Unit - 1 □ Philosophical Foundations of Education

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1. Education: concept, definition and scope

Education enhances one’s knowledge. Education tells a person how to think and how to walk decision. Education gives an understanding of how we see the world. We need to know what happened in history and what makes us where we are at today.

In this sub-unit, you will understand the meaning of education, its scope, concept.

After going through this sub-unit, you will be able to:

- State the concept of education
- Define education
- Explain the meaning of education
- State the scope of education

1.1 Concept of Education

According to some learned people, 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’. According to a few other, the words ‘education’ has originated from other Latin term ‘Educate’ which means ‘to lead forth’ or ‘to come out’. All these meaning indicate that education seeks to nourish the good qualities in man and draw out the best in every individual.

The word ‘Education’ is derived from two words ‘e’ and ‘duco’, ‘e’ means from inside and ‘duco’ means to develop. The two words combined together give the meaning to make something grow or develop from within.

The concept of education may also be considered from the narrow and border point of view. In the narrow sense, education is equated with schooling. In this sense, education is said to begin when the child enters to school. It ends when the child leaves the educational institutions which he/she joined for the purpose of receiving education. Education understood in the narrow sense, gives priority to classroom teaching and book learning. In the border sense, education is synonymous with growth and development. In this sense, the span of education is as wide as that of life. This means every experiences in the life, every activity from the cradle to the grave is educative.
According to John Storrs Mill, education, in the narrow sense is ‘the culture which generation purposely gives to its successors in order to qualify, to keep up and improve the level attained’. In his words, education, in border sense ‘every environment, every surrounding, every activity helps to shape the human being.

Definition of ‘Education’

The word ‘education’ is defined in many different ways. The concept of education as a whole cannot be given by any one particular definition.

The concepts of education as given by prominent Indian educationist are as follows:

Rig-Veda: ‘Education is something which makes man self-reliant and selfless.

Upanishad: ‘Education is that whose end product is salvation.’

Bhagavad-Gita: ‘Nothing is more purifying on earth than wisdom.’

Shankarracharya: ‘Education is the realization of self.’

Kautilya: ‘Education means training of the country and love of the nations.’

Panini: ‘Human education means the training which one gets from nature.’

Gandiji: ‘By education, I mean all round drawing out the best in a child and man by body, mind and spirit.’

Swami Vivekananda: ‘Education is the manifestation of the device perfection, already existing in man.

Rabindranath Tagore: ‘Education is that which makes one’s life in harmony with all existences.’

Sri Aurobindo: ‘Education which will offer the tools whereby one can live for the device, for the country, for oneself and for others and this must be the ideal of every school which calls itself national.’

Concepts of ‘education’ as defined by Western Philosophers:

Socrates: ‘Education means the bringing out of the ideas of universal validity which are letant in the mind of every man.’

Plato: ‘Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of.

Aristotle: ‘Education is the creation of a sound mind in a sound body.’

Rousseau: ‘Education of man comments at his birth; before he can speak, before he can understand he in already instructed.’
Herbert Spencer : ‘Education is complete living.’

Pestalozzi : ‘Education is the natural, harmonious and progressive development of man’s innate powers.’

Froebel : ‘Education is leading out of hidden power of man.’

UNESCO - ‘Education includes all the process that develops human ability and behavior,’

The lexicographical definition of ‘education is the act or process of importing or acquiring general knowledge, developing the powers of reasoning and judgement and generally of preparing oneself or other intellectually for nature life.’

The remarks of different thinkers and educators highlights the following features of education:

1. Its unilateral as well as be-polar nature.
2. Its being drawing out or bring up process.
3. Its being knowledge or experience.
4. Its being conducive for the good of the individual or the welfare of the society.
5. Its being a liberal discipline or a vocational course.

Scope of Education
The scope of education is meant to help people deal with various challenges that they come across in life.

The scope of education can be explained by its various processes.

Education by accretion or storage
According to this view, education is the process of gradually filling up the empty mind of the child with grains of knowledge. The teacher’s mind and the books are the store houses of mental granary of the child. This is called the gow-sack theory.

The theory is narrow and unsound. It regards knowledge as information of facts and statements to be condensed into compact and logical forms and memorized by the pupils.

Education as formation of mind : Education as formation tries to form the mind by a proper presentation of materials. It is formation of mind by setting up certain association or connection of content by means of a subject-matter.

Education as preparation : Education as preparation is a process of preparation or getting ready for the responsibilities and privileges of adult life. Preparation for complete living. This theory is the outcome of modern scientific tendency in education.
**Education as mental discipline**: The theory of mental discipline is a traditional concept of education. According to this theory, the process of learning is more important than the thing learned. This theory is based upon the traditional ‘Faculty Theory’ of psychology according to which the mind is divided into a good number of separate faculties such as memory, attention, reasoning, imagination, perception, thinking etc.

**Education as growth and development**: It is a modern concept of education. Change is the law of nature. Man undergoes changes and transformations from cradle to grave. These changes may be of different types such as physical, mental, moral and emotional. Whenever there is change there is growth. Through change, a living organism can take entirely a new shape and this again gives his/her power to grow. Thus, growing is education and getting education is growing.

**Education as direction**: Educate a child means directing the child in the proper direction. The young learners have innate powers, attitudes, interests and instincts. It is the essential function of education to direct those inborn instincts and power properly in socially acceptable and desirable channels.

**Education as adjustment and self-activity**: Adjustment is essential to an individual for self-development. Education gives an individual the power of adjustment in an efficient manner. Through education, the child learns to adjust with the environment. Adjustment requires self-activity. Education is nothing but adjustment through self-activity.

**Education as social change and progress**: A society is composed of individuals and when the ideas of individuals change the society is bound to change. Change is the law of human life and society. The function of education is to maintain this progressive trend.

**Education as a process of socialization**: After birth the child becomes a member of the society and the process of socialization begins then. Then the formal education of the child begins. Besides formal education the child continues to learn and gather experiences in informal or incidental way. The process of socialization starts in family environment and then the educational institutions take the responsibility of such process.

‘Check your progress’ – 1

1. Devise the term ‘education’

2. What is education according to Swami Vivekananda?

3. What do you mean by ‘gold sack theory’?
Unit-1 □ Philosophical Foundation of Education

Introduction

Education is a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude. It makes an individual civilized, refined, cultured and educated. For a civilized and socialized society, education is the only means, its goal is to make an individual perfect. Every society gives importance to education because it is a panacea for all evils. It is the key to solve the various problems of life.

Education has been described as a process of waking up to life:

- Waking up to life and its mysteries, its solvable problems and the ways to solve the problems and celebrate the mysteries of life.

- Waking up to the inter-dependencies of all things, to the threat to our global village, to the power within the human race to create alternatives, to the obstacles entrenched in economic, social and political structures that prevent our waking up.

- Education in the broadest sense of the term is meant to aid the human being in his/her pursuit of wholeness. Wholeness implies the harmonious development of all the potentialities God has given to a human person.

- True education is the harmonious development of the physical, mental, moral (spiritual), and social faculties, the four dimensions of life, for a life of dedicated service.

Education and Philosophy

Man is always curious to know: his origin, his aim, his relationship with god, his destiny etc. and this constant effort of man to understand reality may be termed as Philosophy. It is an attempt to unfold life’s mysteries and find meaning in them. Hence it is called the Mother of all Arts and the Science of all Sciences.

Etymological meaning of Philosophy:-

Greek origin: - "Philos" (Love) + “Sophia” (Wisdom) i.e. Philosophy = love for wisdom.

Philosophy of Education: It deals with the study of education and ways in which it can be improved. It tries to find the best ways to impart instruction. It tries to understand and explain the nature and need of education, methods in which it can be done, and what its ideals should be. The philosophy of education overlaps in the area of study of both, the various branches of philosophy and of education. This has been a topic of
interest for philosophers the world over, and still generates a lot of debate and interest. Indian schools of philosophy contribute to humanize their education system by their lifelong education process, where philosophy and education go hand in hand.

**Objectives**

After going through this unit, you will be able to:

- State the concept, definition and scope of education
- Describe the various roles of different agencies of education
- Explain the different philosophies of education
- Understand the nature of Indian Philosophy
- State the educational thoughts of Indian Educational Philosophers
- Understand contemporary Indian perspective of Educational Philosophy.

**Connectionism**

Connectionism, today defined as an approach in the fields of artificial intelligence, cognitive psychology, cognitive science and philosophy of mind which models mental or behavioral phenomena with networks of simple units is not a theory in frames of behaviorism, but it preceded and influenced behaviorist school of thought. Connectionism represents psychology’s first comprehensive theory of learning. It was introduced by Herbert Spencer, William James and his student Edward Thorndike in the very beginning of the 20th century although its roots date way back.

Connectionism was based on principles of associationism, mostly claiming that elements or ideas become associated with one another through experience and that complex ideas can be explained through a set of simple rules. But Connectionism further expanded these assumptions and introduced ideas like distributed representations and supervised learning and should not be confused with associationism.

Thorndike’s theory was based initially on a series of puzzle box experiments that he used to plot learning curves of animals. In these experiments learning was defined as a function of the amount of time required for the animal to escape from the box. A full account of his experiments, including detailed descriptions of the puzzle boxes he used and examples of learning curves that were plotted, can be found in Animal intelligence.

In Thorndike’s view, learning is the process of forming associations or bonds, which he defined as “the connection of a certain act with a certain situation and resultant
pleasure” His work leading up to 1898 provided “the beginning of an exact estimate of just what associations, simple and compound, an animal can form, how quickly he forms them, and how long he retains them”.

The learning theory of Thorndike represents the original S-R framework of behavioural psychology: Learning is the result of associations forming between stimuli and responses. Such associations or “habits” become strengthened or weakened by the nature and frequency of the S-R pairings. The paradigm for S-R theory was trial and error learning in which certain responses come to dominate others due to rewards. The hallmark of connectionism (like all behavioral theory) was that learning could be adequately explained without referring to any unobservable internal states.

Thorndike’s theory consists of three primary laws:

1. **Law of exercise (Also: as law of use or law of frequency):** The stimulus-response (S-R) associations are strengthened through repetition or weakened through lack of repetition.

2. **Law of effect:** The consequence or outcome of a situation-response event can strengthen or weaken the connection between situation and response. If an event is followed by a positive reinforcing stimulus, the connection will be strengthened and vice versa.

3. **Law of readiness:** Learning is facilitated by learner’s readiness (emotional and motivational) to learn. This potential to learn leads to frustration if not satisfied.

These laws have set the basic principles of behaviorist stimulus-response learning, which was according to Thorndike the key form of learning.

The theory suggests that transfer of learning depends upon the presence of identical elements in the original and new learning situations; i.e., transfer is always specific, never general. In later versions of the theory, the concept of “belongingness” was introduced; connections are more readily established if the person perceives that stimuli or responses go together (c.f. Gestalt principles). Another concept introduced was “polarity” which specifies that connections occur more easily in the direction in which they were originally formed than the opposite. Thorndike also introduced the “spread of effect” idea, i.e., rewards affect not only the connection that produced them but temporally adjacent connections as well.

Connectionism was meant to be a general theory of learning for animals and humans.
Thorndike was especially interested in the application of his theory to education including mathematics, spelling and reading, measurement of intelligence and adult learning.

**Principles**

- Learning requires both practice and rewards
  
  (laws of effect /exercise) o A series of S-R connections can be chained together if they belong to the same action sequence (law of readiness).
- Transfer of learning occurs because of previously encountered situations.
- Intelligence is a function of the number of connections learned.

Practical implications of Thorndike’s ideas are suggested through his laws of learning:

- rewards promote learning, but punishments do not lead to learning,
- repetition enhances learning, and
- potential to learn needs to be satisfied.

**Criticisms**

Thorndike tried to prove that all forms of thoughts and behaviors can be explained through S-R relations with use of repetition and reward, without need for introducing any unobservable internal states, yet this is today generally considered incorrect. This learning through response was later in 20th century replaced by learning as knowledge construction. Connectionism was in the first decades of 20th century succeeded by behaviorism, but Thorndike’s experiments also inspired Gestalt psychology.

**Humanism**

The roots of Humanism are found in the thinking of Erasmus, who attacked the religious teaching and thought prevalent in his time to focus on free inquiry and rediscovery of the classical roots from Greece and Rome. He believed in the essential goodness of children, that humans have free will, moral conscience and ability to reason, aesthetic sensibility and religious instinct. Humanism was developed as an educational philosophy by Rousseau and Pestalozzi, who emphasized nature and the basic goodness of humans, understanding through the senses and education as a gradual and unhurried process in which the development of human character follows the unfolding of nature.

Recent applications of Humanist Philosophy focus on the social and emotional well-
being of the child, as well as the cognitive. Developments of a healthy self-concept, awareness of psychological needs, helping students to strive to be all that they can are important concepts, espoused in theories of Abraham Maslow, Carl Rogers and Alfred Adler that are found in classrooms today. Teachers emphasize freedom from threat, emotional well-being, learning processes and self-fulfilment.

**Principles of Humanistic Education**

There are five basic principles of Humanistic Education:

1) Students should be able to choose what they want to learn. Humanistic teachers believe that students will be motivated to learn a subject if it’s something they need and want to know.

2) The goal of education should be to foster students’ desire to learn and teach them how to learn. Students should be self-motivated in their studies and desire to learn on their own.

3) Humanistic educators believe that grades are irrelevant and that only self-evaluation is meaningful. Grading encourages students to work for a grade and not for personal satisfaction. In addition, humanistic educators are opposed to objective tests because they test a student’s ability to memorize and do not provide sufficient educational feedback to the teacher and student.

4) Humanistic educators believe that both feelings and knowledge are important to the learning process. Unlike traditional educators, humanistic teachers do not separate the cognitive and affective domains.

5) Humanistic educators insist that schools need to provide students with an unthreatening environment so that they will feel secure to learn. Once students feel secure, learning becomes easier and more meaningful.

**Aim of Humanistic Education**

- Broadly Educated Man - to produce a broadly educated person possessing a well rounded personality who could assume leadership.

- Accomplishment - to produce persons who should have a wide range of accomplishments. They should be able to express themselves in poetry, song, dance etc. All pupils should be physically and mentally healthy. According to Humanists perfection must be final aim.

**Curriculum of Humanistic Education**

According to Humanism child is the centre of all education and the broad aims of
education reflect on the curriculum.

- The study of old classics should be included in the curriculum as early Humanists considered these to possessing profundity of content, literary style etc. And they believed that all the values such as wide learning, all round development, life of action, qualities of artistic enjoyment could be achieved by teaching classic literature.

- In comparison with literature and classics, Humanists gave slight attention to mathematics, natural history, music etc. and much less attentions were given by them to the vernaculars in their curriculum. They believed that if history and ethics is to be studied, we should study those as a part of the work of the old classical writers.

- Physical education was also included in their curriculum and there was due place for it. It aimed at producing a new brave class of people.

**Methods of teaching in Humanistic Education**

- In teaching literature teacher should talk about author’s style, vocabulary etc.

- Teacher should give simple directions to overcome the difficulties in the way of learning.

- Teacher should set exercises for the matter taught. It should not be literal reproduction, the subjects should be reproduced. Teachers should encourage memorization, understanding and reproduction. The maxim is - understand-arrange-repeat. 4 For mature students, early Humanists recommended lectures and debates. Independence and individuality were introduced in learning of lessons.

**Role of teacher in Humanistic Education**

Much of a Humanist teacher’s effort would be put into developing a child’s self-esteem. It would be important for children to feel good about themselves (high self-esteem), and to feel that they can set and achieve appropriate goals (high self-efficacy). This form of education is known as child-centred, and is typified by the child taking responsibility for their education and owning their learning. Both praise and blame are rejected by the Humanists. Children can become addicted to praise, and put much effort into receiving praise from their teachers. Such children will often work for the praise, and not work if their efforts go unnoticed.

The Humanist teacher is a facilitator, not a disseminator, of knowledge. Participatory and discovery methods would be favoured instead of traditional didacticism . As well
as the child’s academic needs the Humanistic teacher is concerned with the child’s affective (or emotional) needs. Feeling and thinking are very much interlinked. Feeling positive about oneself facilitates learning.

**Discipline in Humanistic Education**

Humanists believed in discipline in the schools. It was a discipline of kindness than of vindictiveness. There was an appeal to pride and ambition in the child rather than to rigors of punishment.

**Major contributions of Humanistic Education**

- **Humanistic education enhances the teaching of the basics.** Many of the major books and articles on humanistic education show teachers how to do a more effective job of teaching reading, writing, math, social studies, etc. Many of the best traditional-subject-matter teachers integrate humanistic education methods and materials into their basic curriculum. Rather than ignoring the basics, humanistic educators seek to expand our concept of what basic education is, saying that basic skills for surviving in today’s world go beyond reading, writing, computation, and vocational skills and include other skills for communicating, problem-solving and decision-making.

- **Humanistic education is supported by years of research and experience.** One of the strongest reasons for supporting humanistic education is that, when done effectively, students learn!

  Considerable evidence shows that cooperative learning structures higher self-concepts, and the student’s motivation and interest in learning all are related to greater academic achievement.

- **Humanistic education supports many goals of parents.** What parent does not sometimes wish his or her children would listen more respectfully, choose less impulsively, calm down when overexcited, learn to be assertive without being aggressive, or make better use of their time? Many humanistic education methods teach students how to do these things. “Effectiveness training” teach students how to really listen to others, including parents. “Values clarification” teach students to “thoughtfully consider the consequences” of their decisions. Several humanistic education approaches teach students to relax and control their nervous energy and to plan and take more responsibility for their time. Humanistic educators often report that parents have told them how good communication was increased in
their families as a result of some of the class activities and new skills the students learned.

- **Humanistic education encourages parent involvement in the schools.** Many humanistic educators are parents themselves, who are very active in their children’s education in and out of school. Humanistic educators believe that parents should be knowledgeable about their children’s curriculum, should be active in parent-teaching activities, should be able to visit the school and observe, should have a way to make suggestions or register complaints about their child’s program, and within reasonable limits, should be allowed to request alternative learning options for their children when they disagree strongly with school practices.

- **Humanistic educators believe that schools have a role to play in the “values education” of students.** While the home and religion have the major responsibility in the value development and moral development of children, the school also has a legitimate role. Few parents have ever questioned the school’s role in encouraging the values of punctuality, fairness, health, courtesy, respect for property, neatness and the like. Humanistic educators believe schools also should encourage the democratic and humanitarian values of tolerance, self-respect, freedom of thought, respect for others, social responsibility and the like. Schools cannot and should not be “value-free.”

- **Humanistic education is not psychotherapy.** It is not the goal of humanistic education to help students overcome deep-seated emotional problems. Rather, humanistic education seeks to help students to lean useful skills for living and to deepen their understanding of issues relevant to their academic and social development. Teachers do not need to be trained psychologists to conduct humanistic education activities. They do require sensitivity to students, classroom management skills, and the ability to conduct a class discussion. These skills are within the grasp of all good teachers.

- **Humanistic education is not a panacea.** No one claims that implementing humanistic education methods and approaches will instantly or even eventually solve all of society’s problems. There are many problems in our communities, country and world which require complex and long-term solutions. At best, humanistic education can better equip young people with the skills and attitudes to play a more effective role in seeking these solutions.
Humanistic education is essential for preparing young people to be citizens in a democracy. If democracy is to work, its citizens must be educated. They must know how to gather information, distinguish fact from opinion, analyze propaganda, understand many different viewpoints, understand justice, think for themselves, communicate their opinions clearly, and work with others for the common good. These are among the most important skills that humanistic education seeks to teach our youth.

Constructivism

Constructivism is a theory of learning based on the idea that knowledge is constructed by the knower on mental activity. In other words, our own perceptions and understandings create our knowledge. This theory supports the idea that learners are considered to be active organisms seeking meaning. Constructivism is often associated with Jean Piaget and Immanuel Kant. Piaget coined the terms accommodation and assimilation, which are both related to constructivism. Through assimilation, individuals incorporate new information in already existing framework. According to Piaget, accommodation is the process of reframing one’s mental representation of the external world to fit new experiences. Therefore, accommodation can be seen as the process of learning from failure.

Some common tenets of Constructivism

1. Learning is a search for meaning. Therefore, learning must start with the issues around which students are actively trying to construct meaning.

2. Meaning requires understanding wholes as well as parts. And parts must be understood in the context of wholes. Therefore, the learning process focuses on primary concepts, not isolated facts.

3. In order to teach well, we must understand the mental models that students use to perceive the world and the assumptions they make to support those models.

4. The purpose of learning is for an individual to construct his or her own meaning, not just memorize the “right” answers and regurgitate someone else’s meaning. Since education is inherently interdisciplinary, the only valuable way to measure learning is to make the assessment part of the learning process, ensuring it provides students with information on the quality of their learning.
Types of Constructivism

I. Trivial Constructivism - The simplest idea in constructivism, root of all the other shades of constructivism, is Trivial Constructivism or Personal Constructivism or Cognitive Constructivism. In this principle, Knowledge is actively constructed by the learner, not passively received from the environment.

II. Radical Constructivism - Radical constructivism adds a second principle to Trivial Constructivism. Coming to know is a process of dynamic adaptation towards viable interpretations of experience. The knower does not necessarily construct knowledge of a “real” world.

III. Social Constructivism or Socio-Constructivism - The social world of a learner includes the people that directly affect that person, including teachers, friends, students, administrators, and participants in all forms of activity. This takes into account the social nature of both the local processes in collaborative learning and in the discussion of wider social collaboration in a given subject, such as science.

IV. Cultural Constructivism - Beyond the immediate social environment of a learning situation are the wider context of cultural influences, including custom, religion, biology, tools and language.

V. Critical Constructivism - Critical constructivism looks at constructivism within a social and cultural environment, but adds a critical dimension aimed at reforming these environments in order to improve the success of constructivism applied as a referent.

VI. Constructionism - Constructionism asserts that constructivism occurs especially well when the learner is engaged in constructing something for others to see.

Aims of Constructivism Education

1. We have to focus on the learner in thinking about learning not on the subject or lesson to be taught.

2. There is no knowledge independent of the meaning attributed to experience by the learners or community of learners.

3. Learning is an active process in which the learners use sensory input and constructs meaning out of it.
4. Learning consists of both constructing meaning and constructing system of meaning.

5. Physical actions, hands on experiences may be necessary for learning, especially for children, but it is not sufficient, we need to provide activities which engage the mind as well as the hands Dewey called this reflective activity.

6. Our learning is intimately associated with our connection with other human beings, our teachers, our peers, our family as well as casual acquaintances, including the people before us or next to us at the exhibit.

7. We do not learn isolated facts and theories in some abstract ethereal land of the mind separate from the rest of our lives.

**Constructivist Classroom**

In the constructivist classroom, both teacher and students think of knowledge not as inert factoids to be memorized, but as a dynamic, ever-changing view of the world we live in and the ability to successfully stretch and explore that view.

