize the atrocities committed based on caste. However, the elimination of caste system will not be possible due to its historical roots. The values, ideas and symbols formed by culture aspects relates with social values of the society. The recognition of India as a single culture unit could lead to wrong comprehension of the phenomenon and lead to erroneous decisions. Large countries like India “can be divided into regions differing along geographic, climatic, economic, linguistic and/or ethnic lines and generally assumed to differ culturally. The socio-cultural structure of the society has been observed basic unity of literary ideas, philosophy, conventions and outlook upon life throughout the country. The cultural unity and homogeneity is also reflected in the social ceremonies and the religious rites, festivals and modes of life. But in the last few years the country has observed the increasing level of female literacy, the improvement in sex ratio, reducing rate in marriage at early age for girls, increased freedom of marital choice, greater involvement of females in decision making process. The urban areas due to the effect of assimilation of western cultures have enabled to deviate from the practice of caste superiority and lack of exposure of girls in all spheres of life. However the reports of dowry case, gender discrimination, communalism, regionalism and marginalization have not been reduced that could pose a threat to the social set up of the nation state. The government needs to stress in formulating more effective policies to tackle these issues so as to maintain the values and symbols of society. The minority communities particularly for Muslims and their social issues and cultures are a matter great concern for peacefully practice and establishment in the society.

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Raporun Konusu : Türkiye ve Pakistan'daki Gelenek ve Görenekler

Hazırlayan : Qurat-ul Ain

Culture is the characteristic of group of people which includes knowledge, belief, art, morals, custom and any other capabilities and habits acquired by man as a member of society.

Different people in different societies have different culture but they also have some similarities. The culture varies in different things such as clothes, food, religion and many others.

Culture is the identity of a group of people living in specific place; they have their own sketch of life what the culture says the follow that. We have seen that a lot of people do some specific thing they first thought about their culture, what my culture says on this occasion.

Especially on the occasion of wedding and some other celebrating days they follow strictly their culture. Therefore, culture has a great importance in any society,

If we looked upon the culture of Turkey and Pakistan, we find that there are lots of traditions resembles because both of these are Muslim countries. Culture includes history,tradition,language,food,values,festivals,roles,thoughts,believes,habits,relationship and communication.

History

Turkey is a country, which is located between two continents. These are Europe and Asia. Its neighbors are Greece, in the west, Iran and Iraq in the east, at the north lies Russia, and in south is the Mediterranean sea. It is very geologically important country.



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The reasons is that Turkey controls these seas, which are the Black sea, the Aegean sea and the Mediterranean sea. Republic of Turkey, includes the history of both Anatolia (the Asian part of Turkey) and Eastern (the European part of Turkey).

As a part of India independence from great Britain in 1947 a partition took part of their land and created Pakistan as a separate Islamic nation. It is estimated that approximately 95 Percent of the population are Muslims, but members of the several minority religions live there, including some Hindus, Christians, Parse, Sikhs and Buddhists.





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Although the modern nation of Pakistan was but fifty three years old in 2000, it has territorial areas and tribal populations whose histories date back many centuries, thus Pakistan has both an ancient and a relatively new identity.

The population of Pakistan is estimated to be 135 million. An estimated 40 million lived in urban areas, with the balance in rural areas. Pakistan consists of several provinces, including Punjab, Sindh, North-West Frontier, Baluchistan and the federally administered tribal areas.

Secular Celebrations:

In Turkey, the major secular celebrations and official holidays begin with new year's day on 1st January an adoption from the west

National Sovereignty day on 23 April commemorates the first meeting of the grand national assembly. Because 23 April is also national children day, much of the day is devoted to children's activities such as music and dances recitals



Youth and sports day commemorating Atatürk's birth, is celebrated on 19 May victory day, celebrating victories battles during Turkey's war of Independence is observed on 30 August. Republic day 29 October, commemorates Atatürk's proclamation of the republic in 1923. Both victory day and republic day are celebrated with patriotic parades, music and speeches.



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While in Pakistan official national holidays include: Pakistan day 23 March, labor Day 1 May, Independence Day 14 August, Defense of Pakistan Day 6 September, death of Muhammad Ali Jinnah, 11 September, and birth of Muhammad Ali Jinnah, 25 December.



The Awami Mela or People`s festival of Lahore held annually each March is a six day pageant that features equestrian sports cattle displays acrobat by camels dancing horses parades and folk dance.

Another festival in Lahore is Basant, when the sky is filled with thousand of colored kites in celebration of the coming of spring. The colour yellow is associated with the festival, everyone dressed in yellow and mostly yellow foods are cooked.

Cuisine:

Turkish cuisine is regarded as one of the most prominent in the world because of its major tourism industry. Turkish cuisine includes many different stews of vegetables and meat (lamb and beef primarily) borek, kebab and dolma dishes and a sourdough bread eaten with almost every meal. Borek is a pastry made of many thin layers of dough interspersed with cheese, spinach and ground meat. Dolma is the generic name for dishes made of vegetables (tomatoes and peppers) and leaves (grape, cabbage and eggplant) that are stuffed with rice or wrapped around rice or bulgur pilaf, ground meat and spices. Turks are especially fond of eggplant.