**Difference between Traditional Classroom and Constructivist Classroom**

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<thead>
<tr>
<th>Traditional Classroom</th>
<th>Constructivist Classroom</th>
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<tbody>
<tr>
<td>Curriculum begins with the parts of the whole. Emphasizes basic skills.</td>
<td>Curriculum emphasizes big concepts, beginning with the whole and expanding to include the parts.</td>
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<tr>
<td>Strict adherence to fixed curriculum is highly valued.</td>
<td>Pursuit of student questions and interests is valued.</td>
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<td>Materials are primarily textbooks and workbooks.</td>
<td>Materials include primary sources of material and manipulative materials.</td>
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<tr>
<td>Learning is based on repetition.</td>
<td>Learning is interactive, building on what the student already knows.</td>
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<td>Teachers disseminate information to students; students are recipients of knowledge.</td>
<td>Teachers have a dialogue with students, helping students construct their own knowledge.</td>
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<td>Teacher’s role is directive, rooted in authority.</td>
<td>Teacher’s role is interactive, rooted in negotiation.</td>
</tr>
<tr>
<td>Assessment is through testing, correct answers.</td>
<td>Assessment includes student works, observations, and points of view, as well as tests. Process is as important as product.</td>
</tr>
<tr>
<td>Knowledge is seen as inert.</td>
<td>Knowledge is seen as dynamic, ever changing with our experiences.</td>
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<tr>
<td>Students work primarily alone.</td>
<td>Students work primarily in groups.</td>
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Characteristics of Constructivist Teaching

One of the primary goals of using constructivist teaching is that students learn how to learn by giving them the training to take initiative for their own learning experiences.

According to Audrey Gray the characteristics of a constructivist classroom are as follows:

- the learners are actively involved
- the environment is democratic
- the activities are interactive and student-centred
- the teacher facilitates a process of learning in which students are encouraged to be responsible and autonomous

Teaching Methods

- Engage - The students first encounter and identify the instructional task. Teachers must engage students in their lessons in order for them to learn. Teachers engage students by - guiding whole group discussions, asking students to explain what they learned, working together in small groups to complete projects or tasks.

- Explore- In the Exploration stage the students have the opportunity to get directly involved with phenomena and materials. Students inquire, work together, form hypotheses, and learn about new ideas and concepts on their own before coming together as a whole class. Students develop an idea of what they may think an object or idea is, and then explores it further to see if their idea was accurate. Students use tools such as textbooks, the internet, scientific instruments, and their creative minds to explore new concepts.

- Explain- Explain, is the point at which the learner begins to put the abstract experience through which she/he has gone into a communicable form. The students will define and explain the current concept using their own words. The student will accomplish this using informational readings, group discussions, and teacher interaction. Learners will support each other by sharing their ideas, observations, questions, and hypotheses.

- Elaborate- To Elaborate the students expand on the concepts they have learned, make connections to other related concepts, and apply their understandings to the world around them. Students will expand their learning on the concepts by making connections to related concepts and applying their understanding to the world
around them. This ‘will help students make connections that will lead them to more inquiry which will lead to new understandings.

- Evaluate- Evaluate is an on-going diagnostic process that allows the teacher to determine if the learner has attained understanding of concepts and knowledge. Constructivism encourages teachers to assess their students learning on an ongoing basis. In traditional classrooms, assessment would be paper tests taken by the students after the content was taught and in which they received a grade. In a constructivist classroom the teacher assesses the students work and adapts the lesson plan to meet the needs of the learner.

Techniques and methods in a constructivist classroom:

Teacher encourage students’ intellectual involvement throught:
- Discussion
- Small group work
- Student presentation
- Debate
- Simulations
- Brain-storming
- Individul study
- Teacher accepts and encourages students autonomy.
- Teacher accepts individual differences.
- Students are asked open-ended questions and allowed time for responding.
- Teacher encourages students to higher-level thinking.
- Students communicate with both teacher and classmates.
- Students engage in experience.
- Raw data, primary sources, manipulatives, physical and interactive materials are used by students.

Role of the teacher

Constructivist teachers do not take the role of the “sage on the stage.” Instead,
teachers act as a “guide on the side” providing students with opportunities to test the adequacy of their current understandings.

- The educator should consider the knowledge and experiences students bring to class
- Learners construct their knowledge through a process of active enquiry
- ‘Discovery’ is facilitated by providing the necessary resources
- Knowledge is actively constructed & learning is presented as a process of active discovery
- Provide assistance with assimilation of new and old knowledge
- Learning programme should be sufficiently flexible to permit development along lines of student enquiry
- Create situations where the students feel safe questioning and reflecting on their own processes
- Present authentic tasks to contextualize learning through real-world, case-based learning environments
- Support collaboration in constructing knowledge, not competition
- Encourage development through inter-subjectivity
- Providing Scaffolding at the right time and the right level
- Provide opportunities for more expert and less expert participants to learn from each other

**Role of the student**

The expectation within a Constructivist learning environment is that the students play a more active role in, and accepts more responsibility for their own learning.

- Students have to accommodate & assimilate new information with their current understanding
- One important aspect of controlling their own learning process is reflecting on their experiences
- Students begin their study with pre-conceived notions
- Students are very reluctant to give up their established schema/idea & may reject
new information that challenges prior knowledge

- Learners need to use and test ideas, skills, and information through relevant activities
- Students need to know how to learn or change their thinking/learning style
- For students to learn they need to receive different ‘lenses’ to see things in new ways

**Discipline in a constructivist classroom**

- Teacher should give opportunity to the students to choose between two behaviours.
- Teacher should try to understand the reason of the problem behaviours.
- Teacher should clarify his expectations.
- Teacher should focus on the present behaviour of the student.
- There should be a reliable communication between teacher and students.
- Teacher should behave consistently.
- Teacher and students should establish the rules of classroom together.
- Teacher and students should find solutions to the problems in a cooperative way.
- Teacher should use logical consequences rather than punishment.

Teacher should help students to be responsible individuals.

Students should be encouraged to be autonomous learners. Therefore they can take the responsibility of the negative consequences of their behaviours.

**Benefits of Constructivism**

- Children learn more, and enjoy learning more when they are actively involved, rather than passive listeners.
- Education works best when it concentrates on thinking and understanding, rather than on rote memorization. Constructivism concentrates on learning how to think and understand.
- Constructivist learning is transferable. In constructivist classrooms, students create organizing principles that they can take with them to other learning settings.
- Constructivism gives students ownership of what they learn, since learning is based on students’ questions and explorations, and often the students have a hand in
designing the assessments as well. Constructivist assessment engages the students’ initiatives and personal investments in their journals, research reports, physical models, and artistic representations. Engaging the creative instincts develops students’ abilities to express knowledge through a variety of ways. The students are also more likely to retain and transfer the new knowledge to real life.

- By grounding learning activities in an authentic, real-world context, Constructivism stimulates and engages students. Students in Constructivist classrooms learn to question things and to apply their natural curiosity to the world.

- Constructivism promotes social and communication skills by creating a classroom environment that emphasizes collaboration and exchange of ideas. Students must learn how to articulate their ideas clearly as well as to collaborate on tasks effectively by sharing in group projects. Students must therefore exchange ideas and so must learn to “negotiate” with others and to evaluate their contributions in a socially acceptable manner. This is essential to success in the real world, since they will always be exposed to a variety of experiences in which they will have to cooperate and navigate among the ideas of others.
Unit - 1.4 □ Historical Perspective of Indian Education  
(Gandhi, Tagore, Krishnamurti, Aurobindo)

Introduction

Throughout the world today, people find themselves trapped in overwhelming socio-cultural, moral, and spiritual crises. Visionaries of India’s past - Gandhi, Tagore, Aurobindo, and Krishnamurti, among others - showed paths to overcome these crises. In their writings and their experiments, each tried to envision a better reality for India, one unmarred by the greed and destruction of Western-style development and by the colonization and debilitation of Western-style schooling. They believed that India could only grow and regenerate itself by seeking out those beliefs, values, languages, cultures, knowledges and wisdoms upon which she had developed and lived. They engaged in a critical traditionalism, believing that the injustices and problems within traditions and customs required self-correcting mechanisms. Thus, in their own unique ways, these innovators tried to create alternative visions of living and paths for India.

Why are we focusing on these four individuals? After all, a multitude of thinkers and experimenters have emerged throughout India’s rich and diverse history. However, what distinguishes Gandhi, Tagore, Aurobindo, and Krishnamurti from the rest is their effort to situate education in a complete spiritual, political, socio-cultural, and economic vision of transformation. For them, education germinated from a context and it was just as important to transform this context, as it was to transform the system of education. To varying degrees, all four were engaged in India’s freedom struggle, and their experiences around this struggle inspired them to imagine a different conception of freedom and, with it, a different India. They beautifully and forcefully expressed themselves in writings, poetry, speeches and meditations, and illustrated their ideas in extremely different parts of India: Gujarat/Madhya Pradesh/Maharashtra; Bengal; Pondicherry; and Andhra Pradesh/Karnataka.

Finally and perhaps most importantly, while many people still refer to them, few really know what they envisioned, and even fewer know how to evolve their ideas/experiments or re-contextualize them to today’s rapidly changing world. The current crises of the ‘schooled’ and of schooling require radical new thinking, new dialogue, and new action. While this radical discourse is being driven by thinkers in other parts of the world (mainly from industrialized countries), learning from the radicalism of these four visionaries could do much to resuscitate the intellectually-stagnated discourse on education in India. By deeply probing into their critiques, frameworks and experiments,
we hope to invigorate the education discourse and offer fresh insight into the development of learning societies for 21st century India. For all these reasons, and many more, Gandhi, Tagore, Aurobindo, and Krishnamurti are worth remembering, revisiting, and re-learning from today.

**Objectives**

After going through this sub-unit you will be able to:

- Explain the views of Gandhi, Tagore, Aurobindo, and Krishnamurti
- Evaluate the educational contributions of these visionaries
- Bring out the significance of their educational ideas in present educational scenario

**Check your progress - 1.4**

1. Write two educational aims of Rabindranath Tagore.

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2. Write Gandiji’s concept of 3 r’s and 3 h’s.

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3. Write the role of teacher according to Aurobindo.

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4. What do you mean by ‘Right Education’?

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**Let Us Sum Up**

- Gandhiji emphasized certain ideals, practical work and the potentiality of students in education. Gandhian education has been characterized as encompassing the head, the heart and the hands that means the all-around development of child. According to him education is that which draws out and stimulates the spiritual, intellectual and physical faculties of children.
● Tagore’s ideas for creating a system of education aimed at promoting international cooperation and creating global citizens. Tagore envisioned an education that was deeply rooted in one’s immediate surroundings but connected to the cultures of the wider world, predicated upon pleasurable learning and individualized to the personality of the child. He felt that the curriculum should revolve organically around nature, with flexible schedules to allow for shifts in weather, and with special attention to natural phenomena and seasonal festivities.

● Aurobindo strongly believed that life has a divine purpose and one of the most important tasks of education is to lead the student to discover for himself the aim of life and the specific role that he himself has to play in it. He conceived education as an instrument for the real working of the spirit in the mind and body of the individual and the nation. His Integral education is conceived as a process of organic growth and the way in which the various faculties could be developed and integrated.

● Jiddu Krishnamurti argues that the purpose of education should not just be to prepare students for a career, but to prepare them for life. That is done by making students feel free, so that they can think freely and won’t conform to society.

Answers to check your progress

1. **Two educational aims of Rabindranath Tagore -**

   (1) **Self Realization:**

   Spiritualism is the essence of humanism; this concept has been reflected in Tagore’s educational philosophy. Self-realization is an important aim of education. Manifestation of personality depends upon the self-realization and spiritual knowledge of individual.

   (2) **Intellectual Development:**

   Tagore also greatly emphasized the intellectual development of the child. By intellectual development he means development of imagination, creative free thinking, constant curiosity and alertness of the mind. Child should be free to adopt his own way learning which will lead to all round development.

2. **Gandiji’s concept of 3 r’s and 3 h’s**

   - 3h’s: Hand-psychomotor domain/skills
   - Heart-spiritual domain/skills
   - Head-Cognitive domain/skills

   3r’s: Reading, writing and arithmetic

3. **The role of teacher according to Aurobindo-**

   ● A true teacher removes the clouds of ignorance

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● The role of teacher is to suggest, not to impose.
● Teacher is a “guide”, not a “master”. “Nothing can be taught”.
● A teacher should be like torch-light.

4. **Concept of ‘Right Education’ by Jiddu Krishnamurti-**

   Right education should enable children to perceive truth, to keep their minds empty. It should empty the student’s mind of its fictitious content of ideas, beliefs, opinions, hopes, and regrets, fears which are, in fact, the manifestation of thought entering the realm of truth or freedom. Cultivating thought beyond a certain limit creates imbalance in life. Right education should not allow thought to dominate the whole of the mind and life. It may condition the mind with information to the extent necessary but it cannot neglect the vast field of one’s being and life.

**Sub-unit End Exercises**

1. Discuss the educational philosophy of Mahatma Gandhi.
2. Critically estimate the contribution of Rabindranath to Indian education.
3. Discuss Aurobindo’s educational ideas.
4. Discuss the educational views of Krishnamurti.

**References**

1. V.R. Taneja- Educational thoughts and Practices.
5. [ddceadipur.org/ebooks/sriaurobindoeducation.pdf](http://ddceadipur.org/ebooks/sriaurobindoeducation.pdf)
Educational Philosophy of Sri Aurobindo

Sri Aurobindo Ghosh (1872-1950) was philosopher, poet, writer, nationalist and highly spiritual person. He contributed his intellect in various fields like philosophy, Indian culture, spirituality and education. He saw education as highly serious matter.

Aurobindo’s Educational Philosophy

Aurobindo is one of the greatest educators whose educational philosophy swayed the masses of India as never before. He engaged himself for forty five years out of his seventy eight years in the practice of yoga and developed a philosophy of complete affirmation, affirming the reality of the world from the ultimate stand point and the meaningfulness of socio-political action from the spiritual stand point. He dedicated his life to make all men travel towards divine perfection and to express the power, the harmony, the beauty and joy of self-realization. According to Sri Aurobindo education means one that will offer the tools whereby one can live “for the divine, for the country, for one self and for others” and this must be the ideal in every school which calls itself national. The guiding principle of the philosophy of education of Sri Aurobindo was the awakening of man as a spiritual being. According to him neither education nor religion in the past had changed man. Now it is the time to give a total spiritual orientation to the whole education and the life of the nation.

Aurobindo’s aims of education

- First aim of education is physical development of a child.
- Second aim is to rear all the senses of a child.
- Third aim is to train all mental field or state of a child.
- Forth aim is the development of moral values.
- The most important and prime aim of education is to develop all four level of one’s conscience.

Curriculum according to Aurobindo

The Curriculum The essential principle of Sri Aurobindo’s philosophy of education is freedom. Unity is never demanded at the cost of diversity. On the other hand, diversity creates a rich unity. Therefore, no rigid scheme of curriculum has been prescribed. The earliest permissible age for starting regular study according to Sri Aurobindo is seven or eight years. The proper medium for early education of the child is the mother tongue. The following criteria for planning curriculum are found in Sri Aurobindo’s writings:
1. **Human nature**: The curriculum should aim at developing whatever is already given in seed form in the child. Education can only lead to the perfection of the instruments, which are already present in the students. Nothing can be taught or imposed from outside.

2. **Individual differences**: The curriculum should be planned according to individual difference. The mind has to be consulted in its own growth. The aim of the teacher is to help the growing soul in drawing out his best and to make it perfect for a noble use.

3. **From near to the far**: Another principle governing the planning of curriculum is to proceed from near to the far, from that which is to that which shall be.

4. **Modern and up-to-date**: Sri Aurobindo was a modern thinker with a love for modernity and up-to-date knowledge. Therefore, he prescribed that the education must be up-to-date in form and substance and modern in life and spirit.

5. **Universal knowledge**: The curriculum should include whatever is universally true. That is the basis of all scientific knowledge and philosophy.

6. **Successive teaching**: Sri Aurobindo disagrees with some educationists who wish to introduce every subject simultaneously to the child. He prescribes that the subjects should be taught successively.

7. **Co-curricular activities**: The school should provide not only academic but also co-curricular activities.

8. **Five-fold curriculum**: Integral education is psychic and the spiritual education. Therefore, the curriculum must be fivefold according to these five types of education.

9. **Multisidedness**: Integral education is multisided. It aims at all-round growth. Therefore its curriculum involves music, poetry, art, painting and sculpture, besides the academic subjects. These are necessary for the aesthetic development of the child.

10. **Provision for the genius**: The curriculum must provide for the genius. According to Sri Aurobindo, “What we call genius is part of the development of the human range of being and its achievements especially things of the mind and their will can carry us half way to the divine.

11. **Moral and religious education**: Curriculum for moral education should aim at refining the emotions and forming the proper habits and associations. Thus the aim of the curriculum according to Sri Aurobindo is the actualization of the
potentialities of the students. The curriculum should not be fixed but flexible and evolutionary. A variety of choice and opportunities must be prescribed for maintaining the freedom of growth. The integral curriculum should find a due palace for every subject and every discipline.

Role of Teacher

- A true teacher removes the clouds of ignorance
- The role of teacher is to suggest, not to impose,
- Teacher is a “guide”, not a “master”. “Nothing can be taught”.
- A teacher should be like torch-light.

Integral Education

Integral education is the vision of Sri Aurobindo who first put his views on this topic in various newspapers and magazines in between 1904-08. According to him, the pattern of education should be liberal enough and a student should have full freedom to choose whatever s/he likes. The main aim of Integral Education is that: a student will be guided by his/her psychic being. A teacher’s duty is to inculcate this quality in the students mind. Examination system will not put any pressure on the students; depression never comes to a student’s mind. And evaluation process will be in such a way to influence the students instead of being frustrated.

It imparts an integrated view of the universe to the learners and tries to bring about an all round harmonious balanced and integrated development of the learners. In the words of Sri Aurobindo, “there will be needed a yoga which shall be at once a yoga of integral knowledge, a yoga of integral will and it works, a yoga of integral love, adoration and devotion and a yoga of an integral perfection of the whole being and of all its parts and states and power and motions”. When the number of integral men is increased evil will disappear from ignorance, hatred, untouchability, slavery and exploitation, people will be in a position to live of justice, equality, freedom, peace, love and brotherhood. Thus integral education will be able to produce Supermen having virtues of a super human being. In devising a true and living education, according to Sri Aurobindo three things should be taken into account. They are the man, the individual in his commonness and his uniqueness, the nation or people and universal humanity. Sri Aurobindo conceived education as an instrument for the real working of the spirit in the mind and body of the individual and the nation. It is conceived as a process of organic growth, and the way in which various faculties could be developed and integrated is dependent upon each child’s inclination, rhythm of progress and law of development, Swabhava (inherent
disposition) and Swadharma (inner nature). Integral education is conceived to provide facilities for varieties of faculties, varieties of subjects and various combinations of pursuits of knowledge, power, harmony and skill in works. These faculties are so provided that they could be made use by each student and the teacher so that a natural process of harmonious development could be encouraged.

The word “integration” means a unity of parts into a whole in such a way that the parts themselves are blended and transformed into a new character. Sri Aurobindo was of the opinion that the education should meet the mental and spiritual needs of children and the demand of the country. He believed that the education of a human being should begin at birth and continue throughout his life. This education should help to bring down the best in every individual, by giving ample opportunities for the development of the child’s interests and abilities. It should lead to the spiritual development of the child and should create dynamic citizens who are able to meet the needs of the complex modern life. This he called as an integral education. This has been explained by Sri Aurobindo’s spiritual collaborator the Mother as, “Education to be complete must have five principal aspects relating to the five principal activities of human beings: the physical, the vital, the mental, the psychic and the spiritual. Usually these phases of education succeed each other in a chronological order following the growth of the individual. However, this does not mean that one should replace another but that all must continue, completing each other, till the end of life”. Sri Aurobindo’s scheme of education is integral in two senses. At first, it is integral in the sense of including all the aspects of the individual being, physical, vital, mental, psychic and spiritual. Secondly, it is integral in the sense of being an education not only for the evolution of the individual but also of the nation and finally of the humanity.

Physical Education (Tapasya of Beauty)

According to Sri Aurobindo beauty is the ideal physical life. The Mother therefore says, “You must hold within yourself the living ideal of beauty that is to be recognised”. It is a Tapasya (yoga) of beauty. When grows, the liberation gradually takes place. Physical education should begin at birth and continue throughout the life of the individual. Sri Aurobindo’s theory of education lays emphasis on physical and spiritual mastery. The physical education should provide the child with knowledge about the human body, its structure and functioning. The child should be taught to observe the functioning of all his body organs, so that he can control them and see that their functioning remains normal and harmonious. Mainly they have four important goals:
i. To discipline and control the physical functions.

ii. Harmonious development of the body and physical movements.

iii. Rectification of defects and overcoming physical limitations.

iv. To awaken the body consciousness.

To achieve the first three aims one has to undertake physical exercises. To achieve the fourth goal one has to draw upon multiple faculties. Sri Aurobindo felt that spiritual discipline, service, bhakti and yoga as the essential of physical education. Asanas (physical exercise) pranayama (breathing techniques) were considered to be the most important to control the restlessness of the body and to achieve concentration. Emphasis on games and sports was given to renew physical and higher forms of energy and to develop tolerance, self-control, friendliness, self-mastery of ego. This scheme of physical education is not confined to classroom period. In “Ashram School” at Pondicherry a definite portion of the time table is allotted for physical education. Along with this, often minute period is allotted for concentration. Thus through this physical education programme attempts are made to express the inner consciousness.

**Vital Education (Tapasya of Power)**

Vital education emphasizes on observation of impulse, energies and desires of the vital being of the man. Of all the forms of education, vital education is considered to be the most important. Sri Aurobindo was of the opinion that the vital education of a child should begin as early as possible. Vital education has two principle aspects:

i. The development and utilization of sense organs. The sense organs help an individual to receive knowledge. The senses like sight, hearing, smell, touch, taste and mind should be trained. Sri Aurobindo advises “that their training should be the first care of the teachers.”

ii. Vital education according to Sri Aurobindo is also a training of the aesthetic personality.

Awareness and control of the character would bring transformation. He should develop human habits like emotions and their associations. He is to develop observation and self-knowledge which will lead to concentration of vital energies. It is the first step in the growth and self mastery of one’s character.

**Mental Education (Tapasya of knowledge)**

For the education of the mental being emphasis is laid on mental silence and
concentration. The Mother says “The mind has to be made silent and attentive in order to receive knowledge from above and manifest it.” To silent the mind, one has to take the help of “classical yoga”. By yoga one acquires mastery of the mind and reaches a region higher than the mind which we call knowledge. This “Tapasya” of knowledge is the education of the mental being. This helps in the gradual liberation from ignorance. Mental education has three fold functions:

(i) to gather old knowledge
(ii) to discover new knowledge
(iii) to develop the capacity to use and apply the knowledge acquired.

Through the application of the knowledge the student develops cognition, ideas, intelligence and mental perceptions. As a result of this, man himself becomes the source of knowledge. Describing the mental education the mother has laid down the following five phases:

i. The development of the power of concentration, the capacity of attention.
ii. Development of the capacities of expansion, wideness, complexity and richness.
iii. Organisation of ideas around a central idea or a higher ideal or a supremely luminous idea that will serve as a guide in life,
iv. Thought control, rejection of undesirable thought so that one may, in the end, think only that on what one wants and when one wants,
v. Development of mental silence and calm, to receive inspirations from the inner being.

**Psychic Education (Tapasya of Love)**

While the physical, vital and mental educations are the means to develop the personality, the psychic education alone leads to the future evolution of man. This is the most important contribution of Sri Aurobindo to educational theory. psychic being is the psychological centre of man. The function of education is to enable man to become conscious of this psychological centre. Their consciousness is the key to an integral personality. Psychic education is to enable an individual to see his soul to grow in freedom according to its inner nature. Psychic education helps the individual to realize the true motive of his existence on the earth. It helps him to discover the purpose of his life and the end to which his life must go. It helps him to become conscious of a psychic presence embedded in the depths of his inner being. However, this requires
great determination, a strong will power and great perseverance. In the words of the Mother “only one thing is absolutely indispensable: the will to discover and realize”. This in fact is the field of occult and yoga.

**Spiritual Education**

The spiritual education requires the above steps as a prelude to its realization. It is only after one gets through the physical, vital, mental and psychic education; one realizes a certain transformation that one can enter into spiritual education. The aim of the spiritual education is to escape from all earthly manifestations and helps the individual to realize the presence of god. It involves an earthly escape from all earthly manifestations from the whole universe, to return to the absolute. The supra mental education will progress from above to downwards. It will not merely progressively develop human nature; it will transform nature itself, heightening the consciousness and bringing down the higher consciousness into the lower. According to Sri Aurobindo, the transformation when it is supra mental as a result of the descent of the super mind, the body life and mind of a man are also greatly transformed. The supra mental Education, he believes, will bring about ascent of the species, leading in the end to the appearance of a divine race upon the earth. Psychic and spiritual education together is also called “supra mental education”, because it not only works on the consciousness of the individuals but also on the very substance of which they are built and on the environment in which they live.

Integral Education regards the child as a growing soul and helps him to bring out all that is best, most powerful, most innate and living in his/her nature. It helps the child develop all facets of his/her personality and awaken his latent possibilities so that he/she acquires -

- a strong, supple, healthy, beautiful body
- a sensitive, emotionally refined, energetic personality
- a wide-ranging, lively intelligence and will
- the subtler spiritual qualities that unify and harmonize the being around his inmost Truth or Soul

The focus and emphasis in Integral Education (IE) is not just information and skills acquisition but also self-development, triggered from within the child and supported and nourished by teachers and parents. Every experience becomes a learning tool for the child as he grows. IE helps him to integrate with his/her true self, his surroundings, his society, his
country and humanity in other words, to become the complete being, the integrated
being that he/she is meant to be.

According to Sri Aurobindo, true education as a process of self-development through
physical education, vital education and mental education may be the goal of ordinary
men. This process of self development if carried further leads to a total transformation.
True education will establish life divine upon earth. True education will be an instrument
for real working of the spirit in the mind and body of the individual and the nations.
Thus understood, education would be an instrument for social change.

This is more important at the present juncture when most of the educationists are realizing
the need for an educational system aiming at man making. The different types of
education system discussed above should not begin successively but simultaneously.
The focus should be all the time on the inner growth. As the educand advances he
should be taught to identify his real self and to find out the law of his being. The
principles and practices of this new type of education have been explained by Sri
Aurobindo and the Mother in their different works.

Gandhi’s Philosophy of Education

One man who always stood for peace and valued it above political and ideological
conflicts, Mahatma Gandhi’s views on education was always focused on an all-round
education, not just literacy. He stressed on the development of a child as a whole, not
just the mind. He said “By education, I mean an all-round drawing of the best in child
and man in body, mind and spirit.”

Educational Philosophy of Mahatma Gandhi

Gandhiji as an Idealist:- Gandhiji had very high ideals that he followed ideals like
simplicity, truthfulness, non violence. He had not only there principles in mind but
also practised them in his life. Gandhiji as a Pragmatist:- Pragmatist is one who solves
problem in a realistic way. Gandhiji believed that the best way to learn is by doing and
it is believed that when you learn by doing you remember 90% and it leads to knowledge.
Pragmatism is the hallmark of Gandhian philosophy. Gandhiji as a Naturalist:- He
believed that Nature is the best source of knowledge.

Gandhiji gave the concept of 3 r’s and 3 h’s

Hand-psychomotor domain/skills Heart-spiritual domain/skills Head-Cognitive domain/
skills
3r’s: Reading, writing and arithmetic

Gandhiji emphasized certain ideals, practical work and the potentiality of students in education. It is education through which we can find out the potential of the students and teach them certain ideals which will help them to be a good citizen and through practical activities students will be in a position to think practically and they will be attentive and active, this will help them to mould their character. Thus Gandhian education has been characterized as encompassing the head, the heart and the hands that means the all-around development of child. According to him education is that which draws out and stimulates the spiritual, intellectual and physical faculties of children. Thus Gandhiji’s purpose of education is to raise man to a higher order through full development of the individual and the evolution of a “new man.”

Aims of Education :-

1. **Bread and Butter aim:** Bread and Butter aim refers to utilitarian aim which is an immediate requirement. Gandhiji focused on education that provides learning while learning. This has to be a tool with each and every learner. S/he can remove unemployment keeping in mind the poverty and unemployment of India. Gandhiji focused and suggested industrial training and development of manual skills and handicraft as subject of education which will give satisfaction to the educand of his earning and self reliance but also it will be proved as a support to his/her family and nation at large.

2. **Cultural Aim:** According to Gandhiji cultural aspect of education is more important than the literacy. Culture is the foundation, the primary thing which the girls ought to get from here. It should show in the smallest detail of your conduct and personal behaviour, how to sit, how to walk, how to dress etc. it is the education through which students or everyone learn the glorious culture of the country-India, its incredible arts, religions and so on. Education is the device which makes them familiar with our great culture and it is to be taught that how do they adopt and what is the importance of value of our culture. Thus Gandhiji laid much emphasis on cultural aim of education and recommended that Geeta and Ramayana to be taught as a means of introducing students to their rich cultural and spiritual heritage.

3. **Harmonious development:** Education should develop all the three levels i. e. 3Rs- read, write and arithmetic. The education should help in feeling what is taught and what happens to him and to express, what he feels and also what he wants to do. So all the faculties of person should be developed. Writing and reading will make him literate and arithmetic will help in calculating day-to-day expenses.
and more importantly it will help in logical thinking and analyzing things.

4. **Moral Aim:-** Education should make person aware of what is right & wrong. It inculcates in us values and manners and moulds our character. Gandhiji focused more on character building than on literacy. According to him development of personality was more significant than accumulation of intellectual tools and academic knowledge. And we also believed that an educand should be taught nonviolence, truth, and importance of thoughts, word and deed.

5. **Social and individual Aim:-** The aim of education of Gandhiji is both social and individual. He wanted individual perfection and a new social order based on “Truth” & “Non-violence”. Education trains an individual and makes him an ideal citizen who will help his nation. An individual learns so many things from surrounding, culture, society and so on and he progresses simultaneously society progresses because the individuals’ growth is nothing but the growth of the society and nation.

6. **Ultimate Aim:-** Self-realization is the ultimate aim of life as well as of education. Through education everyone understands about themselves and get answer of the universal question who am I? It is the education which helps them to understand their existence and its purpose. It is the spiritual education which provides knowledge of God and self-realization. The individuals recognize their potentials or abilities and prove them as ideal citizens of their nation via education. It is the education which makes them familiar with spirituality and different religious and finally every individual realize what they are? This is the self-realization- the ultimate aim of education. In the words of Gandhiji- “true education should result not in material power but in spiritual force. It must strengthen man’s faith in God and not awaken It.” he further adds “Development of the whole-all were directed towards the realization of the ultimate reality-the merger of the finite being in to infinite.”

**Types of Education:**

After the Zakir Hussain’s report of education Gandhiji initiated a concept of *Sarvoday Society*. Gandhiji has given six types of education under the Sarvoday society.

1. Basic Education
2. Buniyadi Talim
3. Nayi Talim
4. National Education
Basic tenets of Gandhian education

- Free primary education - Gandhiji advocated for free and compulsory education for all boys and girls between seven and fourteen years. A free primary universal education is to be imparted to all the children in the village.
- Vocational education - Being free from mere bookish knowledge, a student resort to manual work. Thus he put emphasis on vocational and functional education.
- Emphasis on morality - By education, Gandhiji meant the improvement of morality within a student. Without being bookish, a student should adopt certain moral ethical codes like truth, non-violence, charity which will illuminate the character of the student.
- Non-participation in politics - Gandhiji wanted to keep the students away from politics. He thought that politicians will utilize them and that will hamper the development of a student and his education will suffer a setback.
- Women education - Gandhiji was a protagonist of women education. He advocated that there should be no distinction in equality of status between men and women in society. Gandhiji emphasized the need of women education to improve the society.

Basic education

Gandhi’s model of education was directed toward his alternative vision of the social order. Gandhi’s basic education was, therefore, an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small cooperative community. **Principles of Basic Education:**

1. **Free and Compulsory Education:** - Gandhiji regarding basic education or Bunyadi Talim, has given his views that education is i.e. elementary education should be free of charge and all should get educated so that they can do minute calculations of daily life expense, read and write. This is necessary because this will make a person live independently.

2. **Mother tongue as a medium of education:** - Gandhiji emphasized the mother tongue to be the medium of instruction. Mother tongue would enable the children to express themselves effectively and clearly. If a student/child learns through
mother tongue then he can easily learn ethical and moral values and importance of national heritage. According to him if English is to be taught as medium of instruction then it hinders the development of understanding and clarity of thoughts/ideas.

3. **Craft centeredness:**- Learners should get exposure to learn skills and craft like knitting, weaving, agricultural activities, cooking which make them self-dependent because they will not only earn on their own but also develop three domains:-

   - Physical Domain - by doing physical work like agriculture which will give good physical exercise.
   - Psycho-motor Domain- by developing social skills- how to behave, how to work in groups; how to co-ordinate.
   - Cognitive Domain- by developing thinking skill, analyzing, estimating- what would be the expense to prepare craft and how much material will be required.

   Gandhiji also suggested there should be any inferiority or superiority regarding work. We should do every work/everything with the thinking that those works are mine and they have value whether it is sweeping or working in an office.

4. **Self-sufficiency:**- Basic education should provide such training that one can realize that immediate aim- earning- after or during basic education. Earning for one’s own self and satisfying one’s needs.

5. **Co-related teaching:**- Gandhiji considered knowledge as a whole that is each and every subject interrelated. While doing craft work, it requires economical skills to buy material and to keep estimate how much it would require. It will also require mathematical skills to calculate the earnings and so on. As the subject should be taught which will lead to all-round development, students should develop love for subjects to learn them.

6. **Non-violence:**- One of the aims of basic education is to prepare ideal and responsible citizen who will develop virtues like non-violence so that they are not attracted by violence and other antisocial activities. If each would try to inculcate this value then there will be peace and harmony among the citizen of India. There will not be disagreement and it will good understanding with each other.

7. **Ideal citizen:**- Education makes man to think from broader and ideal perceptive therefore Gandhiji focused on preparing ideal citizens of the nation who are responsible and sensible to nation, duties and rights. Education of civics will give them civic sense- rights and duties to the nation, how government works and it
exist. History will make them aware of golden days as well as of the bravery of the nation, heroes who fought for the freedom of India which will lift their nationalistic feeling.

Curriculum Of Basic Education

Basic Craft.

(i) Spinning and Weaving,
(ii) Carpentry,
(iii) Agriculture,
(iv) Fruit and Flower Cultivation,
(v) Leather work,
(vi) Culturing Fish,
(vii) Pottery,
(viii) Any handicraft according to the local need,
(iv) Home Science for girls.
2. Mother tongue.
4. Geography, History and Civics to be combined as Social Studies.
5. Painting and Music.
6. P.T., Drill and Sports etc.
7. General Science comprising Physics Chemistry, Botany, Zoology, Hygiene and Nature Study etc.
8. Hindi for that area in which it is not the mother tongue.

The role of a Teacher:

The teacher has higher responsibilities. He has to develop values among the learners. The teacher should follow morality. There should not be any dark patch on his character because he is role model for many students. Gandhi says-”education of the heart could only be done through the living touch of the teacher.” Education becomes effective and faithful only to the extent to which there is personal touch between the teacher and
the taught. It will be very difficult to achieve character building in the absence of devotion to the teacher. He should have devotion to duty, to the students and to God. He is to play the role of a mother. An ideal teacher in Gandhiji’s word is the “mother teacher.” He says I used the word “mother teacher” because the teacher must really be a mother of children.

**Merits Of Basic Education**

- The scheme is financially sound and acceptable in a poor country like India, where about half of the total illiterate people of the world reside. It is helpful for rapid expansion of elementary education with fewer burdens on public exchequer.
- It is also economically productive as it is based on the principle of work. Work occupies the central place in basic education. The system is production oriented and helps in the programme of national economic reconstruction.
- The system was able to remove class and caste distinction. It helps to bring social solidarity and national integration.
- It also removes the barriers between the educated and the non-educated, between manual work and intellectual work, between the rich and the poor and village and the town.
- Basic education is activity-centred education. The child is not a passive learner but an active participant in the learning process. It fosters learning by doing. Thus, instruction is not passive, and the child learns through a productive and useful craft.
- Basic education is child-centric. The child is the centre of activity. It primarily considered the constructive and creative instincts of children.
- Basic education is based on sound educational principle of correlation, where all educational activities are correlated to a basic craft. Correlation also takes place between physical environment, social environment and craft work.
- The system is based upon the cultural and social heritage of the land. As such, it inculcates social and moral values in the minds of the students.
- It is truly an education for the whole man. It aims at a harmonious development of the body, mind and soul.
- Basic education system recognises the dignity of labour.
- It recognises the importance of mother-tongue as the medium of instruction at the
elementary stage.

- It inculcates democratic values like co-operation, responsibility, fellow-feeling in the minds of the students, which are essential for proper functioning of a democratic social order.

**Demerits or Causes of Failure of Basic Education**

- The self supporting aspect of Basic Education received severe criticism in the academic circle. Teachers, social leaders and educational administrators had shown an indifferent attitude towards it. It was argued that the scheme turns a school into a centre of small scale industry. Moreover, teachers had to depend upon the earnings of the students. This had a demoralising effect on teacher-pupil relationship.

- Too much emphasis on craft had led the neglect of liberal education. Very often the craft is not properly selected from the point of view of education and social significance and teaching through craft had become just a slogan.

- Another criticism leveled against Basic Education was that a single craft can and should not be the basis of the entire educational process. It may not help in the development of liberal education and thus would create an imbalance in the educational system between vocational and intellectual education.

- The method of correlation as technique of instruction was not stressed and sincerely followed. Correlation is no doubt a sound principle of education but correlation of the subjects through craft may appear to be sometimes unusual and time consuming.

- Basic Education is often regarded as inferior type of education meant for the poor villagers. It has nothing to do with the urban people, who usually sent their children to modern type of schools. The general public had no confidence in basic schools because of the degraded social value accorded to it. Thus Basic education failed to become an integral part of our national system of education.

- Basic Education can in no way help in the progress of modern scientific and technological development of the society, which was the need of the day. Rapid changes and modernisation of our society can only be possible through the application of modern science and technology in the fields and factories.

- Lack of finance and the absence of sound administrative policy were also responsible for the failure of Basic Education. Practically there was no coordination between the official and non-official agencies engaged in the organisation and development of Basic education.
Teacher occupies the central position in Basic Education. Lack of adequate supply of efficient, trained and sincere teachers was one the most important cause for the failure of this scheme of education. Suitable orientation and training of teachers of basic schools was highly needed, which was rare. The majority of the teachers had no faith in this system.

It is quite justified to say that the fundamental principles of basic education are still valid and fruitful in the context of our present educational reform. They are relevant to be used as guiding principles of modern education. In fact, it needs to be reformed on modern lines then it may serve as one of the most interesting and fruitful techniques of instruction at elementary stage.

**Jiddu Krishnamurti’s Educational Philosophy**

Jiddu Krishnamurti (1895 - 1986): born on 11 May, 1895, at Madanapalle, a small village in South India, Jiddu Krishnamurti was brought to England by Annie Besant (President of the Theosophist Society) and educated by her. She proclaimed him the Messiah and set up an organization (The Order of the Star in the East) to promote his teaching. In 1929, after experiencing considerable doubts about the role allotted to him, Jiddu Krishnamurti disbanded the organisation saying:

Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organisation be formed to lead or to coerce people along any particular path. (From The Krishnamurti Foundation Trust)

From then until his death in February 1986, he travelled round the world speaking as a private person, teaching - giving talks and having discussions.

Jiddu Krishnamurti is basically a philosopher who is also deeply concerned with education. To him, there is no difference between philosophy and education. The aims of both are same - to bring about a fundamental and instantaneous change in man and society by setting human mind absolutely and unconditionally free.

**Krishnamurti as an Educational Philosopher**

As a philosopher, Krishnamurti, it appears, has not engaged the attention of academia, in India or in the West. Possible reasons for the apathy of universities towards Krishnamurti’s teachings could be their basically theoretical and intellectual orientation, or the uncritical celebration of thought that is characteristic of our times. But it can
hardly be denied that Krishnamurti is essentially a philosopher of education. His teachings with their core concern of education make him that.

First, the educational issues raised by Krishnamurti—place of knowledge in education, freedom and discipline, learning from nature, role of sensory experience and observation, comparison and competition—are of such abiding concern that they have been discussed by several educational thinkers in the past. The greatness of Krishnamurti lies in the fact that he dealt with them not as educational problems per se but in relation to their deeper philosophical implications.

Secondly, the educational concerns of Krishnamurti being at once topical and contemporaneous are capable of supplying the needed grist to the philosopher’s mill. This intellectual activity, it appears, is presently confined to a rather limited circle. But the issues raised are anything but sectarian; they are the general concerns of each and every person with a stake in the education of their children and the well-being of society.

Apart from Krishnamurti’s own writings, his teachings have begun to spawn publication of a variety of educational writings of a philosophical kind. These are in the form of reflections based on field experience and scholarly analyses of issues on various aspects of education, schooling, teaching and learning, emerging thus far mostly from the educational centres established by Krishnamurti himself.

In the final analysis, Krishnamurti stands out as an educational philosopher not so much for his ‘pure’ metaphysical beliefs, as for the veritable mine of precious insights he has left behind on schooling, teaching and learning. At a time when genuine educational values are being overrun by concerns of the market place, Krishnamurti’s teachings today acquire an added relevance and urgency.

**Right Education**

Right education should enable children to perceive truth, to keep their minds empty. It should empty the student’s mind of its fictitious content of ideas, beliefs, opinions, hopes, and regrets, fears which are, in fact, the manifestation of thought entering the realm of truth or freedom. Cultivating thought beyond a certain limit creates imbalance in life. Right education should not allow thought to dominate to whole of the mind and life. It may condition the mind with information to the extent necessary but it cannot neglect the vast field of one’s being and life.

**The Purpose of Education**

Krishnamurti sees education not with the eyes of a reformer, as a means to serve this or
that end, but as an intrinsic, self-fulfilling experience requiring no further justification. The function of education, he said, is “to bring about a mind that will not only act in the immediate but go beyond...a mind that is extraordinarily alive, not with knowledge, not with experience, but alive”. “More important than making the child technologically proficient is the creation of the right climate in the school for the child to develop fully as a complete human being”. This means giving him “the opportunity to flower in goodness, so that he is rightly related to people, things and ideas, to the whole of life” (On Education).

The physical nature of the places of education

Krishnamurti felt that the physical nature of educational centres was very important. He maintained that we are affected or informed by and therefore educated by far more than we suspect, and this is especially true of young impressionable minds. Three elements that Krishnamurti spoke of most concerning the physicality of educational centres -

1.) The aesthetics, which includes order,

2.) Special areas that Jiddu Krishnamurti felt should exist in the centres he founded, and by extension we can assume he would feel should exist in all schools, and

3.) The atmosphere he felt should prevail and which he usually spoke of as part of the physical nature of the centres, though one can argue that they are material only in a very special sense.

The participants in education

There are, generally speaking, two kinds of participants in educational centres: staff and students. Jiddu Krishnamurti felt that any adult that was regularly in one of the centres was a staff member (regardless of function) and because of their regular contact with at least the educational environment if not the students, then they were in the position of educators. Everyone, staff and students, had something religious about their natures just by virtue of being human, but they had something more than that by virtue of their being in education. Krishnamurti didn’t speak of them as religious figures (such as priests or accolades) but one thing that distinguishes participants in education from participants in some other social organizations (i.e. police officers, nurses, bankers, etc.) is that people in education must have religiousness central to their overall intention and central to the nature of the life they lived on a daily basis. As this is equally necessary to both staff and students, there can be no real hierarchy between them. There are, of
course, differences between staff and students in their responsibilities and experience; but in all that is most important in education the staff and students are really in the same boat. Staff members may know more about academic subjects, or gardening, or administration and therefore have a certain authority in those areas, but these are not the central concerns of education. In the central concerns of education, which is to do with inner liberation, both the students and the teachers are learners and therefore equal, and this is untouched by functional authority.

In thus helping the student towards freedom, the educator is changing his own values also; he too is beginning to be rid of the “me” and the “mine”, he too is flowering in love and goodness. This process of mutual education creates an altogether different relationship between the teacher and the student. Jiddu Krishnamurti felt that the overriding quality of an educator should be religiosity. Because he is devoted solely to the freedom and integration of the individual, the right kind of educator is deeply and truly religious. He does not belong to any sect, to any organized religion; is free of beliefs and rituals.

**Insights into teaching and learning**

**In his words**-

The Point of Education: Education is essentially the art of learning, not only from books, but from the whole movement of life-learning about the nature of the intellect, its dominance, its activities, its vast capacities and its destructive power; learning it not from a book but from the observation of the world about you-without theories, prejudices and values.

Principle of Method: If one really has something to say, the very saying of it creates its own style; but learning a style without inward experiencing can only lead to superficiality...Likewise, people who are experiencing, and therefore teaching, are the only real teachers, and they too will create their own technique.

Schooling without Competition and Comparison: When A is compared to B, who is clever, bright, assertive, that very comparison destroys A. This destruction takes the form of competition, of imitation and conformity to the patterns set by B. This breeds antagonism, jealousy, anxiety and even fear; and this becomes the condition in which A lives for the rest of his life, always measuring, always comparing psychologically and physically. Goodness cannot flower where there is any kind of competitiveness.

Learning through Observation: Learning is pure observation - observation which is not continuous and which then becomes memory, but observation from moment to
moment - not only of the things outside you but also of that which is happening inwardly; to observe without the observer. Look not with your mind but with your eyes. Then you find out that the outside is the inside...that the observer is the observed.

Freedom and Order...if you want to be free...you have to find out for yourself what it is to be orderly, what it is to be punctual, kind, generous, unafraid. The discovery of all that is discipline... Freedom is not from something or avoidance of constraint. It has no opposite; it is of itself, per se. Clarity of perception is freedom from the self. Flowering of goodness in all our relationship is possible only in.

Krishnamurti stands out as an educational philosopher not so much for his ‘pure’ metaphysical beliefs, as for the veritable mine of precious insights he has left behind on schooling, teaching and learning. At a time when genuine educational values are being overrun by concerns of the market place, Krishnamurti’s teachings today acquire an added relevance and urgency.