In the winter, many Turks eat a breakfast of bread with hot soup. In the warmer seasons, they commonly eat bread and jams, hard or soft-boiled eggs, a white cheese made from sheep's milk, salty olives and warm milk or hot tea with milk. A typical noon meal consists of vegetables and meat stew with a side dish of rice or bulgar pilaf and salted, with fruit for dessert, borek or dolma may substitute for the stew, sweet deserts, such as baklava are served on special occasions. The evening meal is visually lighter, consisting of leftovers from noon or a kebab with salad. Ordinarily, only water is drunk with the noon and evening meals.

The Pakistan cuisines are rich in oil and chillies. Unlike the Indian food, Pakistani dishes must include meat, chicken and beef, though pork is totally forbidden as per Islamic techniques. Although eating habits differ from regions to regions the mainstay of the Pakistani diet is chapati or roti made from flour. Lassi a usual drink made like a milkshake in a homemade utensil from yogurt and water is usually taken at lunch time, specially during the summers as it beats the effect of hard weather.



It is usually customary to eat a desert after the dinner which mainly comprises Kheer(made from rice and milk) and sweetened rice Zarda. Rice though scarcely eaten in many parts, pullao (lightly fried rice with meat or vegetables with spices) are the two very favourite dishes of rice,specially on marriages Mithai a kind of sweet made of corn flour,sugar and milk is the favourite sweet for all ages.Any meat,fowl or seafood is curried and frying is the typical method of cooking.Ghee which is clarified butter is used another commonly used recipe item and is often used for frying.

Wheat and flour products are considered mainstays of the daily diet and the use of pickles, chutneys, preserves and sauces along with carried meats, seafood, vegetables and lentils.

Graphical Art:

In Turkey western influence in the graphic arts begin in the late Ottoman period with the founding of the Fine Arts Academy in Istanbul, which continues to be staffed by European and European-educated Turkish artists. In the republican periods, Turkish arts has involved a mixture of western and indigenous styles.



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Practically all artists of note have studied at the academy or in Europe. Some have limited European forms, while others have searched for a Turkish style and portray Turkish themes such as village and urban scenas in a representational manner. Many sulptors reveive state comissions to create monumental works depicting Ataturk and other patriotic theme.

While in Pakistan, there are a wide variety of graphic art examples, including hand painted clay products, the hand design for batik products, and block printing called Ajrak. Glazed pottery with hand painted designs os common throughout the county, and artistic work in clay goes back thousand of years.





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Pakistani handicrafts are as varied as the ethnic backgrounds of the craftsmen and include work in wood, beaten brass and copperware, pottery and jewelry, a wide variety of fabrics that features embroidery, and the hand designed carpets for whic Pakistan is internationally recognized.

Turkish Architecture:

Architecture in the republican period refers to the architecture practised in the territon present-day Turkey since of foundation of the republic in 1923.In the first years of the republic, Turkish architecture was influence by Seljuk and Ottoman architecture, in particular during the first national architectural movement (also called the Turkish Neoclassical architecture movement) However, Starting from 1930s, architectural styles began to differ from traditional architecture,also as a result of increasing number of foreign architects be invited to work in the country,mostly from German and Australia.The second World war was a period of isolation,during which the second national architectural movement emerged.Similar to Fascist architecture,the second national architectural movement emerged aimed to create a modern but nationalistic architecture.





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Starting from the 1950s, isolation from the rest of the world began to diminish, which enabled the Turkish architects to experiment with new styles and become increasingly inspired by their counterparts in the rest of world. However, they were largely constrained by the lack of technological infrastructure insufficient financial resources until the 1980s. Thereafter, the liberalization of the economy and the shift towards export-led growth paved the way for the private sector to become the leading influence on architecture in Turkey.

Pakistani Architecture:

Pakistani architecture refers to the various structures built during different time periods in the modern day region of Pakistan. With the beginning of the Indus civilization around the middle of the 3rd millennium BC, for the first time in the area which encompasses today's Pakistan an advanced urban culture developed with large structure facilities, some of which survive to the day.



That was followed by the Gandhian style of Buddhist architecture that borrowed elements from the Ancient Greece. These remnants are visible in the Gandhara capital of Taxila.

Pakistan Food Customs at Ceremonial Occasions:

Fasting is an important part of the Muslim observance of Ramadan, but food does play a role on many other occasions. One such event is the Eid-ul-Azha (Feast of Sacrifice) in the last month of the Muslim calendar, commemorating the occasion when the prophet Abraham was about to

sacrifice his son in response to an order from God. Muslims who can afford it are required to sacrifice a sheep, goat, camel, or cow symbolizing Abraham's submission to God. The meat of the sacrificed animal is divided into three equal parts, with the first donated to the poor, the second given to relatives and/or friends, and the third cooked at the home of the person who made the sacrifice. Eating the meat is part of the festival celebration activity.



The important religious festival Shab-I-Barat involves a special type of pudding known as halwa and unleavened bread known as nan being distributed among the poor. The halwa and nan dishes are specially decorated with silver or gold leaves and also are sent to relatives and neighbors.

Food also plays a role in the celebration of the end of the Ramadan fasting period. This starts with a special breakfast of sheer kharma (a sweet dish), which is vermicelli cooked in milk with dried dates, raisins, almonds, and other nuts. In addition, crowds hurry to local bazaars to purchase fruit, meat, and sweets as well as new clothes.