Rabindranath Tagore’s Philosophy of Education

Rabindranath was a philosopher, poet, dramatist, teacher, essayist and painter of outstanding repute. His philosophy of life was based on the ideals of dedication, patriotism and naturalism. Although he was an ideal philosopher, but the thoughts of naturalism, pragmatism and individualism are also reflected in his philosophy. The values which contributed a lot towards enrichment of his life are discussed as follow:

(1) Idealist:

Tagore believes that man should realize the “ultimate truth” which will liberate him from the worldly bondage. Experience according to him is within the world of illusion (Maya). He thought the world is the place of both truth and illusion (Maya).

In Tagore’s view man is born with enormous surplus force which is excess of his physical need. This surplus is the limitless potentiality of human personality and creativity. In this lies the infinite future of man. The surplus potentiality manifests itself in man’s religious spiritual and moral activities. As an idealist he was an ardent supporter of truth, virtues and values. According to Tagore, “By art man can experience the wholeness of life. The fine arts were nothing but intellectual and spiritual discipline. He said Bhakti can spiritualize Kama.

(2) Humanist:

Tagore said nature and man are created by supreme power. There is a strong link between
man and nature. So man should act naturally to feel the presence of superpower within him. Love fellowmen in a natural way. Realization of self is the essence to realize the Godhood.

(3) **Naturalist:**

Tagore said nature is the great teacher which is not hostile to man. Nature is kind, generous and benevolent like mother. In his view, “Education diverted from nature has brought untold harm to young children.” Man should develop his relation with the nature as his fellowmen.

(4) **Patriotism:**

Tagore was a great poet and patriot. His writings were filled with patriotic values. He had joined in freedom movement to make the country free from foreign yoke. Sense of national service, patriotic feeling, dedication etc. was fostered through his writings. “Jana Gana Mana Adlii Nayak Jai Hai” is the famous National song which elicited a strong sense of integration.

(5) **Internationalist:**

Rabindranath Tagore was in favour of one world creation of unit amidst cultural, colour and religious diversities are the need of the time for peaceful co-existence in the globe. Forgetting selfishness one we should work to establish world culture based on love, affection fellow feeling and mutual understanding. Cosmopolitan feelings are explicit in his writings and paintings. Tagore’s internationalist thought and attempt for making united world is appreciated all over the world.

(6) **Vedantist:**

Tagore’s philosophy reveals that he was a Vedantist in true sense of terms. He had faith in one Supreme Being that is the Brahma. He finds unity in diversities in the world and a spiritual unity between man and man, man and nature. The relationship between god and man must be like the relationship between love and joy. He believes both the presence of God in all manifestation of matter and spirit.

**Shantiniketan and Visva Bharati**

Rabindranath Tagore established an educational institution in Bolepur, on December 22, 1901. It is Shantiniketan. This school had Ashram sanctity like the Gurukula of ancient India.
Visva-Bharati indicates a place of Universal knowledge and world culture. In 1951 the University raised to the status of Central University by an Act especially enacted in the Parliament.

Visva-Bharati is an ideal place of learning amidst homely natural and spiritual atmosphere. This University has several departments like Vidya-Bhawan or a School of research Siksha-Bhawan or a college of education, Cheena Bhawan school of Sino-Indian studies, Kala-Bhawan or a School of fine arts, Sangeet Bhawan or a School of music and dancing, Sri Niketan or an institution of rural construction.

Slipa-Bhawan or a School of Industries, Binoy Bhawan or a Teacher training college, Path Bhawan or a School etc. However many classes were held in open air, under the trees in the lap of nature.

**Aims of Education**

The aims of education as reflected in educational institution founded by Rabindranath Tagore in Shantiniketan are as follows:

(1) **Self Realization:**

Spiritualism is the essence of humanism; this concept has been reflected in Tagore’s educational philosophy. Self-realization is an important aim of education. Manifestation of personality depends upon the self-realization and spiritual knowledge of individual.

(2) **Intellectual Development:**

Tagore also greatly emphasized the intellectual development of the child. By intellectual development he means development of imagination, creative free thinking, constant curiosity and alertness of the mind. Child should be free to adopt his own way learning which will lead to all round development.

(3) **Physical Development:**

Tagore’s educational philosophy also aims at the physical development of the child. He gave much importance to sound and healthy physique. There were different kinds of exercises. Yoga, games & sports prescribed in Santiniketan as an integral part of the education system.

(4) **Love for humanity:**

Tagore held that the entire universe is one family. Education can teach people to realize oneness of the globe. Education for international understanding and universal
brotherhood is another important aim of his educational philosophy. The feeling of oneness can be developed through the concepts like fatherhood of God and brotherhood of man all creatures are equal on this earth.

(5) Establishment of relationship between man & God:
Man bears the diverse qualities and potentialities offered by God. These qualities are inborn and innate. The relationship between man and God is strong and permanent. However the dedication to spiritualism and sacredness will lead to the harmonious relationship with man, nature and God.

(6) Freedom:
Freedom is considered as an integral aspect of human development. Education is a man-making process, it explores the innate power exists within the man. It is not an imposition rather a liberal process which provides utmost freedom to the individual for his all-round development. He says, Education has leaning only when it is imparted through the path of freedom”.

(7) Co-relation of Objects:
Co-relation exists with God, man and nature. A peaceful world is only possible when correlation between man and nature will be established.

(8) Mother tongue as the medium of Instruction:
Language is the true vehicle of self-expression. Man can freely express his thought in his mother-tongue. Tagore has emphasized mother tongue as the medium of instruction for the child’s education.

(9) Moral and Spiritual Development:
Tagore emphasized moral and spiritual training in his educational thought. Moral and spiritual education is more important than bookish knowledge for an integral development of human personality. There must be an adequate provision for the development of selfless activities, co-operation and love fellow feeling and sharing among the students in educational institutions.

(10) Social Development:
According to Tagore, “Brahma” the supreme soul manifests himself through men and other creatures. Since He is the source of all human-beings and creatures, all are equal. Rabindranath Tagore therefore said, “service to man is service to god”. All should develop social relationship and fellow-feeling from the beginnings of one’s life. Education aims at developing the individual personality as well as social characters
which enables him to live as a worthy being. **Curriculum**

**Subjects:**

- Literature and Mother tongue, other Indian Languages and other foreign languages
- Natural sciences such as Botany, Zoology, Mathematics, Physics, Chemistry, General science, Health education
- Social Sciences like Geography, History, Civics, Economics, and Sociology
- Arts, Music, Dance etc. Agriculture and Technical Subjects
- Philosophy, Psychology and Religion Games and Music, Dramatics, Dancing Gardening, Excursions, Drawing and Painting Sports, Social Service Actual living and Laboratory work Regional Study, Community Service

**Method of Teaching**

(1) **Teaching through Tours and Trips:**

Tagore believed that the subjects like history, geography, economics and other social sciences can be effectively taught through excursions and tours to important spots. By this students will get an opportunity to observe numerous facts and gain firsthand knowledge through direct experience.

(2) **Learning by activities:**

Rabindranath Tagore said that for the development of child’s body and mind, learning through activity is essential. Therefore he included activities like climbing tree, drama, jumping, plucking fruits, dancing etc. in his educational programmes.

(3) **Narration-cum-discussion and debate method:**

Narration-cum-discussion and debating activities were organized Tagore’s education centre to develop oratory abilities of the students. Students were encouraged to solve problems of various areas through rational debate and thorough discussion.

(4) **Heuristic Method**

Rabindranath Tagore introduced Heuristic method as an important method of teaching in his educational institution. In this method first, the students, are asked questions to clarify their doubts on topics and teachers try to satisfy them by their correct answers. Then the teacher asks the questions to students to evaluate how far the students are able to comprehend the topic discussed in the class.
Medium of Education

The medium of education discourse also became an important point pertaining to Tagore’s idea. The use of English in education prevented assimilation of what was taught and made education confined only to urban areas and the upper classes rather than rural areas. Therefore, if the vast rural masses were to benefit, it was absolutely essential to switch over to the use of Bengali in the context of Bengal at all level of education. Tagore believed that without knowledge pattern of rural living and an effort by the school to revitalize rural life, academic learning would be incomplete. And this is the reason behind the establishment of his own university, popularly known as Visva Bharati. He argued that to educate India’s entire population and restoring the flow of culture from the educated classes to the rural population would not come about unless the mother-tongue was adopted as the medium of teaching.

Role of Teacher

- Tagore gave an important place to teachers and asked them to carry out the following activities -
- Believing in purity and in his/her own experiences, innocence of child, the teacher should behave with the pupil with great love, affection and sympathy.
- Instead of emphasizing on book learning, the teacher should provide conducive environment to the child so that he/she engages himself/herself in useful and constructive activities and learn by his/her own experiences.
- The teacher should always be busy with motivating the creative capacities of the children do that they remain busy with constructive activities and experiences.

Discipline in Tagore’s view

Tagore was a lover of children and an advocate of free discipline. He wanted to provide the child an opportunity for the discovery of his innate potentialities in liberty. The education of the child should be carried on naturally in natural environment.

Conclusion

Rabindranath Tagore, a true philosopher developed an ideal experimental education institution in Santiniketan. Tagore was a great advocate of spiritual education and also stressed on harmonious development of the child with equal emphasis on mental, social and emotional growth. Tagore was the greatest prophet of modern Indian renaissance who sought to bring change through education.
Unit : 1.5  Contemporary Indian Perspective

Introduction

Indian thinkers like Swami Vivekananda, Aurobindo, Dayananda, M.K.Gandhi, and Rabindranath Tagore followed the traditional Indian educational thought modifying and adjusting it to contemporary situations. Among the contemporary Indian philosophers of education Jawaharlal Nehru, M.N.Roy and Sarvepalli Radhakrishnan strike a different note giving importance to scientific temper, rationalism. Their ideas also must be given due importance in the scheme of Indian educational policy. These thinkers represent the spirit of contemporary Indian Philosophy of Education. In contemporary Indian Philosophy of Education we find mostly the following trends, they are Revivalism, Rationalism, Humanism, Neo Vedanta, Integralism, Positivism, Nationalism, Cosmopolitanism, Eclecticism, Idealism, Realism and Pragmatism.

Objectives

After going through this sub-unit, you will be able to:

- Understand the nature of contemporary Philosophy of Education
- Describe the fundamental tenets of each school.
- Understand the educational thoughts of Jawaharlal Nehru, M.N.Roy and Sarvepalli Radhakrishnan

Revivalism

In 19th century, we find a sort of Revivalism in India. Everything that is old and traditional has some good and it should be revived. Revivalism is the trend which shows a reawakening, a reinterpretation in the light of the ancient wisdom. When Revivalism is also ready to accept new concepts and trends there is nothing wrong in it. Such revivalist attitude and spirit is found in the philosophies of Vivekananda, Dayananda, M.K.Gandhi, Sri Aurobindo, Rabindranath and Radhakrishnan. All these thinkers have basically accepted the ancient Indian ideal of education as that which liberates the human soul out of the bondage. Thus the aim of education is to set free the Educand from all shackles of bondage.

All of them wanted that contemporary Indian Education should follow the ancient Ideals, values and models of social relationships, curricula, and teacher taught relationship, methods of teaching etc., they also wanted the modern means of
communication, Audio-Visual instruments should be used for more effective teaching. Thus Revivalism is for ancient noble values and the medium is modern means of teaching and communication.

**Rationalism**

Rationalism is a philosophy, which means it is a way of thinking and an approach to life. Rationalists believe that there is a plain, methodical, factual way to arrive at a conclusion. They deal with issues of truth and validity. There is only one Truth in life. All human beings are equal and can strive to be perfect. Everyone can improve themselves. They do not deny that God is powerful but they do not believe he is ALL powerful. Humans have control over their life. A person’s goal in life was to improve themselves and make the world a better place.

The influence of western thinking upon contemporary Indian thinkers is more explicit in the trend towards rationalism. The importance of reason is accepted as valid source of knowledge by all modern thinkers.

Jawaharlal Nehru and M.N.Roy considered that only Rationalism is the best method in knowing things. Dayananda, Sri Aurobindo, Vivekananda, Rabindranath Tagore and Radhakrishnan follow the ancient tradition according to which while aims and ideals goals and values are intuited, the means are supplied by reason.

**Neo-Vedanta**

Neo-Vedanta is a modern interpretation of Vedanta, with a liberal attitude toward the Vedas. It reconciles dualism and non-dualism, and rejects the “universal illusionism” of Shankara, despite its reference for classical Advaita Vedanta.

Ramakrishna, Swami Vivekananda, M.K. Gandhi and Aurobindo have been labeled “Neo-Vedantists,” a philosophy that rejects the Advaitins’ claim that the world is illusory. Aurobindo, in his *The Life Divine*, declares that he has moved from Sankara’s “universal illusionism” to his own “universal realism” defined as metaphysical realism in the European philosophical sense of the term.

M.K. Gandhi endorsed the Jain concept of Anekantavada, the notion that truth and reality are perceived differently from diverse points of view, and that no single point of view is the complete truth. This concept embraces the perspectives of both Vedanta which, according to Jainism, “recognizes substances but not process”, and Buddhism, which “recognizes process but not substance”. Jainism, on the other hand, pays equal attention to both substance (*dravya*) and process (*paryaya*).

Neo-Vedanta developed in the 19th century, in interaction with and response to
colonialism. With the onset of the British rule, the colonialisation of India by the British, there also started a Hindu renaissance in the 19th century, which profoundly changed the understanding of Hinduism in both India and the west. Western orientalist searched for the “essence” of the Indian religions, discerning this in the Vedas and meanwhile creating the notion of “Hinduism” as a unified body of religious praxis and the popular picture of ‘mystical India’.

**Integralism**

Contemporary philosophers of education, Sri Aurobindo, Vivekananda, Rabindranath, Gandhi and Dayananda depict an integral approach in philosophy. Aurobindo said “the work of philosophy is to arrange the data given by the various means of knowledge, excluding none and put them into a synthetic relation to one truth, the one supreme and universal reality”. These philosophers believe in a monistic, idealistic and integral philosophy. There is one spirit underlying matter, life and mind in the world. This spirit is the reality and man, nature and God are its triple manifestations. Radhakrishnan observes “It is the basis and backbone of our being, the universality that cannot be reduced to this or that formula”.

**Positivism**

Positivism rejects any information that cannot be formally measured. It “limits knowledge to statements of observable fact based on sense perceptions and the investigation of objective reality”. It is the teachers’ job to make sure directions are clear and students understand what and how they will be learning. Through repetition and practice with different media, students are expected to have a clear understanding of the topic studied. Heavy focus is placed on testing students to ensure that all criteria have been met.

Positivist educationists Sri Aurobindo, Rabindranath, Vivekananda and Gandhi have realized the value of technical educational and the place of science in curriculum. They at the same time insisted that the education of science and technology must be supported by education in humanities, art morality and religion.

**Nationalism**

The spirit of nationalism was hovering in the Indian air when J. Krishnamurti was born in 1895. Slowly, it took hold in the consciousness of the people. By the turn of the new century, Britain had consolidated her hold over the Indian territories and had laid the foundations for a centralized state. All parts of British India were then bound into a single unit by a strong bureaucracy, a standing army, communication networks and a
newly articulated educational system. Influential British historians argued that India was a British creation - without a common language and religion, that India was not and could not be a nation. According to John Stuart Mill, the roots of nationalism are nurtured by people who share a common identity in the form of historical memories, ‘pride, humiliation, pleasure and regret’, attached to common incidents of the past. India’s past, he implied, would not provide any such cohesive ideology to command the loyalty of all the peoples of India.

For contemporary Indians, whose defining experience was of religion, language, family and caste, the new ideology presented a many-faceted challenge. Deeply influenced by the foreign presence, by the degradation of Indian society that they had learned to live with, men as different as Raja Ram Mohan Roy and Dayanand Saraswati evolved an idea of an Indian past to meet the British challenge. By the second decade of this century, when the imperial government began introducing reforms that would eventually lead to representative democracy in India, a new dynamic had entered the situation. The search for a cohesive ideology gradually produced an identity attractive enough to inspire the majority of Indians to challenge alien rule. In forging a national Indian identity, the powerful force of religion began to dominate the vocabulary of politics. Gopal Krishna Gokhale, a moderate who was convinced that political freedom had to be won through the gradual education of the public, wrote of the complexities of the problem:

*The number of men who conform a sound political judgment in the country is not large, but you can find a number of thinking men, filled with an honest but vague longing for the emancipation of the country, ready to follow any plausible leader, whom, in their heart of hearts, they believe to be wholly against the foreigner.*

**Cosmopolitanism**

Cosmopolitanism is the main approach of the educational philosophies of Rabindranath Tagore, Jawaharlal Nehru and M.N.Roy, the founding of Viswabharathi by Rabindranath was mainly to fulfill his dream of universal India. Jawaharlal Nehru University represents the spirit of Nehru. M.N. Roy stood for cosmopolitanism and hoped to make his radical humanist movement a world movement. In a way Vivekananda Vedantist movement, Dayananda’s Aryasamaj colleges, Sri Aurobindo’s Aurovilli, Radhakrishnan’s Internationalism represent the same universal spirit, though their approaches are different.

**Eclecticism**

Eclecticism has been derived from the verb root “select”. To elect means to choose and
pick up. The good ideas, concepts and principles from various schools of thought have been chosen, picked up and blended together to make a complete philosophy. Thus eclecticism is a philosophy of choice. Eclecticism is nothing but fusion of knowledge from all sources. It is a peculiar type of educational philosophy which combines all good ideas and principles from various philosophies. Eclecticism is a conceptual approach that does not hold rigidly to a single paradigm or set of assumptions, but instead draws upon multiple theories, styles, or ideas to gain complementary insights into a subject, or applies different theories in particular cases. It can sometimes seem inelegant or lacking in simplicity, and eclectics are sometimes criticized for lack of consistency in their thinking. It is, however, common in many fields of study.

It is the nature of man that he likes change. He wants new and novel ways in every field of work. The same is the case with learning process. Learners always like something new and exciting. This approach is broad and may include every kind of learning activity and saves learner from monotony. It is more appropriate for Pre School learning but not less beneficial in the class rooms. It is helpful in all kinds of skills in stimulating a creative environment and gives confidence to the learners. In this approach children discovers and instil good ways of learning. Above all this approach gives a chance to our common sense to mould and shape our method according to the circumstances and available materials of teaching aids.

The contemporary Indian philosophers of education have looked on human personality from an eclectic perspective to discover the inner nature of man, which is generally not given due importance in the present day social sciences. Contemporary Indian philosophers excluding Nehru and M.N.Roy emphasized the spiritual aspect of man as an integrating principle which alone can boost his future evolution. These thinkers also advocated a scheme of education which includes physical, moral and religious education which is in tune with the spirit of Indian culture. Sri Aurobindo, representing the spirit said “the aim and principles of a true education is not certainly to ignore modern truths and knowledge but to take our foundations on our belief, our mind and our own spirit”. Thus we find, contemporary Indian philosophy of Education has been characterized by eclecticism. It is because of the fact that these thinkers had wide and deep knowledge of western science, art, literature and culture. Some of them spent many years studying in western educational institutions and they also had wide understanding of Indian culture and ethos. Their ideas are a happy blend of Indian values and western principles and concepts like Idealism, realism, nationalism, internationalism, individualism, socialism and myriad other ideas. These thinkers wanted to reconcile modern activities with renunciation. Thus in all branches of knowledge- like Metaphysics, epistemology,
Realism
For the realist, the world is as it is, and the job of schools would be to teach students about the world. Goodness, for the realist, would be found in the laws of nature and the order of the physical world. Truth would be the simple correspondences of observation. The realist would favour a school dominated by subjects of the here-and-now world, such as math and science. Students would be taught factual information for mastery. The teacher would impart knowledge of this reality to students or display such reality for observation and study. Classrooms would be highly ordered and disciplined, like nature, and the students would be passive participants in the study of things. Changes in school would be perceived as a natural evolution toward a perfection of order.

In contemporary Indian philosophy of education however one finds a meeting of the extremes of idealism and realism. This extreme may be found in the educational philosophy of Vivekananda, Dayananda, Sri Aurobindo, Rabindranath Tagore, Gandhi and Radhakrishnan. In their aims and ideals of education they were idealists, while their detailed plans of education were based upon realism and pragmatism.

Educational Thoughts of Jawaharlal Nehru
Jawaharlal Nehru was a prolific writer, a great visionary, a charismatic leader, a successful statesman and he wrote a number of books like ‘The Discovery of India’, ‘Glimpses of World History’, his autobiography, ‘Towards Freedom’ (1936) ran nine editions in the first year alone.

Jawaharlal Nehru was a passionate advocate of education for India’s children and youth, believing it essential for India’s future progress. His government oversaw the establishment of many institutions of higher learning, including the All India Institute of Medical Sciences, the Indian Institutes of Technology, the Indian Institutes of Management and the National Institutes of Technology. Nehru also outlined a commitment in his five-year plans to guarantee free and compulsory primary education to all of India’s children. For this purpose, Nehru oversaw the creation of mass village enrollment programmes and the construction of thousands of schools. Nehru also launched initiatives such as the provision of free milk and meals to children in order to fight malnutrition. Adult education centres, vocational and technical schools were also
organized for adults, especially in the rural areas.

A system of reservations in government services and educational institutions was created to eradicate the social inequalities and disadvantages faced by peoples of the scheduled castes and scheduled tribes. Nehru also championed secularism and religious harmony, increasing the representation of minorities in government.

Nehru’s views on the aims of education bear resemblance to Tagore’s ideas, because both of them are firm internationalists and humanists. In his address to the students of Allahabad University he said “a university stands for humanism, for tolerance, for reason, for the adventure of ideas and for the search for truth”. Nehru too like other contemporary thinkers, stressed the spiritual aspect of social development. He said “without that spiritual element, probably the disintegration of society will proceed in spite of all material advance”. Nehru was basically a socialist in his ideas. He says, “When we consider the whole subject of Education, we have to think in terms of the state and the society we are aiming at; We have to train our people to that end; we have to decide what our citizens should be like and what their occupations should be.....We have to produce harmony and equilibrium in their private

and social and public life”. Nehru liked the Russian approach and aims of education and its social concerns. He says, “The object aimed at is to produce a desire to serve the community as a whole and to apply the Knowledge gained not only for personal but for public welfare”.

Jawaharlal Nehru’s farsighted vision and admirable leadership is responsible for developing modern science in our country. He played a major role in establishing a modern scientific and technological infrastructure and strove to promote scientific temper.

Pandit Nehru laid the brick and mortar of science in newly independent India. Nehru’s enormous contributions to the establishment of the NTs, of the large network of research laboratories of the CSIR and DRDO and of the atomic energy establishment are all well known. To accomplish his dream of making these institutions world class centres of research and learning, Pandit Nehru invited and encouraged a number of renowned scientists and academicians like Homi Bhaba, J.B.S. Haldane, Sir C.V. Raman, Satish Dhavan, Nalini Ranjan Sarkar, J.C. Ghosh, Humayun Kabir and many others. It was Nehru’s sustained and spontaneous political support that translated the idea into a reality. Over 45 Central laboratories in different fields of science were launched during his time. He was also responsible for initiating the first steps to launch India into the electronics and space era.
But more than the brick and mortar—the hardware or establishment of physical facilities as it were—Nehru was preoccupied with what he at different times called the “scientific method”, the “scientific approach”, the “scientific outlook” and the “scientific temper”—the soft-ware. Inaugurating the 34th session of the Indian Science Congress, which met in Delhi in January 1947, Pandit Nehru expressed the hope that as “India was on the verge of independence and science in India too was coming of age, it would try to solve the problems of new India by rapid planned development in all sectors and try to make her more and more scientific minded”.

He said: “Science was not merely an individual’s search for truth; it was something infinitely more than that if it worked for the community.” He explained: “For a hungry man or hungry woman, truth has little meaning. He wants food. For a hungry man God has no meaning. And India is starving and to talk of truth and God and many of the finer things is mockery. We have to find food for them, clothing, housing, education and health are absolute necessities that every person should possess. When we have done that we can philosophise and think of God. So, science must think in those terms and work along those lines on the wider scale of coordinated planning.”

To Nehru, scientific temper was something to be inculcated in society at large. Pandit Nehru believed that with the spread of education and with economic development itself, the values which animate scientific temper would get embedded in our lives.

Educational Thoughts of M.N Roy

M.N. Roy, one of the eminent thinkers of modern India, has propounded a philosophy, which is distinct from other traditional schools of Indian thought. He called it as Radical Humanism. Radical Humanism is neither materialism, nor idealism, but a scientific philosophy, insisting upon the freedom of the individual. According to M.N. Roy, the function of philosophy “is to explain existence as a whole”. M.N Roy considered that science and philosophy have different functions. Roy said “The function of Science is to describe and that of philosophy is to explain. Therefore, philosophy is called the science of sciences”. Thus Philosophy, according to Roy, should be based upon scientific foundation. According to him “Modern Scientific Philosophy is decidedly opposed to any dualist doctrine”. He said “Mysticism results from ignorance”. He is against all types of Mysticism, whether it is metaphysical, logical or spiritual. He considers that general laws of science have philosophical validity. Science gradually explains philosophical problems. Scientific knowledge is the outcome of application of scientific method. This method utilizes experience and reason. He also considered that both being and becoming are important and says “Becoming is the essence of being”.

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The world according to Roy is dynamic. Therefore it is becoming change and evolution. Criticizing absolute idealism, Roy said, Absolute idealism is a double - edged sword. It throws matter out of the front-door, only to let it by the back-door.

According to first Rule of Radical Humanism “Man is the archetype of society, cooperative social relationships contribute to-develop individual potentialities. But the development of the individual is the measure of social progress”. Explaining social progress, Roy laid down the second principle. “Quest for freedom and search for truth constitute the basic urge of human progress”. Making liberty of Man the basic search in progress, Roy said “The purpose of all rational human Endeavour, individual as well as collective, is attainment of freedom, in ever increasing measure. Man has a peculiar trait called Rationality. Man can make the world better with the help of his rationality and science. Real revolution requires full freedom of the individual. The quest for freedom distinguishes man from animal. Truth is a matter of human experience. According to Roy “the search for truth, therefore, is intimately associated with the quest of freedom as the essence of human nature”. This is the fundamental principle in the educational philosophy of M.N. Roy. According to the third principle of radical humanism the only purpose of the collectivity and the state is the liberty of the individual, according to radical humanist ethics, The Man´s freedom is the highest moral standard.

Means of Education- Manabendra Nath Roy in his work ‘politics, power and parties, elaborated his educational thought. Like Plato, he insists that no ideal republic can be established in the absence of educated persons. Unless People are able to distinguish between right and wrong no good society can be established. According to Roy it is scientific Knowledge that every human being possesses reason and Rational thought, a characteristic of intelligence a trait of human nature. Therefore what is required is to encourage reason in man. This is possible only through education. According to Roy those who want to put democracy in practice should feel that democracy is impossible without education. Manabendra is against compulsory Primary Education. Any compulsion is against liberty. An education which seeks to maintain status quo is not suitable for making the community conscious of its inherent powers. Education should help man and women to think rationally and to decide themselves about the problems to be solved. Roy lamented that no government provides such an education. The state governed education teaches the masses to sing songs of patriotism to salute the National Flag.

Types of Education: Roy says that there are important types of education. They are-

(1) Education of citizenship.

(2) Political education.
(3) Education of freedoms

(4) Education for different sections of society in brief.

**Education of Citizenship-** Roy considered education, as the foundation for democracy. It is only through education, rational individuals can be created. Once the process of education is started, other steps may be taken, for the establishment of democratic structure. He considered that the education of citizens and the gradual building up of a political organization from below is the only guarantee against the dangers of party system. Roy considered that scientific education will make people self dependent, rational and distinctive, and they cannot be misled by any self interested groups or parties. He thought a good education will give faith to a new institutional organization, which will be a guarantee against exploitation by an individual or a group of individuals.

**Political Education-** The expansion of education will make the citizen oppose are sorts of exploitation by an individual or a group. In the present situation victory in elections does not mean that the winning party is liked by the people. It also may mean that the candidate of the winning party has money, to spend or muscle power to coax the voters. Educated voters, once they realize that a particular candidate is more after his self interest than the community welfare, will not get him elected again-thus the humanist political system gives importance to education of the citizens.

**Education of Freedom-** According to M.N Roy, so long as the moral and cultural level of the people does not rise, the aim of education is not realized. The education provided in so called parliamentary democracies is not the education of freedom, but an education of slavery. These states provide compulsory fee primary education to create citizens supporting the state and not free individuals. According to new humanism, it is not in the interest of the government or the state to curb the citizen’s freedom to grow their capacities, because ultimately a welfare state aims at making its citizens more and freer. The aim of education is not merely to provide three R’s but to create among the people a consciousness towards humanity, consciousness towards its right to be human beings and consciousness of its excellence and dignity. The purpose of education is to help them in utilizing their reason in this type of thinking. It is only such an education may create true democracies, in the world, thus strengthening freedom. But, he, feels, such education can be provided by the enlightened and free individuals and institutions and not by the state owned-educational institutions.

**Education for different Sections of Society-** Roy feels that in the modern political and administrative structures there is no Freedom for the individual. Social Justice and equity requires that all individuals must be free and equal. Roy thinks man political
democracy is not sufficient. There should be economic and social democracy, which are also equally important and necessary. This democratization of intuitions social, political and economic is possible only through proper education, which gives importance to these values. Such education should be universally available accessible and affordable to all sections of society. Roy condemns the ancient Indian distinction between male and female, Brahmin and Sudra regarding the facility of education. He condemns all types of distinctions between different sections of society based upon political, economic or social considerations. Roy thinks that the aims and ideas of education can be achieved only by realization of human values and the establishment of a humanist society. The sole aim of the state is to help in the achievement of this aim. Therefore, the state must arrange for the education of different sections of society. Along with most of his contemporary, Indian philosophers of education Roy raised his voice against this inequality.

Radical Humanism conveys that real education makes human being free. The new society of free individuals will not be limited to space and time. It will be realized only when it is realized everywhere. Thus a real social revolution will be a world revolution leading to a new humane, rational, and social order and for such a transformation education is the means.

**Educational Thoughts of Sarvepalli Radhakrishnan**

Dr. Sarvepalli Radhakrishnan was a great Indian philosopher, a renowned diplomat and a teacher. He was the first Vice President of India and the second President of India. As a tribute to this great teacher his birthday 5th September is commemorated as Teachers Day throughout the country. When his students requested him to allow them to celebrate his birthday, he asked them to celebrate the day as Teachers Day, honoring the contribution of the teachers towards the community. His respect for the teaching profession and his contribution towards the Indian education system is memorable across the country.

The educational thoughts of Dr. Radhakrishnan are not merely idealistic but also very much Pragmatic.

Dr. Radhakrishnan is an Idealistic philosopher but his educational thoughts are influenced by the Pragmatic philosophy also. Dr. Radhakrishnan defines education as the instrument for social, economic and cultural change.

He suggested Yoga, Religion, Morality, Geography, General Science, Agriculture, Political Science, Ethics, Literature, Philosophy, Poetry, Art, Mathematics must be
taught.

He wanted that student should come closer to their teachers. It should provide adequate opportunities to the students for conversation, debate, discussion and exchange of opinions and thoughts with their teachers.

According to him intuition is the source of knowledge, Self knowledge is the source of knowledge, and Reasoning is source of knowledge. Method of teaching cannot be lecture, cannot be demonstration. It can be question-answer and discussion.

He stresses that the students should be trained to approach life’s problems with fortitude, self-control and a sense of balance which the new conditions demand. He believed in discipline that only would lead to self-realization.

He said “A teacher who has attained the goal may help the aspiring soul. Truth was not only to be demonstrated but also communicated. It is relatively easy to demonstrate, a trust but it can be communicated only by one who has thought, willed and felt the truth. Only a teacher can give it with his concrete quality. He that has must be a proper teacher who embodies truth & tradition, only those who have the flame in then can stir the fire in others”.

**His aims of education are-**

1. **Humanism in Education** - No nation in this world can hold its place of primacy in perpetuity. What counts is the moral contribution we make to human welfare. No education can be regarded as complete if it neglects the heart and the spirit.

2. **Education for scientific spirit** - Science is to be used for productive work. We should develop spirit for inquiry and dedication in the pursuit of science and scholarship.

3. **Education for democracy** - Education must be develop democratic attitude. Educational institutions should train people for freedom, unity, and not localism, for democracy, not for dictatorship.

4. **Education and Spiritual values** - Education is the means by which we can tide up our minds, acquire information, as well as a sense of values. A true democracy is a community of citizens differing from one another but all bound to a common goal.

5. **Education and Human value** - There is a great deal of intellectual and technical skill but the ethical and spiritual vitality is at low ebb. Man’s completeness results from the pursuit of truth and its application to improve human life, the influence
of what is beautiful in nature, man and art, and spiritual development and its embodiment in ethical principles.

6. The spirit of enquiry - We should develop the spirit of enquiry & dedication to the pursuit of science & scholarship.

He said - Women are human-beings and have as much right to full development as men have. In regard to opportunities for intellectual and spiritual development, we should not emphasize the sex of women even as we do no emphasize sex of men. In all human beings, irrespective of their sex, the same drama of the flesh and the spirit, of finitude and transcendence takes place. He stressed the following methods of teaching such as:

> Observation
> Experiments
> Discussion
> Learning by meditation
> Text book method
> Seminar
> Tutorial system: Radhakrishnan introduced a tutorial system in Universities under his administration. This system brings teacher and taught closer to understand each other. The relationship of nature and society.

The Relevance of Dr. Sarvepalli Radhakrishnan’s educational thoughts in Today’s India:

Dr. Radhakrishnan’s contribution to education has been exclusive and exceptional. He has made a solid and splendid contribution to the modern India and world. The present education in India suffers from the crisis in character and loss of moral values. In this regard, Radhakrishnan educational thought is very pertinent in order to develop character and moral values. The report of the University Education Commission under Radhakrishnan’s Chairmanship was, perhaps, his greatest contribution to education in free India. It covered a wide range of subjects, like falling academic standards, status and salaries of teachers, de-linking of jobs from degrees, religious education, medium of instruction, reservation of seats for the backward, among other things. Radhakrishnan educational thoughts are the combination of idealistic, realistic, humanistic, and existentialistic philosophy. It will fulfill the modern aim of education i.e., all-round development of child. Dr. Sarvepalli Radhakrishnan strongly advocated for free and compulsory education for all the children of the country irrespective of caste, creed, gender and socio-economic status. All Committees and Commissions in India have
accepted this educational ideal in the country. Radhakrishnan supported the idea of equal rights and opportunity for both men and women in the field of education. India is a multi-racial, multi-lingual, multi-political and multi-cultural country which stands in Unity in Diversity. So he anticipated dynamic models of education in this milieu. It will help in solving various problems arise in recent time. India being a developing country has made progress in many areas like agriculture, industry, transport, sciences and technology including the technology for space travel. The logical and inevitable requirement for the country’s progress therefore, is that no child whether poorest or lowliest should be deprived of the opportunities of proper education. Radhakrishnan advocated for inclusive education with special emphasis on changing the fates of women and the deprived sections of society through education. The ideology of Radhakrishnan about the education for democracy is very germane. Radhakrishnan’s thought of Self-development, Man making, Self-expression respectively are the three important educational attempts for individual and national development. The educational thoughts of Dr. Radhakrishnan throw immense values in modern times. Dr. Radhakrishnan opined that only the right kind of education could solve many problems of the society and the country. Dr. Radhakrishnan’s thoughts have unquestionably brought out deep cognitive significance of the intuitional process and relevance in modern thought, both in India and the West. The universities must focus on teaching democratic principles like liberty, fraternity, equality and social justice, and explained in detail as to how understanding on each of these principles impact society. He argued against the demarcation of universities on lines of discipline streams as any education is incomplete without the knowledge of all the three streams (1) Science and Technology (2) Social studies including History (3) Humanities including language and literature, fine arts, ethics, philosophy and religion. Modern age is the age of science and technology. Students are very much interested to use it in various spheres of life. As a result the human qualities day by day discouraged. Without development of human qualities in children, education is meaningless. Radhakrishnan was of the opinion that, science helps us to build up our outer life, but another discipline is necessary to strengthen and refine the living spirit. Though we have made enormous progress in knowledge and scientific inventions, we are not above the level of past generations in ethical and spiritual life. Radhakrishnan emphasized spiritual education in India. Education in India should aim at fostering spiritual values, faith in God, good manners, honesty and fellow-feeling. This has great relevance for modern times particularly in this age of science and technology. Radhakrishnan laid emphasis on the development of vocational efficiency in the students. He suggested for introduction of agriculture as a subject in rural schools, opening of agriculture colleges and Rural Universities in the rural areas. Like Gandhi, he opined
for vocational education along with general education. The present education system is unable to develop new enterprises and employment for the youth. In this context, Radhakrishnan’s thought on vocational education is quite relevant and useful. According to Radhakrishnan national integration is an important aim of education. It is also one of the basic needs of India. Religious education, mass education programmes like social services, community living, and study of social services were emphasized for the development of nationalism. Radhakrishnan considered International Understanding as an important objective of education. He advocated for the creation of new world order, growth of world community and world citizenship. He emphasized education as a means for creating International understanding and mutual cohesion among the people across the border. It is essential to fight against various problems like terrorism, environmental pollution, poverty, unemployment and diseases from the world. He viewed that culture is international and science is cosmopolitan. He also viewed that education as an important means of creating a sense of fellow-feeling, cohesion and attitude of sharing among the students. In this regard, his recommendations are quite praiseworthy and noteworthy. Radhakrishnan’s educational thought on teacher and student relationship is very significant. He believed that education is possible through close and cordial teacher-taught relationship. Without which no education is possible. Education for high ideals of life with good teacher-taught relationship like that of ancient order can be a panacea for many social ills, evils, troubles and diseases. In the present scientific and practice oriented society, people demand that education should be child centered, activity oriented, job oriented, life centered and community based. All these views are supported by Radhakrishnan. Methods of teaching like Observation, Experiments, Discussion, Learning by meditation, Text book method, Seminar, Tutorial system, The relationship of nature and society, Real and Living examples, Imitation method, Yoga and Meditation, Internal knowledge for experience in different subjects, Intuition, Question-answer and Discussion, closer to society and nature and creative methods etc. are quite useful for Indian educational institutions. India is a democratic country. Education is a powerful factor of democracy. The success of democracy very much depends upon education. It is a country of the people, for the people and by the people. In India multi parties play a vital role. Now-a-days we see the political parties in India are working for their own benefits not for all human beings. Narrow politics hampers the development of the nation. In this backdrop, Radhakrishnan’s ideas on democracy and politics are very much significant. He wanted to establish a classless society where there is no exploitation, ill-feeling, corruption, inequality etc. Politics is a branch of ethics. It should promote human welfare and happiness. Radhakrishnan could advocate only democracy, though it is on ideal to him. The success of democracy depends upon its leaders, the
representatives who should be integrated personalities. He wishes for world democracy. It is exclusively depend upon education.

**Check your progress -1.5**

1. Who have been labeled “Neo-Vedantists”?

2. What do you mean by Eclecticism?

3. Write two methods of teaching according to Radhakrishnan.

4. What are M.N Roy’s types of education?

**Let Us Sum Up**

- In contemporary Indian Philosophy of Education we find mostly the following trends, they are Revivalism, Rationalism, Humanism, Neo Vedanta, Integralism, Positivism, Nationalism, Cosmopolitanism, Eclecticism, Idealism, Realism and Pragmatism and thinkers like J.N Nehru, M.N Roy, S. Radhakrishnan.

- Revivalism is the trend which shows a reawakening, a reinterpretation in the light of the ancient wisdom. When Revivalism is also ready to accept new concepts and trends there is nothing wrong in it. Such revivalist attitude and spirit is found in the philosophies of Vivekananda, Dayananda, M.K.Gandhi, Sri Aurobindo, Rabindranath and Radhakrishnan.

- Rationalism is a philosophy, which means it is a way of thinking and an approach to life. Rationalists believe that there is a plain, methodical, factual way to arrive at a conclusion. The influence of western thinking upon contemporary Indian thinkers is more explicit in the trend towards rationalism. The importance of reason is accepted as valid source of knowledge by all modern thinkers. Jawaharlal Nehru
and M.N.Roy considered that only Rationalism is the best method in knowing things. Dayananda, Sri Aurobindo, Vivekananda, Rabindranath Tagore and Radhakrishnan follow the ancient tradition according to which while aims and ideals goals and values are intuited, the means are supplied by reason.

- Neo-Vedanta is a modern interpretation of Vedanta, with a liberal attitude toward the Vedas. It reconciles dualism and non-dualism, and rejects the “universal illusionism” of Shankara, despite its reference for classical Advaita Vedanta. Ramakrishna, Swami Vivekananda, M.K. Gandhi and Aurobindo have been labeled “Neo-Vedantists.”
- Contemporary philosophers of education, Sri Aurobindo, Vivekananda, Rabindranath, Gandhi and Dayananda depict an integral approach in philosophy.
- Positivism rejects any information that cannot be formally measured. It “limits knowledge to statements of observable fact based on sense perceptions and the investigation of objective reality”. Positivist educationists Sri Aurobindo, Rabindranath, Vivekananda and Gandhi have realized the value of technical educational and the place of science in curriculum.
- The spirit of nationalism was hovering in the Indian air when J. Krishnamurti was born in 1895. Slowly, it took hold in the consciousness of the people.
- Cosmopolitanism is the main approach of the educational philosophies of Rabindranath Tagore, Jawaharlal Nehru and M.N.Roy, the founding of Viswabharathi by Rabindranath was mainly to fulfill his dream of universal India.
- The contemporary Indian philosophers of education have looked on human personality from an eclectic perspective to discover the inner nature of man, which is generally not given due importance in the present day social sciences.
- In contemporary Indian philosophy of education however one finds a meeting of the extremes of idealism and realism. This extreme may be found in the educational philosophy of Vivekananda, Dayananda, Sri Aurobindo, Rabindranath Tagore, Gandhi and Radhakrishnan. In their aims and ideals of education they were idealists, while their detailed plans of education were based upon realism and pragmatism. Jawaharla! Nehru was a prolific writer, a great visionary, a charismatic leader, a successful statesman. Jawaharllal Nehru was a passionate advocate of education for India’s children and youth, believing it essential for India’s future progress. Jawaharla! Nehru’s farsighted vision and admirable leadership is responsible for developing modern science in our country. He played
a major role in establishing a modern scientific and technological infrastructure and strove to promote scientific temper.

- M.N. Roy, one of the eminent thinkers of modern India, has propounded a philosophy, which is distinct from other traditional schools of Indian thought. He called it as Radical Humanism. Radical Humanism is neither materialism, nor idealism, but a scientific philosophy, insisting upon the freedom of the individual.

- Dr. Sarvepalli Radhakrishnan was a great Indian philosopher, a renowned diplomat and a teacher. His respect for the teaching profession and his contribution towards the Indian education system is memorable across the country. The educational thoughts of Dr. Radhakrishnan are not merely idealistic but also very much pragmatic. Dr. Radhakrishnan is an Idealistic philosopher but his educational thoughts are influenced by the Pragmatic philosophy also. Dr. Radhakrishnan defines education as the instrument for social, economic and cultural change.

**Answers to check your progress**

1. Ramakrishna, Swami Vivekananda, M.K. Gandhi and Aurobindo have been labeled “Neo-Vedantists.

2. Eclecticism is nothing but fusion of knowledge from all sources. It is a peculiar type of educational philosophy which combines all good ideas and principles from various philosophies.

3. Two methods of teaching according to Radhakrishnan are -
   - Observation
   - Experiments

4. **M. N Roy’s types of education are** -
   (1) Education of citizenship.
   (2) Political education.
   (3) Education of freedoms
   (4) Education for different sections of society in brief.

**Sub-unit End Exercises**

1. Write the salient features of Rationalist Philosophy of Education.
2. Explain briefly the educational ideas of Radhakrishnan.
3. Explain the concept of Integral Education.
4. Write important features of Revivalism.

References
1. Bhatia and Bhatia - Theories and Principles of Education.
2. V.R Taneja - Educational Thought and Practice
A - 2 : Contemporary India and Education

Unit - 2 Understanding Diversity

2.1 Concept of Diversity

Structure

2.1.1 Introduction
2.1.2 Objectives
2.1.3 Concept of Diversity
2.1.4 Dimensions of Diversity
2.1.5 Diversity Consciousness
2.1.6 Diversity Education
2.1.7 Check Your Progress

2.1.1 Introduction

We live in a world which is plural in its manifestation. In every field and in every place find just diverse ways that people lead their life. The plants, the animals and the human all have their varieties. As if the unseen factor of nature tells that the only singular thing of his world is plurality. Things have been such because to help each other in their existential process. Plants and animals do understand this law of universe though they have lessor existential capacity. But man, being the supreme entity, fails to decipher it. Instead, celebrating diversity, s/he now puts a question mark on it.

In this unit you will know different types of human diversities and how they contribute man’s wellbeing. Our discussion of diversity would include only of human diversity establishing Disability as an important element of diversity.

2.1.2 Objectives

After going through the unit content, you would be able to:

- Know the concept of diversity
- Understand different dimensions of diversity
• Conceptualize diversity consciousness and diversity education
• develop a holistic view on diversity

2.1.3. Concept of Diversity

Diversity refers to all of the ways in which people are different. It means understanding the uniqueness of each individual, and recognizing individual difference as a part of the social system. It encompasses acceptance of and respect to differences which are genuine to humanity. The difference can be in the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies. It is the exploration of these differences in a safe, positive, and nurturing environment. Diversity is about understanding each other and moving beyond simple tolerance to embracing and celebrating the rich dimensions of variety contained within each individual. Wellner (2000) conceptualized diversity as representing a multitude of individual differences and similarities that exist among people. Diversity can encompass many different human characteristics such as race, age, creed, national origin, religion, ethnicity, sexual orientation.

“Diversity” is more than just acknowledging and/or tolerating difference. Diversity is a set of conscious practices that involve:

- Understanding and appreciating interdependence of humanity, cultures, and the natural environment.
- Practicing mutual respect for qualities and experiences that are different from our own.
- Understanding that diversity includes not only ways of being but also ways of knowing;
- Recognizing that personal, cultural and institutionalized discrimination creates and sustains privileges for some while creating and sustaining disadvantages for others;
- Building alliances across differences so that we can work together to eradicate all forms of discrimination.