Turkey Food Customs at Ceremonial Occasions:

Special dishes are associated with holy days and celebrations. In Gaziantep, yuvarlama (a blend of ground meat, rice, chickpeas, onions, and spices served with yogurt) is a special dish for the Feast of Ramadan at the end of the Islamic month of fasting. In some of the southern provinces the special meal for that

feast consists of lamb kebab served with tomatoes and borek.

For the holy month of Ashure, which comes after the Feast of Ramadan, many households prepare a pudding called Ashure to share with guests, friends, and neighbors. According to tradition, Ashure must contain at least fifteen different ingredients, such as peas, beans, almonds, cereals, rice, raisins, rosewater, pomegranate seeds, orange peels, figs, and cinnamon. Throughout much of Turkey, wedding soup, a preparation of lamb meat with bone, egg, lemon juice, flour, butter, and red pepper, is served at wedding celebrations.



Turkish beverages include tea drunk throughout the day, thick coffee usually taken after a meal, ayran (buttermilk), boza (a fermented bulgur drink taken in the winter), and rakî (an aniseed-flavored brandy usually mixed with water). Carbonated drinks have become popular with young people, and beer gardens in major cities have become hangouts for men.

Evil Eye (Nazar Boncuğu):

The Nazar Boncuğu is not just a Turkish tradition anymore. It is also the most popular souvenir sold. From small key rings to necklaces to large ceramic eyes to hang up in the home, they are all sold wherever tourism exists.



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Traditionally a circle or round sphere, it is dark blue with the shape of an eye in the middle. Stroll through the grand bazaar of Istanbul and you will lose count of the number of times you see it.



Visit panoramic viewpoint in Cappadocia and they hang off trees providing many perfect photo opportunities.

Almost every Turkish person I know has one to carry around with them or display in their home. I often asked if they believe it will ward off bad luck and nine times out of ten, they just shrug their shoulders.

It does not matter whether it works, they just need it there, and much like a child clings to a comfort blanket, the (evil eye) Nazar Boncuğu provides peace of mind. It is said that when an evil eye cracks, it has done its job of protecting you and this belief dates back to the origins of the Nazar Boncuğu

Turkey Village Life:

Since the 1950s, modern urban centers have been ringed by expanding squatter settlements (gecekondu) of substandard housing constructed quickly by peasants from rural areas. Today between 50 and 60 percent of Turkey's urban population consists gecekondu residents.



Housing styles in small towns and villages are determined by tradition, family structure, environment, local building materials, and income. There is considerable variety in external appearance by region. In small towns and villages, males dominate public space while females dominate the private space of the home.

Pakistani village life:

The rural villagers of Pakistan commonly live in houses made of bricks, clay or mud. These typically have two or three rooms which house extended families. In the modern days they are living by making separate home for each family but they don't live way from each other, they are extending their villages by making more homes. In Gongrani, Baluchistan, people live in homes built within cliff-side caves that are connected by walkways. Most of the villagers are farmers but other rural occupations include blacksmiths, hairdressers and tailors, shepherds.



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The traditional culture of the village is now subject to change due to the effects upon village society from the introduction of modern technology, such as pumps and tube wells for irrigation. Resistance to social and cultural changes exists among Pakistani village inhabitants, and varying methods of managing these changes have been tried. Socioeconomic status among rural Pakistani villagers is often based upon the ownership of agricultural land, which also may provide social prestige in village cultures. The majority of rural Pakistani inhabitants livelihoods is based upon the rearing of livestock, which also comprises a significant part of Pakistan's gross domestic product. Some livestock raised by rural Pakistanis include cattle and goats.

Sports In Turkey:

Turkey is one of the rare countries in the world which has an article related to sports in her Constitution. Article 59 of the Constitution says, "The State takes measures to develop the physical and mental health of Turkish citizens of all ages and encourages the spread of sports among the masses. The State protects successful athletes." In recent years, with investments made in the field of sports, scientific research and the increase in importance placed by the State on sports policy, sports in Turkey became a well-liked and interesting event both as a performance sport and for the utilization of free time. Activities are continuing for sports, which became an



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essential passion and a way of life in the developed countries of the world, to take the place it deserves in Turkey just before the twenty-first century as an important social activity.



With this objective, sports engaged in by the masses are encouraged, that is one of the basic components of raising a physically and mentally healthy society, the concentration is being directed at all the areas of Olympic sports rather than on a single branch, the predominance of the state is being decreased while the contribution of the private sector is increased and measures are being taken for the rational utilization of the facilities.

Sport in Turkey is being encouraged and supported by the state and sports clubs are given financial aid. The main targets of the sports policy of the state are to increase the number of athletes, to attain superior successes at international sports competitions, to prepare suitable sports environment for encouraging and providing for every individual at every age to engage in sports activities. Large sports facilities and investments in Turkey are realized by the state to a great extent. However, an important increase in the number of sports facilities of sports clubs and private organizations can be mentioned with the start of the development of the perception of sponsorship and marketing of sports in recent years. Of the total 2,574 sport facilities in Turkey, 261 belong to the private sector.