Diversity includes, therefore, knowing how to relate to those qualities and conditions that are different from our own and outside the groups to which we belong, yet are present in other individuals and groups. Some common areas of diversity include age, ethnicity, class, gender, physical abilities/qualities, race, and sexual orientation. Besides religious status, gender expression, educational background, geographical location, income, marital status, parental status, and work experiences are widely accepted as
issues of diversity. Finally, we acknowledge that categories of difference are not always fixed but also can be fluid, we respect individual rights to self-identification, and we recognize that no one culture is intrinsically superior to another.

### 2.1.4 Dimensions of Diversity

Gardenswartz & Rowe (1994) described diversity as being like an onion, possessing layers that once peeled away reveals the core. According to Gardenswartz & Rowe (1994) the four layers of diversity are organizational dimensions, external dimensions, internal dimensions, and personality.

The organizational dimensions represents the outer most layer and consists of characters such as management status, union affiliation, work location, seniority, divisional department, work content/field, and functional level classification. The characteristics of diversity associated with this layer are items under the control of the organization in which one works. The people can influence this layer in a limited capacity, because control rests with the organization in which a person works.

The external dimension represents those characteristics that deal with the life choices of an individual. The individual exercises a higher level of control over these characteristic than in the organization dimension. The characteristics in this layer are personal habits, recreational habits, religion, educational background, work experience, appearance, status, marital status, geographic location, and income. Meanwhile, the layer where an individual exercises the least amount of control is the internal dimensions.

In the internal dimension of diversity an individual has no control over these characteristics. These characteristics are assigned at birth, such as age, race, ethnicity, gender, and physical ability. Often these characteristics are the sources of prejudice and discrimination.

At the core of the Four Layers of Diversity Model is personality. Personality is described as traits and stable characteristics of an individual that are viewed as determining particular consistencies in the manner in which that person behaves in any given situation and over time (Winstanley, 2006). The personality of an individual is influenced by the other three levels of the model. The other layers help shape the individual’s perception, disposition and actions, as the individual interacts with the world around them.

Recently, in the field of special education, another kind of diversity is gaining its colour. It is neuro-diversity. The term, which was coined by Australian autism-activist Judy Singer and American journalist Harvey Blume in the late 1990s, suggests that what we’ve called in the past “disabilities” ought to be described instead as “differences” or
“diversities.” Proponents of neuro-diversity encourage us to apply the same attitudes that we have about biodiversity and cultural diversity to an understanding of how different brains are wired. We should celebrate the differences in students who have been labeled “learning disabled,” “autistic,” “ADD/ADHD,” “intellectually disabled,” “emotionally and behaviorally disordered,” or who have been given other neurologically based diagnoses. We ought to appreciate these kids for whom they really are and not dwell upon who they have failed to become. (Armstrong, 2013).

Diversity can be natural (nature’s plural manifestation) and can also be human. At human level, diversity is a reality created by individuals and groups from a broad spectrum of demographic and philosophical differences. It is extremely important to support and protect diversity because it gives value to individuals and groups and help them free from prejudice. It also fosters the climate where equity and mutual respects are intrinsic.

2.1.5 Diversity Consciousness

Our ability to recognize, understand, and adapt to the differences is called Diversity Consciousness. The definition of consciousness in the dictionary is ‘being fully aware or sensitive to something’. Another way of defining it is the full activity of the mind or senses. Diversity consciousness includes understanding, awareness, and skills in the area of diversity. To have a better understanding, let us discuss the following points.

1. It is not a simple common sense—Common sense is not sufficient. We need to educate ourselves and each other.

2. Only good intention is not enough—we have heard people say, “If my heart is in the right place, that is enough.” Trying extra hard to be fair and respectful of others or having the best of intentions is a good start, but only a start. It is possible to show insensitivity and ignorance even though you mean well. People who talk to adults with disabilities in a childlike manner may think that they are being kind. People who tell you to forget our differences and just “be human” may think they are offering helpful advice. But this is not enough.

3. Not important for just some of us but for All—all of us need to be culturally literate and responsive to survive and succeed in the twenty-first century. It is improper to think that someone else’s problems or struggles do not affect me. “All of our ancestors came to this country in different boats. But we’re all in the same boat now. And if part of the boat sinks, eventually the rest of it goes down too.
4. *It is not some “feel-good” activity*—Diversity consciousness is not a matter of merely feeling good about ourselves and others. It goes deeper. Superficial acceptance is replaced by a deeper and more critical understanding.

In the field of special education diversity consciousness is quite important. In our country children who are differently able are not only neglected, but also lack this consciousness. Even parents and community members have not sufficient knowledge about this.

### 2.1.6 Diversity Education

It refers to all the strategies that enable us to develop diversity consciousness. Through diversity education, we develop awareness, understanding, and a variety of skills in the area of diversity. These skills are referred to as **diversity skills**. Among these are flexible thinking, communication, teamwork, and leadership skills, as well as the ability to overcome personal and social barriers. Diversity education takes many forms. It is something we can initiate and control, such as reading a book, volunteering to help others in need, attending a workshop, and exchanging ideas about diversity issues with thousands of people over the Internet.

### 2.1.7 Check Your Progress - 1

1. **Define diversity.**

2. **Mention the four major levels of diversity.**

3. **What is diversity consciousness?**
2.2 Types of Diversity

Structure

2.2.1 Introduction

2.2.2 Objectives

2.2.3 Cultural Diversity
   2.2.3.1 Dimensions of Cultural Diversity
   2.2.3.2 Disability and Cultural Diversity

2.2.4 Gender Diversity
   2.2.4.1 Gender Diversity and Disability

2.2.5 Linguistic Diversity
   2.2.5.1 Linguistic diversity and Disability

2.2.6 Socio-Economic Diversity
   2.2.6.1 Socio-Economic Diversity and Disability

2.2.7 Diversity and Disability
   2.2.7.1 Types of Disability
   2.2.7.2 Dealing Disability through Education

2.2.8 Check Your Progress

2.2.1 Introduction

When we want to classify diversity, specifically at human level, there are different ways to do it. The most acceptable of all is classifying them as: cultural diversity, gender diversity, linguistic diversity and socio-economic diversity. In fact, at human level these are the major diversity verities which affect human system.

The present unit deals with how different diversities shape human personality and bring changes in our life styles. The unit also shows some light on disability as related to diversity.
2.2.2 Objectives

After going through the unit content, you would be able to:

- Know different kinds of diversities and their dimensions
- Understand how they shape and affect human personality
- Conceptualize the role of education in diversity

2.2.3 Cultural Diversity

*Culture* encompasses the learned traditions and aspects of lifestyle that are shared by members of a society, including their habitual ways of thinking, feeling and behaving. (Frederickson & Cline, 2002). It is that part of life which is learned, shared, and transmitted from one generation to the next. Although culture endures over time, it is not static. Language, values, rules, beliefs, and even the material things we create are all part of one’s culture.

Culture’s influence on us is profound. As we internalize culture throughout our lives, it influences who we are, what we think, how we behave, and how we evaluate our surroundings. For example, culture shapes the way we communicate, view work, interpret conflict, define and solve problems, and resolve dilemmas. Culture, which Hofstede describes as a collective programming of the mind that reveals itself in symbols, values, and rituals, is often so embedded in us that we may be unaware of its influence.

Cultural Diversity or Cultural Pluralism is a process through which cultural differences are acknowledged and preserved. For example, the advocates of multicultural education argue that the study of history should be more pluralistic. History should reflect the distinctive cultural experiences of all people. According to this perspective, courses in history often ignore the experiences, perspectives, and contributions of women or people of color or of a particular caste or class. Those who share this opinion argue that history courses are to be truly inclusive.

2.2.3.1 Dimensions of Cultural Diversity

Dimension refers to specific traits which distinguishes one person or group from another. Race, gender, ethnicity, social class, and demography are some of the common dimensions. Race: Race refers to a category of people who are perceived as physically distinctive on the basis of certain traits, such as skin color, hair texture, and facial
features. Notice that what makes this group distinctive is our perception of differences.

**Ethnicity:** Ethnicity is a label that reflects perceived membership of, and a sense of belonging to, a distinctive social group. The crucial distinguishing features of an ethnic group vary between different contexts and change over time. They may include physical appearance, first language, religious beliefs and practices, national allegiance, family structure and occupation. A person’s ethnic identity may be defined by their own categorization of themselves or by how others see them. *Whereas race relates to physical differences, ethnicity focuses on cultural distinctiveness.* Ethnicity is defined as the consciousness of a cultural heritage shared with other people. In India, for example, the tribals have a distinctive cultural identity.

**Gender.** It has to do with the cultural differences that distinguish males from females. For instance, in any given culture, people raise males and females, to act in certain ways. This is called gender role. A girl in India is trained to know the culinary skills and manage household work as a gender role prescribed by the society. Do not confuse the term *gender* with sex. Sex refers to biological differences, such as hormones and anatomy.

**Social class:** Another important dimension of cultural diversity is Social class which refers to one’s status in society. This is usually determined by a variety of social and economic criteria, including wealth, power, and prestige. Even though social class influences where we work, live, and go to school, its importance is addressed infrequently. It is because the concept of social class is fuzzy and inconsistent. For example, how would we classify the students in our class? *Lower, middle, and upper class* mean different things to different people.

**Languages:** Languages transmit and preserve culture. Of the estimated 7,000 languages spoken throughout the world, one becomes extinct every two weeks. This shows that one language or a group of languages dominate other languages. In India English language dominates the whole of sub-continent. With it, in a subtle way, the language initiates Indians into the native culture from which it came.

**Work/Life Issues:** Work schedules are becoming more flexible as mothers and fathers look to balance their careers with child-raising responsibilities. The previous equation of mother as care taker and father as money giver does not hold true for today’s generation. This has added variety to the cultural scenario.

**Use of Technology:** Technology has divided the population of the whole- world into two categories-digital natives and digital immigrants. *Digital natives,* young people who are “native speakers” of the language of computers, video games, and Internet, are
learning to adapt to new technologies at a faster rate than those of us who are digital immigrants; people who were not born into the digital world but learned the language and the new technology later on in life. Cyber-segregation or the digital divide, the gap between people with regard to their ability to access and use information and communication technologies (ICTs), threatens to widen the gap between the “haves” and “have-nots”. This has also brought change in cultural sphere.

Surnames: Data from different sources show that the most common surnames in India have changed in recent times. The age old tradition of inhering husband’s surname is first changing. Women are either upholding their parental surnames or adding their husbands’ surname with it without erasing it. This has created a new way of identity for the girls.

Demographic changes: With the development of communication and transport system man has become hyper mobile. In search of jobs and settlement there is constant changing of stay-house. This demands, very often, an adaptation to new culture, new language, new living pattern and many more things. For example, the cultural diversity of Kolkata is due to its capacity to provide bread and blanket to a large number of people, of which a significant portion is from outside Bengal. This has created a unique culture for Kolkata.

Globalization: Globalization, the growing interdependence of people and cultures, has accelerated in the twenty-first century. Globalization is impacting individuals of every conceivable color and culture. To use Friedman’s terminology, the world is being flattened in all kinds of ways. Factors such as immigration, the speed and ease of modern transportation, outsourcing, environmental changes, and the globalization of markets and technology contribute to this trend.

2.2.3.2 Disability and Cultural Diversity

Disabled children and perception about them greatly differ across cultures. The following reactions are experienced by families with disabled children across all societies and cultures, but may be more strongly embedded and reinforced in some cultural groups:

- Commonly there is an initial period of denial by the family that the disability exists, sometimes resulting in negative implications for the immediate care needs of the child. This result is reinforced by community expectations that the family will function in the same way as before the child with disability was born and also by the absence of community care structures to assist the family.
The second theme of blame or ‘cause attribution1 is based on the belief that someone or something has ‘caused’ the disability. This view can commonly focus on the actions of the mother during pregnancy who is blamed for giving birth to a child who has a ‘defect’. Thus, it can be seen as an attempt to explain the presence of the disability due to some form of fault attributed to the mother, or a physical event during pregnancy or early childhood. This feature is also commonly used to provide explanations for somewhat common ‘imperfections’ in children, such as birthmarks etc. In some cases, the birth of a disabled child may be considered as a ‘punishment from God’ that the family ‘deserved’.

Some families are ashamed of their children with disabilities who they hide away in their homes. In some countries, it is not unusual to hear of cases of disabled children who have been abandoned. Social services in these places are often non-existent and education and health systems do not cater for children with disabilities. In other cases, children with intellectual disabilities and hearing or visual impairments do not attend school because they would be mocked and humiliated I ated by other students.

In the longer term, both children with disabilities and their family carers can experience isolation and marginalization from other families within their community. Eventually, these factors may result in marital breakdown, with the mother commonly staying with the disabled child in reduced economic circumstances. The result for the mothers and children is further social alienation and loneliness.

Stigma attached to disability can sometimes mean that the social status and marriage prospects of other children in the family are also reduced. In some societies, this stigma can also jeopardize the marriage prospects of the sisters of a woman with a disabled child.

In other situations, family members may overprotect disabled children, and have low expectations for their development, with the result that disabled children remain overly dependent on others. Even for children from loving homes, a lack of knowledge and belief in the capacities of disabled people, combined with guilt and lack of external support structures can result in restricted outcomes for children with disabilities.

2.2.4 Gender Diversity

Gender diversity is a term referring to how people from different gender are represented in their relevant setting. Primarily, this term is often used to refer to the distribution of
females and males in social, educational and work life. Now-a-days it also includes those who fall into non-binary categories of gender, for example, the LGBTs. Gender diversity is a part of cultural diversity, but due to its individual significance this is dealt separately.

Gender Diversity is the variety in the representation of different sexes of people in different social setting. Some works or activities are predominantly performed by one category which results in the over representation of that category and under representation of the other. For example, in Indian context, we can say, the women are underrepresented in outside works. But we find their over representation in household work. There are exceptions also. In Karnataka, we find women being engaged in large numbers in public transport systems like, bus and truck. This is not found elsewhere in India. Similarly, in engineering section there is less involvement of women till now. Works of mines and defense, which require hazards and adversity, are abandoned by the women.

While some societies have better defined gender roles, others have fluidity in their gender roles. The GLOBE study of national culture describes this as gender egalitarianism, defined as ‘the degree to which an organization or society minimizes gender role differences while promoting gender equality’ (House, Hanges, Javidan, Dorfman, Gupta, 2004, p. 12). Countries typically ranking high on gender egalitarianism are Hungary, Russia and Poland, while those lowest on this scale are South Korea, Kuwait and Egypt (House et al., 2004, p. 365). It is expected that more gender egalitarian societies will have similar opportunities in the workplace for both men and women, as gender is not a substantial element in considering a person’s capabilities or suitability (Farndale, Biron, Briscoe and Raghuram, 2015 p.680). Roles in the home and at work are also more equally divided between the sexes in these societies, enabling more equal workplace participation (Aycan, 2008). A similar argument is relevant to understanding the implications of gender empowerment: a specific measure of gender egalitarianism referring to the extent to which, in a given society, both women and men are able to participate in decision-making regarding economic and political life (Klasen, 2006).

Gender egalitarianism does not always mean inclusion of women in the mainstream workforce. Now-a-days we find male persons being engaged in cooking which is traditionally a job of the females. It also demands men to perform those activities which were traditionally done by women.
Excepting some developed countries we find gender stereotyping and gender bias in many countries of the world. People have still the feeling that women are biologically inferior to that of men. This tells the fact that women can do simple and smooth-going works and are not fit for the so called ‘tight-works’.

### 2.2.4.1 Gender Diversity and Disability

If spoken in terms of disability we would find great difference in gender variance. Disabled males are taken care of but disabled females remain neglected. As far as gender identity in disability is concerned women are more likely to describe themselves in terms of gender than men and this particularly true amongst women from minority ethnic groups.

Sexuality formed a key component of personal identity for lesbian and gay people, with only a few exceptions.

Varied childhood experiences cause great difference in gender disability. Studies found that ‘over protectiveness’ caused greater harm to the gender roles of children, particularly among females. The South Asian females are worst affected by this.

### 2.2.5 Linguistic Diversity

Linguistic diversity is concerned with the availability and practice of multiple languages in public and private life. The countries where people of different languages inhabit and can speak their language freely is said to have linguistic diversity. India is such a country where a large number of languages (nearly 350) are practiced. Some languages are constitutionally accepted and some more are spoken by large number of people, though they do not have official acceptability. Besides, there are many dialects which do not have written script but are transacted orally. So to have a common platform for communication both Hindi and English are accepted as *lingua franca* (the language of communication for all). Both of these languages are accepted as language of administration, legislation and English as the language of judiciary.

Language is one of the most interesting affirmations of our diversity. An Indian young boy in Delhi used to speak Malayalam to his mother, English to his father, Hindi to the driver, Bengali to the domestic help and Sanskrit to God. The Indian Rupee has 18 languages in it.

The Constitution of India recognizes 23 languages today, but in fact there are 35 Indian languages that are each spoken by more than a million people - and these are languages
with their own scripts, grammatical structures and cultural assumptions, not just dialects (and if we’re to count dialects, there are more than 22,000).

There are five language families in India—Andamanese, Austro-asiatic, Dravidian, Indo-Aryan and Tibeto-Burman. The majority of Indian languages belong to Indo-Aryan and Dravidian families. The former is spoken by 70% of people and the later by 22%. The rest are Austro-Asiatic and Tibeto-Burman.

2.2.5.1 Linguistic Diversity and Disability

Five percent of all school-age children have a learning disability. Over half of all students with a learning disability have a language-based learning disability, many with challenges in reading errors or limited skills in vocabulary, skills are delayed in comparison to peers from the same language group who have been learning for the same length of time. Their communication is impaired in interactions with family members and others who speak the same language. The language they speak will have limited, inappropriate, or confused in content, form, or use. Sometimes it may so happen that the child will be unable to discriminate between language acquisition and language disorder.

The following findings may be given for better understanding about the status of language development among disabled children:

- The child has difficulty in developing literacy skills in the native language (assuming adequate instruction in the native language).
- There is a family history of reading difficulties in parents, siblings, or other close relatives (again, assuming adequate opportunity to learn to read).
- The child has specific language weaknesses, such as poor phonemic awareness, in the native language as well as in other languages. (However, these difficulties may manifest somewhat differently in different languages, depending on the nature of the written language; for example, Spanish is a more transparent language than English, so children with phonological weaknesses may decode words more accurately in Spanish than in English.)
- The child when exposed to research-based, high-quality reading intervention does not make adequate progress relative to other.

2.2.6. Socio-economic Diversity

Socio-Economic diversity includes a wide range of variables that create difference in a
society or between societies. These are: age, race, sex, economic background, geography, religion, philosophy, personal and professional background etc. Diversity of experiences, viewpoints, Ideas and thoughts also comes under this. For example, diversity in a school includes a group of pupils from different backgrounds (this can be many things not just racial, but students with different skills and career interests and hobbies and of different political views). We can have the following features for socio-economic diversity:

- In a particular geographic area, mainly four kinds of diversity are considered-age, gender, ethnicity and background
- The presence of, participation by, and respect for differing viewpoints, opinions, cultures, contexts, and approaches
- Wide array of people that come from different backgrounds, lifestyles, social experiences, races, and religions
- The immersion and comprehensive integration of various cultures, experiences, and people
- Having people of different ideologies, genders, economic backgrounds, races, ethnicities, age, and professional/academic background
- It has variations in background factors: ethnic, culture, education, interests.
- Heterogeneity in human qualities among a group
- The inclusion of people from all different types of backgrounds and co-existence of people of different color, religion, culture, language, etc
- Different people, different views on life, different life experiences and backgrounds both ethnic and personal that help shape who a person is

2.2.6.1 Socio-Economic Diversity and Disability

Socio Economic Status, i.e., SES affects overall human functioning, including our physical and mental health. Low SES and its correlates, such as lower education, poverty and poor health, ultimately affect our society as a whole. Inequities in wealth distribution, resource distribution and quality of life are increasing globally. Lower levels of SES have consistently been correlated with poor health and lower quality of life. The existence of a disability can be the source of emotional maladjustment for individuals and the families responsible for their care. Individuals with a disability and their families are at increased risk for poor health and quality-of-life outcomes when their disability status affects their socioeconomic standing.
Research on disability and health care suggests that individuals with a disability experience increased barriers to obtaining health care as a result of accessibility concerns, such as transportation, problems with communication, and insurance.

Persons with a disability are likely to have limited opportunities to earn income and often have increased medical expenses. Disabilities among children and adults may affect the socioeconomic standing of entire families. Research suggests that there exists a causal relationship between low SES and the development of disability. These barriers contribute to discrepancies in wealth and socioeconomic opportunities for persons with a disability and their families.

Studies have found that children with disability have less percentage of higher educational status. Many do not pass high school examinations. Only an average of 5% goes for college education.

### 2.2.7. Diversity and Disability

The Americans with Disabilities Act (ADA) of 1990 defines a disability as a physical or mental impairment that substantially limits one or more major life activities. A disability is a condition or function judged to be significantly impaired relative to the usual standard of an individual or group. The term is used to refer to individual functioning, including physical impairment, sensory impairment, cognitive impairment, intellectual impairment mental illness, and various types of chronic disease.

Disability is conceptualized as being a multidimensional experience for the person involved. There may be effects on organs or body parts and there may be effects on a person’s participation in areas of life. Correspondingly, three dimensions of disability are recognized: body structure and function (and impairment thereof), activity (and activity restrictions) and participation (and participation restrictions). The classification also recognizes the role of physical and social environmental factors in affecting disability outcomes.

#### 2.2.7.1 Types of Disability

We can find the following kinds of disability now-a-days:

a) *Mobility and Physical Impairments*

This category of disability includes people with varying types of physical disabilities including:
Disability in mobility can be either an in-born or acquired with age problem. It could also be the effect of a disease. People who have a broken bone also fall into this category of disability.

b) **Spinal Cord Disability:**

Spinal cord injury (SCI) can sometimes lead to lifelong disabilities. This kind of injury mostly occurs due to severe accidents. The injury can be either complete or incomplete. In an incomplete injury the messages conveyed by the spinal cord is not completely lost. But a complete injury results in a total dys-functioning of the sensory organs. In some cases spinal cord disability can be a birth defect.

c) **Head Injuries - Brain Disability**

A disability in the brain occurs due to a brain injury. The magnitude of the brain injury can range from mild to moderate and severe. There are two types of brain injuries:

- Acquired Brain Injury (ABI)
- Traumatic Brain Injury (TBI)

ABI is not a hereditary type defect but is the degeneration that occurs after birth. The causes of such cases of injury are many and are mainly because of external forces applied to the body parts. TBI results in emotional dysfunctioning and behavioral disturbance.

d) **Vision Disability**

There are hundreds of thousands of people who suffer from minor to various serious vision disability or impairments. These injuries can also result into some serious problems or diseases like blindness and ocular trauma, to name a few. Some of the common vision impairment includes scratched cornea, scratches on the sclera, diabetes related eye conditions, dry eyes and corneal graft.

e) **Hearing Disability**

Hearing disabilities includes people that are completely or partially deaf, (Deaf is the politically correct term for a person with hearing impairment).
People who are partially deaf can often use hearing aids to assist their hearing. Deafness can be evident at birth or occur later in life from several biologic causes, for example Meningitis can damage the auditory nerve or the cochlea.

Deaf people use sign language as a means of communication. Hundreds of sign languages are in use around the world. In linguistic terms, sign languages are as rich and complex as any oral language, despite the common misconception that they are not “real languages”.

f) Psychological Disorders

1. Affective Disorders: Disorders of mood or feeling states either short or long term.
2. Mental Health Impairment is the term used to describe people who have experienced psychiatric problems or illness such as;
   - Personality Disorders - Defined as deeply inadequate patterns of behavior and thought of sufficient severity to cause significant impairment to day-to-day activities.
   - Schizophrenia: A mental disorder characterized by disturbances of thinking, mood, and behavior.

g) Learning Disability

A learning disability can be caused by brain injury or medical condition. Children who suffer from a specific learning disability may find it difficult to read and write. Solving simple arithmetic problems can also difficult for a child with any of the types of learning disabilities that exist. Studies and research show that almost 30 percent of the general population suffers from one kind of learning disability or another. Let’s look at the five most common types of learning disabilities.

1) Dysgraphia

Children with dysgraphia may be unable to differentiate between words so writing can be difficult. In most of the cases, the child also finds it difficult to understand different sounds and words which are spoken. Some of the common symptoms of dysgraphia are:
   - Even if the child is provided with high quality education, he or she finds difficulty in writing words and numbers when they have this specific learning disability.
   - Some children affected with dysgraphia find it difficult to process the language.
   - The handwriting of dysgraphia-affected children is also very difficult to interpret.
   - Typically, dysgraphia-affected children have problems with spelling and they mix up the alphabet.
2) Nonverbal Learning Disability

It may be hard to identify children who are affected by nonverbal learning disability or NLD at an early age. It is only when they enter higher grades that they begin to face problems, especially in social matters. Symptoms of this include:

- Degraded abstract reasoning.
- The nonverbal learning disability affected child develops a fear of facing new situations.
- The affected child also lacks good common sense.
- Subjects like math and English are the most difficult subjects for the child who is affected with nonverbal learning disability.
- The nonverbal learning disability affected child has very low self-esteem which consequently creates social problems.
- The ability to think clearly and the reasoning power of the child declines.

3) Dyscalculia

Dyscalculia is a specific learning disability which causes difficulties in understanding basic math principles and solving simple problems. The dyscalculia-affected child finds it hard to interpret mathematical symbols and numbers. Even simple arithmetic problems are difficult for him or her to solve.

Some Common Symptoms of Dyscalculia are-

- The dyscalculia-affected child finds it difficult to judge time and distance.
- The dyscalculia-affected child also finds it difficult to differentiate between directions. Mental visualizations are hard for the child.
- Simple calculations in the mind are hard to render for a dyscalculia-affected child.

4) Memory Disabilities

People who are affected by memory disabilities may find it really difficult to memorize things. Memory disabilities are just some of the types of learning disabilities that affect memorization. For instance, the person with a particular mental disability may forget a sentence spoken by someone two minutes ago. Those who suffer from this disability show

- Difficulty in remembering even simple things like the name of the person whom he/she just met.
• Difficulty in solving those types of math problems which require memorizing formulas.

2.2.7.2 Dealing Disability through Education

Schools can assist students with disabilities and their families by working together to change attitudes and reduce the stigma associated with disability. Time, care, respect, patience and persistence are required to change long held attitudes and beliefs.

For most families, accepting and coming to terms with disability is a long and difficult process. Frequently, the first difficulty staff in schools encounter is overcoming parental denial of their child’s disability. It is not unusual for parents to be reluctant to give their permission for their child to have a psychological assessment. Likewise, there is often a reluctance to accept the findings of psychology reports. The following are some of the ways that schools can help:

• First and foremost, listen to the parents, understand their concerns and build a partnership based on trust. It may take time and continued contact to build a trusting relationship.
• Help the members in providing support services needed for the child.
• Work with relevant experts and interpreters to explain the results in a way that is sensitive to the specific cultural community’s beliefs and values.
• Conduct staff professional development sessions on attitudes and perceptions of disability for relevant cultural communities at your school.

Parental attitudes and perceptions of blame and shame can be modified by support and education. Parents need to be provided with accurate information in a way that is appropriate for their needs. This may include:

• Meeting with the parents of the individual child in a multi-disciplinary team (e.g. Disability Coordinator, Psychologist, Teacher, Support Worker, Interpreter etc) to listen to the parents’ concerns and to provide information about the child’s disability, the Negotiated Education Plan (NEP), support options and the future.
• Provision of written materials translated into a language in which they are literate. Please note that some parents of newly arrived families have not had the opportunity to learn to read, so providing them with written materials in their first language may be of no help.
• Invitations for parents to attend school and / or regional workshops or support groups. Appropriate support structures will need to be in place for some parents to
be able to attend such sessions and for the information to be interpreted or explained if necessary.

- Invitations to include a relative or community member to attend meetings with the parent to support them.

Teachers can also make a difference by:

- Building close and supportive relationships with children and their families.
- Teaching all students about disability and sensitively providing students with accurate information and celebrating diversity and ability.
- Providing a safe and supportive learning environment that is free from harassment and responsive to the needs of students with disabilities.
- Modeling respect and valuing diversity through positive attitudes and inclusive language.
- Seeking advice and support from colleagues and experts in the field.
- Challenging discrimination and negative attitudes.
- Including the lives and achievements of exceptional people with disabilities in the curriculum e.g., Stephen Hawking, Sudha Chandran, Stevie Wonder, Ludwig Van Beethoven, Franklin D. Roosevelt, Helen Keller, Paralympic athletes, local heroes etc.
- Providing experiences that promote understanding, for example, hosting a wheelchair sporting event, organizing a Royal Society for the Blind Guide Dog visit, or inviting a Paralympic athlete as a guest speaker.

Each and every student with a disability has the right to access a broad and balanced curriculum so that they can reach their full potential and achieve at the highest level possible. Learning programs that are inclusive and supportive will enable students with disabilities to maximize their achievements. In order for students to achieve their full potential, it is important for teachers to work in partnership with parents and families to build on the strengths of students with disabilities.
2.2.8 Check Your Progress-2

1. Give an example of gender stereo-typing.

2. What is the basic difference between race and ethnicity?

3. What is digital divide?

4. What is Lingua Franca?

5. What is schizophrenia?

6. Mention two symptoms of dyscalculia,
2.3. Diversity in Learning and Play

Structure

2.3.1 Introduction
2.3.2 Objectives
2.3.3 Diversity in Learning
   2.3.3.1 Teachers’ Role in Determining Students’ Learning Style
2.3.4 Diversity in Play
2.3.5 Check Your Progress

2.3.1 Introduction

Diversity is not an affair of matured person. Among children we find it in their preference for playing a particular game or sport and a kind of learning style they prefer to. This is inherent in all societies and among all students. This really makes the learning so comprehensive and play so enjoyable. Let us discuss it in detail.

2.3.2 Objectives

After going through the unit content, you would be able to:

- Know different kinds of learners and the learning style they prefer to
- Understand how diversity is found in play preferences

2.3.3 Diversity in Learning

Diversity is a basic composition in the learning style and play habit of students. Children show ample variety in their learning style and play preferences. Let’s discuss these briefly.

Diversity in learning indicates difference in style of learning. Learning style is the typical way of conceptualizing a content matter as a learner goes through the curriculum. Learning styles are most often divided into three basic groups. There are the auditory learners, visual learners and kinesthetic or tactile learners. In addition to these basic groups, some educational theorists also recognize verbal, logical, social and solitary as
additional styles. Here is a systematic breakdown of each learning style and the ways to address these styles in the classroom.

1. **Auditory Learners**

Auditory learners learn best through hearing the message. Students who are auditory learners respond well to lectures and verbal instructions. They may also be interested in books on tape or listening to review material. Some auditory learners have greater success with oral exams due to the fact that they are able to process verbally, hear the questions, and hear their own responses. Teaching auditory learners requires the teacher to use rhythmic memory aids such as acronyms, short songs, or rhymes. For studying, auditory learners do best when they are able to read their material aloud. Flip cards which can be read aloud may also be useful.

2. **Visual Learners**

Visual learners process information according to what they see and the images they have created in their mind. When teaching visual learners, their seating position should be in the front of the room to help them avoid external visual distractions. Illustrations, diagrams, and charts are very helpful when working with visual learners. Students who are visual learners are often the best note-takers because they need to see the information being presented. Flip cards can be very helpful for visual learners as it isolates an image of the material they are studying.

3. **Kinesthetic Learners**

Kinesthetic, or tactile, learners learn best through touching, feeling and doing. Teachers trying to reach kinesthetic learners should incorporate hands-on projects, multi-media assignments, skits, movement, and physical artifacts as examples. Assigning a diorama or skit is a great example of how to reach a kinesthetic learner. These students also respond well to object lessons if they are able to touch the object involved.

Hands-on experiments are another great tool for teaching kinesthetic learners. This is easily done with science material, but can also be incorporated into social studies and even language and arts. Information about geography, customs, and food can often be reworked into a hands-on experience. Examples of this include mummifying a chicken in association with a social studies unit on ancient Egypt or preparing an ethnic food in conjunction with a culture-based language arts story. These sorts of ideas attract and engage the kinesthetic learners in the classroom.

4. **Logical, Social or Solitary Learners**

Logical learners are those students who most enjoy problem solving, logic games and
reasoning. These students love riddles, word problems, and problem solving games or worksheets, so provide many when teaching them. The categories of social and solitary describe how the students prefer to study, either in groups or individually.

2.3.3.1 Teachers’ Role in Determining Students’ Learning Style

Teachers should consider ways they can determine the learning styles of their students. This can be a very different process for various age groups. For older students, teachers can use curriculum for teaching learning styles and then offer personality tests specifically designed to help identify their-students’ styles. With middle school students, teachers should incorporate a variety of learning styles in an effort to reach all students as testing this age group can be particularly difficult due to shyness, reading readiness and social pressures. For kindergarten and early elementary teachers, the use of an object lesson, such as an unusual pet or particularly old item, can help identify the students’ primary learning styles. Young students who are kinesthetic learners are generally the first ones to ask “Can I hold it?” while visual learners are the ones who sit right in front, but may not want to touch what is being shown. Auditory learners are the ones who talk about the lesson the whole rest of the day. To observe students, it is best to have the object lesson taught by a co-worker or have a co-worker observe the students.

Teachers should be trained to take into consideration a variety of learning styles and make efforts to teach in ways that make true learning available to all students. Once teachers are familiar with these learning styles, classroom activities and study habits can be adjusted to accommodate the styles of any group of students.

2.3.4 Diversity in Play

Students are found to be different in their play style. This is in the sense that they prefer different types or varieties of game and sport for their release of energy. Some prefer indoor games and some outdoor ones; some prefer adventure sports while some prefer simple ones. Even their play time and play style are different for the same game/sport. Some students prefer simulated games while some other prefers to enjoy the games/sports rather to play the same.

An examination of the relationship of play and diversity is important for at least three reasons.

- First, a rapidly growing population of young children from culturally diverse backgrounds is entering schools.
Second, play is a way for children to learn about the world around them and to learn cultural values. They not only learn about themselves but also about differences in other people.

And finally, early education programs must work to enhance a positive awareness of individual differences and cultural diversity as a whole. Play experiences may serve as an excellent way to help teach children about the differences in other people and that these differences are not bad.

Play is something which is greatly influenced by the culture and its elements. Cliff (1990) examined the relationship between games, religion, myths, and ceremonies in the Navajo culture. She noted an interrelationship between play and other aspects of Navajo culture. Many games and the use of toys in play activities, for example, are interconnected with or founded in religious beliefs. She also discusses that cheating in games is not viewed negatively. It is seen in the same way as Euro Americans view pranks on April fool’s Day. However, individuals caught cheating may face reprimands. Cliff also indicates that exposure to Euro American culture has changed the play of Navajo children somewhat, but that in many instances they have modified the activity to fit their own gaming practices.

Play is also a way for young children to practice the roles and skills they will need as adults and these specific play behaviors may vary from culture to culture. For example, Fortes (1976) discussed play by children of the Tallensi people of North Africa and found that the play of children in that society tended to reflect the culture as a whole. Since farming and hunting were important parts of the culture, boys tended to play hunting games and practiced bow and arrow skills as a way of mastering the skills needed as adults. However, he noted that some play behaviors were observed which could occur anywhere.

Fraser (1966) describes how toys and playthings reflect the culture in which children live. She notes that the toys and playthings available for children sometimes have religious significance, may often be related to the materials or skills of the people, and will reflect the time period in which children live. For example, she notes that Eskimos made ivory toys because ivory was readily available; those peoples who lived near water often made toy boats, and astronaut toys in the United States were not available until the late 1950s with the advent of space travel. Some play materials such as toy animals or balls appear to be common among children everywhere.

Children are also aware of their gender differences in play. Fagot and Leinbach (1989) found that boys and girls could correctly perform a gender labeling task starting from
28 months of age. Honig (1983) indicated that gender identity is achieved before three years of age even though some toddlers between 18 months and two years can label other children correctly by sex.

Young children are aware of differences in other children, and this awareness seems to follow a pattern from an awareness of gender, to racial differences, to disabilities. Consistent across this literature are indications that children tend to play with peers who are similar to them.

### 2.3.5 Check Your Progress-3

1. Define learning style.
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2. Who are logical learners?
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3. Briefly explain how children’s plays are influenced by time and place?
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4. How can a teacher identify the learning styles of different age groups?
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5. What factors affect play during childhood?
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2.4.1 Introduction

In today’s classroom we find students from different background and culture. Some are normal, some have single disability and some have multiple disabilities. It has been a constant threat for the teacher of how to deal them. Let’s read the unit and find out how a teacher can deal with the students of different disability.

2.4.2 Objectives

After going through the unit content, you would be able to:

- Know how a teacher can deal students of different disabilities
- Understand the pedagogic methods and approaches needed for dealing diversity

2.4.3 Addressing Diverse Learning Needs in the Classroom

When a teacher enters into the classroom s/he finds a diverse group of students in the class. These students have different physique, psychological makeup and cultural background. So for the teacher it is needful to know how s/he can transact the class in the best possible way. He are some ways-

1. Get a sense of how students feel about the cultural climate in your classroom. Let students know that you want to hear from them if any aspect of the course is making them uncomfortable. During the term, invite them to write you a note (signed or unsigned) or ask on mid-semester course evaluation forms one or more of the following questions
(adapted from Cones, Janha, and Noonan, 1983):

- Does the course instructor treat students equally and even handedly?
- How comfortable do you feel participating in this class? What makes it easy or difficult for you?
- In what ways, if any, does your ethnicity, race, or gender affect your interactions with the teacher in this class? With fellow students?

2. **Introduce discussions of diversity at department meetings.** Concerned faculty can ask that the agenda of department meetings include topics such as classroom climate, course content and course requirements, graduation and placement rates, extracurricular activities, orientation for new students, and liaison with the English as a second language (ESL) program.

3. **Become more informed about the history and culture of groups other than your own.** Avoid offending out of ignorance. Strive for some measure of “cultural competence” knows what is appropriate and inappropriate behavior and speech in cultures different from your own. Beyond professional books and articles, read fiction or nonfiction works by authors from different ethnic groups. Attend lectures, take courses, or teams teach with specialists in Ethnic Studies or Women’s Studies. Sponsor mono- or multicultural student organizations. Attend campus-wide activities celebrating diversity or events important to various ethnic and cultural groups. If you are unfamiliar with your own culture, you may want to learn more about its history as weil. Shortcomings in class, and give your students an opportunity to discuss them.

4. **Aim for an inclusive curriculum.** Ideally, a curriculum should reflect the perspectives and experiences of a pluralistic society. At a minimum, creating an inclusive curriculum involves using texts and readings that reflect new scholarship and research about previously underrepresented groups, discussing the contributions made to your field by women or by various ethnic groups, examining the obstacles these pioneering contributors had to overcome, and describing how recent scholarship about gender, race, and class is modifying your field of study. This minimum, however, tends to place women, people of color, minority (both religious and linguistic) in right place.

5. **Emphasize the importance of considering different approaches and viewpoints.** One of the primary goals of education is to show students different points of view and encourage them to evaluate their own beliefs. Help students begin to appreciate the number of situations that can be understood only by comparing several
interpretations, and help them appreciate how one’s premises, observations, and interpretations are influenced by social identity and background.

6. **Reevaluate your pedagogical methods for teaching in a diverse setting.** In a class various categories of students are found as far as their learning style and assumption about teaching and teachers. A teacher must be dynamic enough to deal various students effectively with different approaches congenial to them.

7. **Speak up promptly- if a student makes a distasteful remark even jokingly.** Don’t let disparaging comments pass unnoticed. Explain why a comment is offensive or insensitive. Let your students know that racist, sexist, and other types of discriminatory remarks are unacceptable in class. For example, “What you said made me feel uncomfortable.

8. **Avoid singling out students as spokespersons.** It is unfair to ask X student to speak for his or her entire race, culture, or nationality. To do so not only ignores the wide differences in viewpoints among members of any group but also reinforces the mistaken notion that every member of a minority group is an ad hoc authority on his or her group (Pemberton, 1988). Relatedly, do not assume all students are familiar with their ancestors’ language, traditions, culture, or history.

9. **Advise students to explore perspectives outside their own experiences.** For example, encourage students to take courses that will introduce them to the literature, history, and culture of other ethnic groups.

10. **Involve students in your research and scholarly activities.** Whenever you allow students to see or contribute to your own work, you are not only teaching them about your field’s methodology and procedures but also helping them understand the dimensions of faculty life and helping them feel more a part of the college community (Blackwell, 1987).

11. **Recognize any biases or stereotypes you may have absorbed.** Do you interact with students in ways that manifest double standards? For example, do you discourage women students from undertaking projects that require quantitative work? Do you undervalue comments made by speakers whose English is accented differently than your own?

12. **Treat each student as an individual, and respect each student for who he or she is.** Each of us has some characteristics in common with others of our gender, race, place of origin, and socio-cultural group, but these are outweighed by the many differences among members of any group. We tend to recognize this point
about groups we belong to (“Don’t put me in the same category as all those other Biharis/Odias/Bengalis you know”) but sometimes fail to recognize it about others. However, any group label subsumes a wide variety of individuals—people of different social and economic backgrounds, historical and generational experience, and levels of consciousness. Try not to project your experiences with, feelings about, or expectations of an entire group onto any one student. Keep in mind, though, that group identity can be very important for some students. School/College may be their first opportunity to experience affirmation of their national, ethnic, racial, or cultural identity, and they feel both empowered and enhanced by joining mono-ethnic organizations or groups.

13. **Rectify any language patterns or case examples that exclude or demean any groups.** Do you

- Use terms of equal weight when referring to parallel groups: men and women rather than men and ladies?
- Use both ‘he’ and ‘she’ during lectures, discussions, and in writing, and encourage your students to do the same?
- Recognize that your students may come from diverse socioeconomic backgrounds?
- Refrain from remarks that make assumptions about your students’ experiences, such as, “Now, when your parents were in college . . .”? 
- Refrain from remarks that make assumptions about the nature of your students’ families, such as, “Are you going to visit your parents over spring break?”
- Try to draw case studies, examples, and anecdotes from a variety of cultural and social contexts?

14. **Do your best to be sensitive to terminology.** Terminology changes over time, as ethnic and cultural groups continue to define their identity, their history, and their relationship to the dominant culture. To find out what terms are used and accepted on your campus, you could raise the question with your students, consult the listing of campus wide student groups, or speak with your faculty.

15. **Convey the same level of respect and confidence in the abilities of all your students.** Research studies show that many instructors unconsciously base their expectations of student performance on such factors as gender, language proficiency, socioeconomic status, race, ethnicity, prior achievement, and appearance (Green, 1989). Research has also shown that an instructor’s expectations can become self-fulfilling prophecies: students who sense that more is expected of them tend to
outperform students who believe that less is expected of them—regardless of the students’ actual abilities (Green, 1989; Pernberton, 1988). Tell all your students that you expect them to work hard in class, that you want them to be challenged by the material, and that you hold high standards for their academic achievement. And then practice what you have said: expect your students to work hard, be challenged, and achieve high standards. (Green, 1989; Pemberton, 1988).

16. Don’t try to “protect” any group of students. Don’t refrain from criticizing the performance of individual students in your class on account of their ethnicity or gender. If you attempt to favor or protect a given group of students by demanding less of them, you are likely to produce the opposite effect: such treatment undermines students’ self-esteem and their view of their abilities and competence (Hall and Sandier, 1982). For example, one faculty member mistakenly believed she was being considerate to the students of color in her class by giving them extra time to complete assignments. She failed to realize that this action would cause hurt feelings on all sides: the students she was hoping to help felt patronized and the rest of the class resented the preferential treatment.

17. Be evenhanded in how you acknowledge students’ good work. Let students know that their work is meritorious and praise their accomplishments. But be sure to recognize the achievements of all students. For example, one student complained about her professor repeatedly singling out her papers as exemplary, although other students in the class were also doing well. The professor’s lavish public praise, though well intended, made this student feel both uncomfortable and anxious about maintaining her high level of achievement.

18. Make it clear that you value all comments. Students need to feel free to voice an opinion and empowered to defend it. Try not to allow your own difference of opinion prevent communication and debate. Step in if some students seem to be ignoring the viewpoints of others. For example, if male students tend to ignore comments made by female students, reintroduce the overlooked comments into the discussion (Hall and Sandier, 1982).

19. Encourage all students to participate in class discussion. During the first weeks of the term, you can prevent any one group of students from monopolizing the discussion by your active solicitation of alternate viewpoints. Encourage students to listen to and value comments made from perspectives other than their own. You may want to have students work in small groups early in the term so that all students can participate in nonthreatening circumstances. This may make it easier for students to speak up in a larger setting. See “Collaborative
Learning: Group Work and Study Teams,” “Leading a Discussion,” and “Encouraging Student Participation in Discussion.” Healing belief systems. A faculty member in the social sciences gave students an assignment asking them to compare female-only, male-only, and male-female work groups.

20. *Meet with students informally.* Frequent and rewarding informal contact with faculty members is the single strongest predictor of whether or not a student will voluntarily withdraw from a college (Tinto, 1989). Ongoing contact outside the classroom also provides strong motivation for students to perform well in your class and to participate in the broad social and intellectual life of the institution. In addition to inviting groups of your students for coffee or lunch, consider becoming involved in your campus orientation and academic advising programs or volunteering to speak informally to students living in residence halls or to other student groups.

21. *Provide opportunities for all students to get to know each other.* The teacher must create and initiate opportunities for students for various kind of interactions—academic and non-academic. This would generate positive vibration among students.

22. *Dealing students of different learning styles.* The teacher may take the following facts into considerations while dealing students of diverse learning styles—

- Appreciating the individuality of each student is important. While generalizations sensitize us to important differences between groups, each individual student has unique values, perspectives, experiences and needs.

- Articulate early in the course that you are committed to meeting the needs of all students and that you are open to conversations about how to help them learn.

- As teachers, it is important that we recognize our own learning styles and cultural assumptions, because these styles and assumptions influence how we teach and what we expect from our students. Being aware of them allows us to develop a more inclusive teaching style.