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Sports In Pakistan:

The most popular sport in Pakistan is cricket, while field hockey, polo, and squash are also popular in Pakistan. Traditional sports like kabaddi and other well-known games are also played. The Pakistan Sports Board was created in 1962 by the Ministry of Education as a corporate body for the purposes of promoting and developing uniform standards of competition in sports in Pakistan comparable to the standards prevailing internationally, and regulating and controlling sports in Pakistan on a national basis. The Ministry of Culture, Sports and Tourism, now has control over the Pakistan Sports Board. The PSB controls all 39 sporting federations. The Pakistan Sports Board is supported by the Pakistan Sports Trust, which assists hard up players and associations so they can continue participating in sports.



Over recent years there has been an increase in sporting activity in Pakistan, with Pakistani sportsmen and women participating at many national and international events. Also, more international tournaments now take place in Pakistan. The size of the teams Pakistan sends, and the number of events they participate in, such as the Olympic Games, Asian Games, World Games, and Commonwealth Games has increased since the turn of the century.

Wedding Traditions in Turkey:

Arranged marriages were once a very common tradition in Turkey. Nowadays, this does not really happen with the same regularity although it's not unheard of for some more rural districts



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to continue to arrange weddings between local families. These arranged matches were initiated by the groom's family, who would actively seek the right bride for their son. In rural areas, everyone in the village would often join in with finding the perfect bride!

Traditional, designated “go-between” persons might be assigned to pay visits to the prospective bride's home, to make the acquaintance of the family and begin the negotiations. This person would have to be both discrete and respectable, otherwise they might not get past the threshold of the bride's house!





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Nowadays, particularly in the larger urban areas of Turkey, many couples meet and fall in love directly, without the family needing to get involved, although the families would still be traditionally consulted about wedding arrangements.

A small engagement for an arranged or directly agreed marriage may both include a customary solemnization ceremony, Söz Kesimi, an agreement to marry performed in front of guests. The bridegroom's family bring a ring, an embroidered handkerchief and sweets. The ring and kerchief are given to the bride once both families have given their consent to the wedding and then the sweets are shared with the guests.

A short time after this, a grander engagement ceremony may take place, involving both households and their friends meeting at the bride's home, to spend time together to get to know each other. In traditional households, the men and women may be separated. After a special lunch, the bride is ceremonially dressed in a special, ornate outfit and jewels supplied by the groom and his mother. On the whole, these traditional engagement celebrations are more likely to take place in rural areas, whilst urban customs have been greatly influenced by the west and now include engagement celebrations in wedding halls, which are a full-on party celebration and can be almost a mini-wedding in themselves.

Wedding Traditions in Pakistan:

A Pakistani wedding, like others is a ceremony to celebrate the wedlock of a bride and a groom. It brings closer the families of a bride and a groom. A wedding ceremony has great importance in different cultures of the world. Different cultures have different.

Pakistan, an Islamic country located in South Asia and the Greater Middle East, has a great culture with rich customs. A Pakistani wedding is a great feast of fun, wearing fancy clothing, merriments, and celebrations. It is celebrated with great fervor. Men and Women wear Pakistani Clothing of various styles and fashions.

It is important to note that some of the customs followed in Pakistani weddings have no foundation in Islam. However, the Pakistani culture has adopted those ceremonies and traditions from the Hindu culture.

Uptan is applied to the brides skin each day leading up to the wedding. Similar ceremony is held for the groom, where brides mother, sisters, cousins and friends bring uptan for groom and rub it on his skin.



Dholki is a popular ceremony of singing traditional wedding The girl is officially treated as bride (dulhan). She wears traditional Pakistani yellow outfit. Her brothers, sisters, and cousins bring her (bride) in the dholki party. Rasm e Mehndi (Henna Party) takes place a day before the wedding. Its a ceremony mainly of women. They apply Mehndi (Henna) to the brides hands and feet, sing, dance, and bless the bride. Baraat is procession of family, relatives, and friends of groom that accompany the groom to brides home for official wedding ceremony. Groom makes his way to the brides home on a richly decked horse or in a car and baraat follows in different vehicles. Groom is given warm welcome by the brides family with flower garlands and rose petals. Family and relatives of the groom and the bride exchange glasses of juice or sherbet along with money.



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Nikâh is purely Islamic official wedding ceremony that usually takes place at the bride's home. Nikâh is attended by close family members, relatives, and friends of groom and bride. Usually, the men and women are made to sit separately, in different rooms, or have a purdah, or curtain, separating them.

Walima is ceremony to announce the wedding to community and friends. Its a grand reception hosted by the grooms parents. Relatives, friends and community people are invited to the reception and wedding is celebrated with great fun and festivities.



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Raporun Konusu : Hindistan Devlet Yapısı

Hazırlayan : MD Rahmat

India got freedom from Great Britain on 15th August, 1947 and became a Republic on 26th January, 1950 when the Constitution of India came into existence. India is the biggest democracy in the world, with elections at every level based on universal adult franchise. Elections are held every 5 years. In India there are 29 states and 7 union territories with the Central Government at New Delhi which is the capital of the country. The political structure of our constitution is federal in nature but is unitary in spirit, with legislative powers and revenues divided between the states and the centre.

At both the Centre and the states, the powers of government are divided between the Executive, the Legislature and the Judiciary. At the Centre, legislature comprises of the President, Vice-President, and the Council of Ministers comes under Executive headed by the Prime Minister of India. The Union Legislature (i.e., Parliament) has two houses - the Lok Sabha (the lower house members are elected by the people of India from individual, simple majority constituencies) and the Rajya Sabha (the upper house, its members are elected by the State Legislatures who in turn are directly elected by the people on the same lines as the Lok Sabha). The apex Judiciary is the Supreme Court of India.

In India the structure of states have the Executive consisting of the Governor (who is appointed by the President of India), the Council of Ministers, headed by the Chief Minister of the state, who are responsible to the directly elected Legislative Body/Assembly and the High Court. Each state is divided into districts, which are further divided into municipalities, further divided into blocks to the individual village. At each level legislative, executive and judicial power is divided along the same lines hugely similar to that in the Centre and the states. India has 29 States and 7 Union Territories which are administered from the central govt.



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Basic Structure Of Indian Government

Indian Government is of three levels:

1. Central Government
2. State Government
3. Local Government

At each of the level, there are three different roles:

1. Legislature: Making laws
2. Executive: Implementing laws
3. Judiciary: Interpreting laws.

Reason behind the separation of power:

Historically, power has been abused as the rulers had control of all three roles - when they did something wrong, they would interpret law in such a way so as to make their act appear right or create a new law. Separation of powers ensures that this will not happen as each organ will balance the power of other. Since at each level (Center, State and Local) it would have three distinct roles (Legislature, Executive & Judiciary), the structure would be as follows.

Central Government

Legislature: Parliament: Contains MPs

Executive: Prime Minister and his council of ministers

Judiciary: Supreme Court

State Government

Legislature: Vidhan Sabha (Legislative Assembly): Comprises of MLAs

Executive: Chief Minister and his council of ministers

Judiciary: High Court



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Local Government

Legislature: Municipal Council consisting of Councillors/ corporators

Executive: Municipal Commissioner and his complete team

Judiciary: District Court and Lok Adalat

The Three Branches of Any Government

The modern Indian system of democratic governance is based upon the separation of power theory pioneered by Montesquieu. This model is called triaspolitica. The model was first developed in ancient Greece and became a part of the uncodified Constitution of the Roman Republic. Under such a system of separation of power, the state is into three branches or estates, each with its own separate and independent powers and areas of responsibility. The normal division of estates is into an executive, a legislature, and the third a judiciary. The proponents of the separation of powers say that this division protects the liberty and democracy of an state and avoid tyrannical rule. The Montesquieu model is based on the British constitutional system, which according to him was the separation of powers among the monarch, Parliament, and the courts of law. Moreover, the press has been identified as a “fourth estate” because of its remarkable influence over public opinion and its indirect influence on the branches of government by, as for example, its support or criticism of pending legislation or policy changes.

This section briefly explains the composition and functioning of each of the organ of the government:

Legislature:

The Legislative branch, or the Parliament, includes the lower house, called the Lok Sabha, and the upper house, referred to as the Rajya Sabha. The president works with both the house to make, change and enforce policies on the Republic of India. The Lower House and the Upper House are the counter part of Congress and the Senate of the United States, in terms of their role to the Republic of India.



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Parliament consists of a two-chambered legislature, the Lok Sabha (House of the People) and the Rajya Sabha (Council of States). Parliament's principal function is to pass laws on the matters that the constitution specifies to be within its jurisdiction. Among its constitutional powers are the approvals and the removals of the members of the Council of Ministers, amendment of the constitution, approval of the central government finances, and delimitation of the states and the union territories boundaries.

The president of India has specific authority with respect to the function of the legislative branch. The president is authorized to assemble Parliament and must give his assent to all parliamentary bills before they become law. The president is entitled to summon Parliament to meet, to address either house or both houses together, and to require attendance of all of its members. The president may also send messages to either house with respect to a pending bill or any other matter. The president generally addresses the first session of Parliament each year and must give assent to all provisions in bills passed.

According to Indian constitution, India is a "sovereign, socialist, secular, democratic republic." India has a federal form of government. Though, the central government in India has greater power in relation to its states, and its central government is configured like the British parliamentary system.

Decisions like raising taxes are taken here by this branch, it also acts as a "watch dog" to ascertain that people in executive function well. The legislature can question Executive on any topic which falls under its responsibility and the executive is duty bound to respond. So if some Government work is not happening, one is required to bring it to the notice of the "Legislators", Legislators will in turn check in on the concerned minister/department about the task and get the job done.

Executive:

The government exercises its broad administrative powers at the name of the president, whose duties are largely ceremonial. Appointment of both the president and vice president is indirect for



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a term of 5 consecutive years by a special electoral college. Their terms are fixed, and there is no rule of direct promotion of vice president to the president's post following any natural calamity like death or his removal from office.

True national executive power is centered in the Council of Ministers headed by the prime minister. The president appoints the prime minister, who is designated by legislators of the political party or coalition having a parliamentary majority. The president then appoints subordinate ministers on the advice of the prime minister.

India's bicameral parliament comprises of the Rajya Sabha (Council of States) and the Lok Sabha (House of the People). The Council of Ministers is answerable to the Lok Sabha.

The legislatures of the states and union territories elect 233 members in total to the Rajya Sabha, and the president appoints another 12. The elected members of the Rajya Sabha are appointed for a period of 6-year terms, with one-third up for election every 2 years. The Lok Sabha consists of 545 members; 543 are directly elected to 5 consecutive year's term. The other two are appointed.

This is the department that is responsible for doing the work – Legislators job is to tell "what to do", executive executes that work accordingly. Though responsibility lies with the prime minister, chief minister and cabinet ministers - the work would actually be done by multiple departments consisting of many high ranking people like IAS,IPS officials etc.,

The states' chief ministers are responsible to the legislatures same as the prime minister is responsible to parliament of the country.

Each state has a presidentially chosen governor who may assume certain enlarged powers when directed by the central government. The central government employs greater control over the union territories than over the states territories, although some territories have more power on administrating their own affairs. Some states are trying to reinvigorate the traditional village councils, or Panchayats, aim to promote popular democratic participation at the village level, where still much of the population lives.



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Judiciary:

India's independent judicial system began under the British, and its ideals and procedures resemble those of Anglo-Saxon countries. The Supreme Court consists of a chief justice and 30 other justices, all appointed by the president on the advice of the prime minister.

This wing is responsible for interpreting the laws and resolving public disputes. Supreme courts, High courts, District courts and the like come under Judiciary. They handle multiple things ranging from resolving property issues, marriage issues, thefts and murders to deciding on the way river waters have to share between states and ensuring that union and state governments are following the constitution correctly.

The Indian judiciary functions on the principle of "Let hundred guilty be acquitted but one innocent should not be punished" But one fault prevalent in the Indian courts is that it takes so much time in closing a case that it often lets away the guilty.

Judiciary is the judgment passing body. Indian judiciary is an integrated and independent judiciary meaning Supreme court is at the centre of the judiciary and all other courts comes below the Supreme court and the Judiciary is independent of the executive and the legislative body.

Judiciary has the power to review any law passed by the Parliament and can declare it null and void if it violates the constitution.

The Judicial branch is led by India's Supreme Court and it comprises of 21 High Courts, and numerous civil, criminal and family courts at the district level. The primary civil and criminal laws that govern in the country are written in the legislation of the Parliament. Indian Civil Procedure Code, Indian Penal Code (IPC), and the Criminal Procedure Code are examples of these. Each union and state government has its own executive, legislative and judicial branches. Thus, the Indian Government is duplicated on a more local level to the residents who reside in each separate districts of India.

India's legal system applies to both the federal and individual state governments. This system is based on the English Common and Statutory Law, which was directly influenced by the British



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colonial occupation of India. India does not recognize the International Court of Justice jurisdiction, with many reservations, and is now an independent nation. In recent years, India has bulked up its military weaponry, armaments and army forces to address China, who has become its biggest threat in the region after tensions between India and Pakistan recently died down.

Local Government

This is the government that has the most impact on day to day lives of the people. Local Governments are of two types:

1. Panchayat
2. Municipalities

Local Government deals with issues like the following matters such as Water, Sanitary, Street Roads, Road lights, Garbage Disposal, construction of Parks, Granting permission to commercial buildings and so on. In the cases related to the above issues, it is the duty of the local government ensures that the necessary steps have been taken. A city is further divided into a number of "wards". Each of the wards is represented by a person called "Councillor" they are not so generally, also called "Coperators".

Wings of Local Government

Legislature in Local Government:

The collection of councillors in the city form the Legislature of the local government, they form committees to decide on the issues like what is to be done in each ward. So, in order to construct a new park in the locality/ ward, councilor plays an important role. The budget required for the making of such park is given to him. It is his duty to check that the budget allotted to him is utilized in the most effective manner. The team of the councilors of all the wards is headed by the mayor of the city. The councilor has to ensure that all Government works in his/ her ward happen correctly.



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Executive in Local Government:

The Commissioner and his team form the "Executive" arm of local government. They are mostly people from administrative services background such as IAS, officer etc.,. They are the persons who actually coordinate the work of hundreds of people in the area ranging from sweepers who clean the roads to people who collect the land taxes. Since it is not possible to do it directly by the corporation it is divided into multiple departments like Water department, Garbage department, Garden department etc., the corporation has also the authority to outsource some works Eg: garbage collection.

Judiciary in local Government:

In Villages there are Panchayats which deal with the disputes within the villagers. Gram panchayats are panchayats at base level in panchayat raj institutions which is concerned with Rural Local Governments.

The gram panchayat is divided into wards and each ward is represented by a Ward Member (Panch), who is directly elected by the villagers. The panchayat is chaired by the president of the village, referred to as Sarpanch. The term of the elected representatives is five years. The position of the Secretary of the panchayat is a non-elected one, appointment to which is done by the state government, to oversee panchayat activities.

Mahatma Gandhi advocated panchayati raj as the foundation of India's political structure, as decentralized form of government under which each village would be self-sufficient for its own affairs. The term for this vision was Gram Swaraj ("village self-governance"). Instead of this, India developed a hugely centralized form of government. However, this has been controlled by the delegation of several administrative functions to the local level, which empowers elected gram panchayats. There are notable differences between (1) the traditional panchayati raj system, (2) that imagined by Gandhi, and (3) the system formalized in India in 1992 after the constitutional amendment.



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State Government

Center and State Governments together are responsible for 210 different subjects amongst which 97 subjects are exclusively handled by the central Government - these are the topics like Railways, countries defense, etc., 66 subjects are exclusive to state Government like irrigation, police, public health, prisons, agriculture etc., 47 subjects falls under the concurrent list and are shared between center and state. Topics in this list are like: trade unions, education, electricity etc.

State governments in India are the governments ruling States of India. The head of the council of ministers in a state is chief minister. Power is divided between the central government and state governments. The central government handles military and external affairs etc., the state governments deal with internal security, through state police, and other state issues. Income for the central government is from income tax, customs duty, excise tax, etc., while state government income comes from sales tax (VAT), stamp duty. Each state has a legislative assembly.

Wings of State government

Since it has been already discussed about the functions of the Legislature, Executive and Judiciary previously, here the emphasis is laid down on their implementations in State Government.

Legislature in State Legislature:

Each State has a Legislative Assembly where "MLA's" come to do their work. The political party that has the maximum number of MLA's will rule the state. They can select the chief minister. He is the leader of the ruling party decided on the basis of the consensus of the members of legislative assembly.

The exclusive powers over subjects enumerated in List II of the Seventh Schedule of the Constitution and concurrent powers over those enumerated in List III lies with the State legislature. Financial powers of legislature include authorization of all expenditure, taxation and borrowing by the state government.



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The Governor of a state may reserve any Bill for the consideration of the President. Those Bills relating to subjects like compulsory acquisition of property, measures affecting powers and position of High Courts and imposition of taxes on storage, distribution and sale of water or electricity in Inter-state River should necessarily be so reserved. Bills seeking to impose restrictions on inter-state trade can't be introduced in a state legislature without previous sanction of the President.

Apart from exercising the usual power of financial control, the state legislatures use all normal parliamentary devices like adjournments questions, discussions, debates, and no-confidence motions and resolutions to keep a watch over day-to-day work of the executive. Also they have their committees on estimates and public accounts to ensure that grants sanctioned by legislature are properly utilized.

Executive in State Legislature:

Governor appoints chief minister and he also appoints ministers on the advice of the chief minister. In legislative assembly of the state the council of ministers have to show their collective responsibility. Governor is as head aided and advised by the council of ministers with chief ministers. He is by or under the constitution is required to exercise his functions or any of them in his discretion. Chief Minister and his council of ministers constitute the executive, they would be answerable to the Legislature for all the works performed by them.

Judiciary in State Legislature:

High courts form the Judiciary of the state. It comprises of one chief justice and certain number of judges depending upon the size, population and other factors. State High courts have jurisdiction over the whole state, but it reports to the Supreme Court of India, which may override the high court's judgments and rulings.

The supreme judicial powers at the state level lie with the high court in India. There are 24 high courts in the country holding jurisdiction over a state, union territory or a group of union territories or states. Calcutta High Court is the oldest high court in India being established in 1862. Being the appellate authority of state or group of states, the high courts have similar



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authorities and powers like that of the apex court, except for the difference of territorial jurisdiction of high courts. If permitted under the federal law system, the high courts may also have original jurisdiction in certain cases. There are lower courts - civil or criminal, and tribunals which function under the high courts. All the High Courts come under the jurisdiction of Supreme Court of India.

Central Government

Central government is exclusively responsible for 97 subjects like defense, railways and so on listed in the union list, apart from this it shares its responsibility with state government on subjects listed in concurrent list.

As in states there is ‘Assembly Constituency’ for state government, in the same manner ‘Parliamentary Constituency’ is for the central government.

Organs of Central Government

Legislature in Central Government:

Parliament is the legislature of central government; there are two houses in it:

1. Lok sabha
2. Rajya sabha

The members of parliament are elected directly by the people of the constituency and he is the representative of the people in the lower house/ Lok Sabha. On the other hand members of the parliament in the upper house/ Rajya Sabha are elected indirectly. The Political party that has the maximum number of MP's is invited by the President to prove the majority in the house and if the party is able to prove the majority, the President accords them the permission to form the government at the centre. These persons among themselves elect the leader who is the ‘Prime Minister’. Like legislators at all levels: MP's decide the agenda (for nation) and ensure that the agenda is implemented by the executive.



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Executive in Central Government:

Prime minister and cabinet ministers form the executive. Cabinet ministers are in turn responsible for various departments like defense, finance, home ministry and so on. Headed by the Prime Minister, Cabinet ministers are accountable for all the Government work to the Legislature, difficult job folks.

Judiciary in Central Government:

Supreme Court is the apex court of our country. It consists of one Chief Justice and 30 judges.

Bills and Laws

All laws start their life as bills. Bills are proposed by MP's (Private bill) or union government (Government bill) in center. Eventually after getting approved in the parliament & seal of president they become laws. In state governments the bill is introduced by MLA's and should be approved by Vidhan Sabha, after which it is stamped by the Governor. Bills pass through five stages before it becomes a law, this happens in both houses (Lok Sabha & Rajya Sabha).

The Decision Flow in Government

Chief Minister or a prime minister as the head of government assigns different department to different Minister, each of these departments is headed by a minister, E.g: Urban development minister will head the urban development department.

Ministers keep changing with each election. To ensure continuity each department is administratively headed by a secretary; these people are from administrative services background, they might either be IAS or state civil services. It is the responsibility of the secretary to work with all necessary people in the department to get the actual policies implemented. The minister is also a guide and adviser to the minister providing the minister with



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facts and figures to ensure that they can do their job effectively. Secretary is the administrative head of a range of permanent and powerful civil servants of that department. The civil servants actually get the government machinery moving.

Secretariat

Secretariat is the nerve center of the government. It means the office of secretary and assists government ministers in creation of government policies and coordinates with executive agencies for execution of the same. Secretariat works at a policy level, below which are various organizations responsible for execution of these policies. Below the level of secretariat are ‘attached offices’, on one end this is attached to the secretariat and on the other end it provides executive orders to lower level offices of that department to get the work done. Below the level of ‘attached offices’ there are ‘subordinate offices’, these are the field establishments responsible for actual execution of work.

Working of Federal System of Government in India

Even though the term Federal is absent in the Indian constitution, still experts believe that the working of Government under the Indian Constitution is based on Federal system.

The division of powers between the Centre and states was adopted at a time when a newly independent India was facing the turmoil and disruption caused by Partition. To those having apprehensions Dr. B. R. Ambedkar explained about there being too much centralization. The fundamental principle on which distribution of powers between the Centre and the states is based is thus:

“The States are in no way dependent upon the Centre for their legislative or executive authority. The States and the Centre are coequal in this matter.”

The Centre is more capable of dealing with such as defense and external affairs, so is the state government with regard to police. There are three lists as per the seventh schedule of the constitution: List I is for the Centre, List II is for the states and List III where both Centre and



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States have the jurisdiction to act. There are various arrangements governing Centre-State relations which are contained in the Constitution and cover the following:

1. The Centre has emergency powers as detailed in Article 352-60 of the Constitution.
2. There is a single judiciary and uniformity in fundamental laws like civil and criminal with freedom given to various religious practices.
3. The president of India appoints the governor of each state. The governor is usually appointed after consultation with chief minister of the state. The governor has a huge responsibility in recommending President's Rule if he feels that there are no possibilities of any group forming a government in that state. The Governor also has the power to send Bills of the legislature to the president for his assent.
4. The Centre has the power to impose duties on the state in any matter to which the executive power of the Union extends.
5. The government of India's para-military forces like CRPF can be sent to aid civil authority in the states.
6. The central government has created the All India Services. The members of All India Services serve in the state but go to the Centre on tenure basis.
7. The Centre provides help to the states in tackling inter-state disputes.
8. The Centre's writ in shaping economic development in the country with the help of the Planning Commission, a non-constitutional body, is notable.
9. Finance Commission is appointed by the president every five years and to this Commission revenues of states are assigned on the basis of principles recommended by it. Besides this under Art 275 of the Constitution of India grants can be given under certain conditions. Central assistance is also made available under the Plan as block loans and block grants.
10. The language policy is determined by the Centre in consultation with the states.



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2. Parliamentary form of Government in India

India is a Parliamentary democracy having a cabinet form of government with a president as a titular head at the center (governor being head in the states) with responsibility of ministers to the parliament. The 'executive' consisting of the political executive and the administrative bureaucracy executes the will of the people as expressed through the parliament. All executive action is taken in the name of the president in the case of the central government and in the name of governor in the states. All executive action taken in the name of President or governor must be in accordance with the Constitution.

Legislative Relations Between The Union and States

Under the Constitution of India, the Parliament has the power to make laws for the whole of or any part of the country. The power to make laws for the state lies with the State Legislatures. The Seventh schedule of the Constitution specifies the subjects on which legislation can be enacted.

Parliament has the exclusive right to legislate in respect of items appearing in List I of the seventh schedule of the Constitution called the "Union List". This list includes area such as foreign affairs, defense, currency, income tax, excise duty, shipping, railways, posts and telegraphs etc.

The exclusive power to make laws in relation to items in List II of schedule called the "State List" lies with the State Legislatures. This includes items like public order, police, public health, agriculture, communications, lotteries, taxes on entertainment and wealth, sales tax etc.

Both Parliament and the State Legislatures have the power to legislate in items appearing in List III of the Constitution which is known as "Concurrent List". The concurrent list includes items like newspapers, criminal law, electricity, trade unions, marriage and divorce, stamp duties, price controls, etc.

Political Parties

A recognized political party is classified as a National Party or a State Party. If a political party is



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recognized in four or more states it is considered as a National Party.

The Congress, Janata Dal, Bharatiya Janata Party, Communist Party of India and Communist Party of India (Marxist) are the prominent National Parties in the state. Telugu Desam in Andhra Pradesh, Shiv Sena in Maharashtra, Asom Gana Parishad in Assam, Muslim League in Kerala, Akali Dal in Punjab, All-India Anna Dravida Munnetra Kazhagam and Dravida Munnetra Kazhagam in Tamil Nadu, Maharashtra Gomantak Party in Goa, National Conference in Jammu and Kashmir, Bahujan Samaj Party and Samajwadi Party in Uttar Pradesh and All-India Forward Block in West Bengal are the prominent state parties.

Structure of the Government of India

If we sit to recapitulate structure of Indian government then it follows multiple party system, where in that having majority of ministers forms the government, if not then a coalition is formed. The government works on three main levels Executive, legislative and Judiciary. India is a secular democratic state where we have freedom to speech and expression. Though there are always depends on amendments and few corruption incidences altogether the life under Indian government is fairly free and desirable.

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