- As you plan your course, and each class, prepare multiple examples to illustrate your points. Try to have these examples reflect different cultures, experiences, sexual orientations, genders, etc., to include all students in learning.

- Help students move between abstract, theoretical knowledge and concrete, specific experiences, to expand everyone’s learning.

- Use different teaching methods (lectures, small groups, discussions, collaborative learning) to meet the variety of learning needs.
23. *Dealing students of Special needs.* Below are suggestions to consider when a teacher works with students with special needs:

24. *Monitor your own behavior in responding to students.* Research studies show that teachers tend to interact differently with men and women students (Hail and Sandier, 1982; Sadker and Sadker, 1990) and with students who are - or whom the instructor perceives to be - high or low achievers (Green, 1989). More often than not, these patterns of behavior are unconscious, but they can and do demoralize students, making them feel intellectually inadequate or alienated and unwelcome at the institution.

As you teach, then, try to be evenhanded in the following matters:

- Recognizing students who raise their hands or volunteer to participate in class (avoid calling on or hearing from only males or only members of one ethnic group)
- Listening attentively and responding directly to students’ comments and questions
- Addressing students by name (and with the correct pronunciation)
- Prompting students to provide a fuller answer or an explanation
- Giving students time to answer a question before moving on
- Interrupting students or allowing them to be interrupted by their peers
- Crediting student comments during your summary (“As Akim said. . . “)
- Giving feedback and balancing criticism and praise
- Making eye contact

25. *Assign group work and collaborative learning activities.* Students report having had their best encounters and achieved their greatest understandings of diversity as “side effects” of naturally occurring meaningful educational or community service experiences. Consider increasing students’ opportunities for group projects in which three to five students complete a specific task, for small group work during class, or for collaborative research efforts among two or three students to develop instructional materials or carry out a piece of a research study. Collaborative learning can be as simple as randomly grouping (by counting off) two or three students in class to solve a particular problem or to answer a specific question.

26. *Give assignments that recognize students’ diverse backgrounds and special interests.* As appropriate to your field, you can develop paper topics or term projects that
encourage students to explore the roles, status, contributions, and experiences of groups traditionally underrepresented in scholarly research studies or in academia (Jenkins, Gappa, and Pearce, 1983). For example, a faculty member teaching a course on medical and health training offered students a variety of topics for their term papers, including one on alternative

- Even though two students may have the same disability, their needs for accommodation may be quite different. Treat each student as an individual.
- Keep in mind that disabilities are not always visible to us. You are not required to assess a student’s health; you should accept authorized documentation concerning an individual student’s needs.
- Using many modes (written, verbal, video/slide, etc.) to present information is one way to help some learners with special needs learn more effectively.

2.4.4 Check Your Progress - 4

1. What language caution a teacher must use in a classroom?

2. Write two suggestions about how a teacher can deal with students of special need.

3. What is inclusive curriculum?
2.5 Diversity: A Global Perspective

Structure

2.5.1 Introduction

2.5.2 Objectives

2.5.3 Global Perspective of Diversity
   2.5.3.1 Teacher
   2.5.3.2 Curriculum
   2.5.3.3 Teaching Context
   2.5.3.4 Instructional Strategies

2.5.4 Check Your Progress

2.6.0 Let Us Sum Up

2.7.0 Answer to ‘Check Your Progress’

2.8.0 Unit End Exercises

2.9.0 References

2.10.0 Webliography

2.5.1 Introduction

Diversity is a term which has got a momentum these days. People from different parts of the world feel its very nature now-a-days than never before. In this context how is education going to deal with it is a vital question. Let us read this unit to know more about it.

2.5.2 Objectives

After going through the unit content, you would be able to:

- Know the perspective of diversity at a global level
- Comprehend how the scholastic process need to accommodate as per the demand of diversity
2.5.3 Global Perspective of Diversity

Diversity has been accepted globally as a celebrative force. With the emergence of global consciousness and humanitarian concern, it has received new vigor and perception. It is now considered as strength to the existing population. A multicultural perspective to life and living is what we now call diversity.

Globally when we perceive diversity we find its proximity with multiculturalism. Because culture is an umbrella term that includes language, ethnicity, religion and even nationalism.

Indian culture is known as indology. It includes the all-comprehensive aspects of Indian society including its Diaspora. That is why in the present unit our concentration is on multiculturalism as a global feature that denotes diversity in its full perspective.

Multiculturalism is the process of interpreting things and concepts from broader and comprehensive perspectives. It strives to integrate multi-ethnic and multi-dimensional perspectives, both present and past, into the traditional curriculum that is primarily mono-ethnic. It is an idea, a process, a reform movement, and a commitment. The process is one in which a person becomes multi-cultural and develops competencies in multiple ways of perceiving, evaluating, believing, and doing. It means that one has to focus on developing the ability to negotiate cultural diversity. Developing a multicultural perspective requires dialogue between people with different points of view, acknowledgment of different experiences, and respect for diverse opinions. It creates space for alternative voices, not just on the periphery but in the center.

Education is one of the basic areas that facilitate diversity. Researchers have found that a multicultural atmosphere facilitates students’ best growth. Herrera, Murry, and Morales Cabral (2007) provide a review of current researches and note the following findings:

- Ethnic identity is the strongest predictor of overall wellness for CLD [culturally and linguistically diverse] students (Dixon, Rayle, & Myers, 2004),

- Higher levels of positive socio-emotional development are consistent with a student’s positive identification with both his/her own and the majority group’s culture (Shrake & Rhee, 2004).

- Low levels of ethnic identity, characterized by negative attitudes toward one’s own group, can result in psychological distress, including feelings of marginality, low self-esteem, and depression (Phinney, 1993).
The findings above say that multiculturalism is the right perspective of education. The need has been more fully felt because of transport and communication revolution which greatly helped hybridization of population in different places of the world.

The following changes are noticed in teaching learning process with respect to diversity. The popular term which has been used is multi-culturalism.

**2.5.3.1 Teacher**

Multiculturalism requires all the teachers to examine themselves to identify their biases and ethno-centrism and developing behaviors to transcend them. This is especially crucial for teachers if they want to be effective with students from diverse backgrounds. A multicultural classroom, then, is one that features positive teacher expectations for all students, a learning environment that supports positive interracial contact, and a curriculum that is multicultural in content and varied in pedagogy.

For educators there are some critical questions that deserve serious reflection. Among these are those raised by Valerie Ooka Pang. Pang says that teachers need to answer the following questions for them.

- Who am I? Am I prejudiced?
- What do I think about culturally diverse communities?
- What does multicultural education look like in a classroom?

In answering these, the first question should be framed from the idea that each teacher is a cultural being, one who has undoubtedly been socialized to see certain world views as valid and valuable. Educators learning about their own cultural orientation should recognize that others—their colleagues, students, parents—have also been socialized in these ways. Diverse populations mean that these others might have been socialized to see opposite views, values, and traditions as valuable and valid. It then becomes a duty of all engaged in the teaching and learning process to understand the importance of negotiation in creating a classroom environment comfortable for all.

Many of us as educators have been taught to think that education is neutral and apolitical. As Bennett reminds us, education is neither neutral nor apolitical. Every educational decision that is made at any level of education reflects someone’s socialized world view and cultural orientation. If we are then to create classrooms and schools that are truly multi-culturally sensitive, all elements and traditions that are a part of the schooling process must be examined and restructured.
Educators committed to multiculturalism should concentrate on the following:

- A curriculum that is anti-racist and anti-sexist
- The promotion of critical consciousness in students and a curricular focus on social justice issues
- A multicultural curriculum that represents basic education for all students since they will all need this knowledge for success in their adult lives
- Multiculturalism as an ongoing process that crosses all content areas and all other aspects of schooling

Teachers embracing multiculturalism demonstrate that the democratic ideals on which the country was founded apply to their school life and to their personal lives.

2.5.3.2 Curriculum

Considering the content, an educator’s primary concern should be that of enabling students to develop an understanding of collective history—the places in time and space where people’s lives intersect but also the lives of groups of people prior to and after such intersections. Such an approach will allow students to fully understand the roles and contributions of various groups of people to human civilization and culture.

Curriculum must include such experiences that allow students to explore events, concepts, issues, and themes from multiple perspectives. These perspectives over time should be broad so that students don’t end up inadvertently creating new stereotypes of different groups. Primary sources in the voices of the people they represent should be used as frequently as possible. Such an approach will help students to understand that one issue or event can be viewed in different ways by different people.

A second important aspect of the curriculum is that it should be relevant to the lives of students and should reflect their images as well as their natural experiences. The content, therefore, should reflect everyday aspects of living and the daily experiences of students. This will sometimes create a necessity for teachers to select illustrations, create analogies, or relate allegories that will connect new information to the experiences of the students. To do an effective job in this area, teachers will need to develop their knowledge about the socio-cultural backgrounds of their students.

It is also important to give depth and meaning to information. This is especially true when looking at historical figures. Students should be given an accurate well-rounded view of people. For example when talking about Mahatma Gandhi he is portrayed as a freedom fighter, a peacemaker, but he should also be portrayed as a champion of
Sarvodaya, as a family man, and so on. It is also important that historical figures and their accomplishments be shared with students in regard to their historical time period and the social, economic, political, and geographical conditions in existence at that place and time. The dress, eating habits, and other customs of a people can be appreciated when viewed from these perspectives. The significance of an invention or discovery can also be more appreciated by students in today’s technological society when viewed in this way.

Finally, a multicultural curriculum focuses on the integration of content across disciplines. Students are made understand that all things in life are interconnected, that they use science and math, for example, in many activities in their daily lives. When we teach content as separate entities, many students come to believe that one discipline has nothing to do with any other.

2.5.3.3 Teaching Context
The classroom environment demonstrates students about the values of diversity. With the increased hybridization of classroom all over the world the instructional design, activities, interaction patterns, behaviors, and expectations need to be fair and equitable for all. In a pluralistic society, educators need to be keenly aware that many of the traditional school patterns accommodate some students and work consistently against others. One example is interaction patterns. Some students’ learned communication style is more indirect than direct; some students require thinking time before responding to a question; some students answer questions indirectly and give extraneous information in the process. Other elements that need examination include student mobility in the classroom, classroom organization, promotion of relationships (between students and between students and teachers), use of tone (hopefully a positive one), and use of nonverbal communication, which frequently conveys more than verbal communication.

Overall, in the area of classroom climate, the classroom needs to be inviting, its decorations should reflect images of all the students, and the focus should be on active involvement of the students. We as educators, to be successful in this and other areas with diverse student populations, must examine our assumptions of what schools and classrooms are supposed to be and do.

2.5.3.4 Instructional Strategies
A final area that requires changes when trying to design a multi-culturally sensitive classroom is that of instructional methodology. It is known from classroom research that especially people learn and process information in different ways. This knowledge
creates a necessity for teacher usage of a variety of teaching strategies or techniques. In multicultural classrooms, teachers hold high expectations for all students, and the use of a variety of pedagogy and learning activities reflects the teacher’s commitment to providing equitable access for all students to the opportunity to achieve socially, vocationally, and academically.

What, then, would be some of the pedagogy and learning activities in a classroom structured for the academic success of all students? Obviously there are many techniques that could be used with students over a period of time or within one instructional block. Additionally, different strategies make sense for different kinds of activities and knowledge-building opportunities, and the appropriateness of a given strategy to the content being taught is just as important as the use of a variety of methodologies. Some of the instructional strategies and activities that an educator would want to master and use effectively and appropriately would include the following: whole class and small group discussion, cooperative learning strategies, direct instruction or lecture, peer teaching or tutoring, student questioning, role play and simulations, interactive lectures, critical thinking or problem solving activities, panel discussions, inquiry-based activities, the use of manipulatives and learning centers, and activities geared to teaching students study, memorization, listening, coping, and test-taking strategies and skills.

Equity pedagogy is an approach which is popular now-a-days. This is the process of modifying the materials and learning strategies appropriate to both boys and girls and to various ethnic groups. It includes culturally relevant teaching methods and issue-centric education that best suits to diverse group of learners.

Obviously the use of these types of instructional strategies and activities requires the arrangement of a suitable physical environment and thoughtful instructional sequencing. Related to instruction and other areas requiring reflection are the teacher’s view of knowledge construction, the socialized communication patterns of both students and teacher, teacher planning, and assessment. People construct knowledge for themselves, usually based on the prior experience and prior knowledge they have relative to a subject. In this regard, educators need to come to view themselves as facilitators of learning rather than as information givers. Students also come from cultural backgrounds that sometimes have produced in them greater facilitation with some types of communication strategies than with others. Thus, instruction needs to be reflective of an appreciation for this range of communication patterns students are likely to have mastered.

Finally, assessment in a multi-culturally sensitive classroom must be reflective of the same appreciation of diversity that curriculum, climate, and instructional strategies
show. It is, therefore, important that assessments are done through a variety of techniques—in both written and oral forms, but also through portfolio collections, performance projects, observations, and so on.

2.5.4 Check Your Progress - 5

1. What aspect should a teacher keep in mind while dealing students in a multicultural classroom?

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2. What criterion we must fix in order to make the curriculum truly multicultural?

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3. What is equity pedagogy?

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2.6.0 Let Us Sum Up

Diversity refers to all of the ways in which people are different. It encompasses acceptance of and respect to differences which are genuine to humanity. The difference can be in the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies.

Diversity has four dimensions as far as humanity is concerned-organizational, external, internal and personality dimension.

The common types of diversity are gender diversity, cultural diversity, linguistic diversity and socio-economic diversity.
Disability has three dimensions: body structure and function related (and impairment thereof), activity related (and activity restrictions) and participation related (and participation restrictions).

Diversity in learning indicates difference in style of learning. Learning styles are most often divided into three basic groups. There are the auditory learners, visual learners and kinesthetic or tactile learners. In addition to these basic groups, some educational theorists also recognize verbal, logical, social and solitary as additional styles.

Children display diversity in their play with respect to their gender, culture, race, ethnicity and religion.

All around the world diversity has brought the concept of multi-culturalism. In education we also find the same. The use of ethno-pedagogy and ethno studies and multiple techniques to satisfy diverse leaning needs are some of the examples.

2.7.0 Answer to ‘Check Your Progress’

Check Your Progress-1

1. Diversity is the manifestation of plurality in the natural world and of human world that brings variety in life style.

2. The four major levels of diversity in human being are organizational dimension, external dimension, internal dimension and personality dimension.

3. Our ability to recognize, understand, and adapt to the differences is called Diversity Consciousness.

Check Your Progress-2

1. The engagement of women in typical jobs like nursing and cooking is example of gender stereo-typing.

2. While race relates to physical differences, ethnicity focuses on cultural distinctiveness.

3. The gap between people with regard to their ability to access and use information and communication technologies is called digital divide.

4. In a multi-lingual country people need to choose a particular language for communication and administration. That is called lingua franca.
5. Schizophrenia is a mental disorder characterized by disturbances of thinking, mood, and behavior.

6. Mention two symptoms of dyscalculia.
   i. Mental visualizations are hard for the child.
   ii. Simple calculations in the mind are hard to render for a dyscalculia-affected child.

Check Your Progress-3
1. Learning style is the typical way of conceptualizing a content matter as a learner goes through the curriculum
2. Logical learners are those students who most enjoy problem solving, logic games and reasoning.
3. The children of people living near water prepare play boat (paper boat) is an example of influence of place over play. And astronaut toys in the United States were not available until the late 1950s with the advent of space travel; this is an example of influence of time over play.
4. For older students, teachers can use curriculum for teaching learning styles and then offer personality tests specifically designed to help identify their students’ styles.
   With middle school students, teachers should incorporate a variety of learning styles in an effort to reach all students as testing this age group can be particularly difficult due to shyness, reading readiness and social pressures.
   For kindergarten and early elementary teachers, the use of an object lesson, such as an unusual pet or particularly old item, can help identify the students’ primary learning styles.
5. Religion, myth, ethnicity, race and gender are some of the factors that affect play in childhood.

Check Your Progress-4
1. The teacher must address students of both genders with equal honor. There must not be linguistic unfairity to any of these groups.
2. i. Even though two students may have the same disability, their needs for accommodation may be quite different. Treat each student as an individual.
ii. Using many modes (written, verbal, video/slide, etc.) to present information to cater to the demand of these students.

3. Curriculum that reflects the perspectives and experiences of a pluralistic society is called inclusive curriculum.

Check Your Progress-5

1. Multiculturalism requires all the teachers to examine themselves to identify their biases and ethno-centrism, and developing behaviors to transcend the said.

2. Curriculum must include such experiences that allow students to explore events, concepts, issues, and themes from multiple perspectives.

3. Equity pedagogy is the process of modifying the materials and learning strategies appropriate to both boys and girls and to various ethnic groups.

2.8.0 Unit End Exercises

1. Give the concept of neuro-diversity.
2. What does diversity education intend?
3. How has globalization affected the diversity culture?
4. What do you understand by socio-economic diversity?
5. What kind of diversity do we find in disability?
6. Briefly describe how as a teacher you can address diverse learners?
7. What is multi-culturalism?

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Unit - 4  □ Education Commissions and Policy

Structure

4.1 Constitutional provisions on education that reflect National ideals: Equality, liberty, secularism, and social justice.


4.1. Constitutional provisions on education that reflect National Ideals: Equality, liberty, secularism, and social justice

Structure

4.1.1 Introduction
4.1.2 Objectives of the sub unit
4.1.3 Constitutional provisions on education
  4.1.3.1 Article 45
  4.1.3.2 Article 15
  4.1.3.3 Article 28
4.1.4 Check your progress (objectives type questions)

4.1.1 Introduction

India attained independence from the British rule in 1947. The preamble of the constitution of India declares that the purpose of the democratic sovereign republic nation like India is to secure equality, liberty, secularism and social justice to all its citizens. The role of education is thus to prepare the individual suited for these democratic values. Present sub unit will enable the students to recognise the constitutional provision on education that reflects these democratic values.

4.1.2 Objectives of the sub unit

After studying this sub unit, students will be able to

i) Identify the constitutional provision on education.

ii) Analyse the democratic goals like equality, liberty, secularism and social justice to all its citizens as emphasized in these constitutional provision on education.

iii) Understands the role of education in preparing democratic citizens.
4.1.3 Constitutional provisions on education

The presumable declares that the purpose of the Nation which is a democratic sovereign republic is to secure justice, liberty, equality and fraternity to all its citizens. The people of India till the promulgation of the constitution had are freedom and dignity in decide for themselves what they wanted to do. The rule of education to prepare the individuals in the society for self direction is of paramount importance. The new nation wanted education to serve the constitution, in other words the education system is expected to become subordinate to the goals of the Indian constitution and not to any other agency. The three major programmes that the nation took up to meet the national objectives were

a) Democracy as a way of life.

b) Socialistic path to secure the life of the citizens:

c) Industrialization based upon modern science and technology.

Out of the above, the first two programmes are built into the constitution and the third emerged out of the deliberations of the political and administrative machinery that derived authority from the constitution.

4.1.3.1 Article 45

The most important provision is in the from of a “directive principle” to the state policy. According to Article 45 “the state shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of 14 years”.

Another significant provision which is given under the directive principal of the state policy -states that “the state shall promote with utmost care the educational and economic interest of the weaker sections of the people, and in particular of the scheduled castes and scheduled tribes and shall protect them for social injustice and all formal explanation.”

4.1.3.2 Article 15

Article 15 while prohibits all format of discrimination on the ground of eligion, race, caste, sex, place of birth provides a clause which empowers the state in placing any special provision for the advancement of any socially and educationally
backward class of citizens or for the scheduled castes and scheduled tribes.

Article 17 abolishes untouchability and forbids its practice in any form. Article 14 guarantees equality law to all citizens and article 16 guarantees equality of opportunity in respect of public employment. Article 24 prohibits employment of children under the age of 14 in factories, mines or other hazardous employment.

4.1.3.3 Article 28

Article 28 separates religion from education in the schools maintained by the state funds. But at the same time in guaranties freedom of religion. Article 29 guarantees that “any section of the citizens residing in the territory of India or any part there of and having a distinct language,scriptor culture of its own,shall have the right to conserve the same”and further states that “no citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of the State funds,on grounds of religion,race,caste,languageor any of them.”

The Constitution gave education a very prominent role in the development of modern India.Firstly, it expected that the education systems would build the valuesembbededin the Constitution into the Curriculum.Secondly, the Constitution called upon the State to make special efforts to promote educational interests of the weaker sections of educationallyand socially backward classes. As pointed out earlier, the education system we inherited from the British rule had no sympathy for the backward sections and the rural population. The education of woman was neglected both by the system and the society at large. Hence the education system being the means to develop these sections. Thirdly, the state was called upon to provide resources for education to make primary education compulsory. In fact the entire functional responsibility of providing primary education was on the State as the private enterprise in this sector was negligible. Even the limited private initiative was confirmed to the state capital and big cities.

In other words there was a reciprocal expectation between the Constitution system and the education system. The education system being a subordinate system was given a greater responsibility and in turn the constitution ensured state resources by legitimizing the allocations for educations. Once the constitution was adopted by the representatives of the people, it was the duty of the state and educational system to respond of the calls of the constitution.
4.1.4 Check your progress (objectives type questions)

Check your progress

Note: i) write your answer in the space given below.
   ii) compare your answer with those given at the end of the block

1. What were the three major programmes which the nation underlook to meet the national objectives?

2. Which article of the Indian constitution
i) Aims to provide free and compulsory education?

ii) prohibits any form of discrimination

Structure

4.2.1 Introduction

4.2.2 Objectives

   4.2.3.1 Recommendation dealing with educational structure

   4.2.3.2 The Common School System

   4.2.3.3 Recommendation regarding the school curriculum

   4.2.3.4 Work experience

   4.2.3.5 Vocationalization of education

4.2.4 National Education Policy

   4.2.4.1 N.P.E 1968 on structure of education

   4.2.4.2 N.P.E 1968 on quality issue

   4.2.4.3 N.P.E on equity issue

4.2.5 National education policy 1986

   4.2.5.1 N.P.E 1986 on universalisation of elementary education

   4.2.5.2 N.P.E 1986 on secondary education

   4.2.5.3 N.P.E 1986 on teacher education

4.2.6 Programme of action, P.O.A 1986.1992

   4.2.6.1 P.O.A 1986

   4.2.6.2 P.O.A 1992

4.2.7 National Policy for Person with Disabilities (2006)

   4.2.7.1 Focus of the policy

4.2.8 Check your progress (Objective type Questions)
4.2.1 Introduction

After independence 1st (1950-55), 2nd (1956-60), and 3rd (1961-66) five year plans failed to cope up with emerging social and economic needs of independent India in the field of education as a result of political and social forces which were shaping the Indian economy. In this light the next plans concentrated on education in a wider spectrum. The setting up of The Education Commission (1964-66), National Education Policy (1968 and 1986) and Plan of Action (1992) also indicates this fact. In this section we shall deal with this commission with a special mentioning of National Policy for Person with Disabilities (2006).

4.2.2 Objectives

After going through this sub unit, the student teacher will be able to:

- Appraise the implications of the recommendations of the Education Commission (1964-1966)
- Relate the National Education Policy, 1968 to the recommendations of the Education Commission
- Understands the recommendation of National Policy for Person with Disabilities (2006).

4.2.3 The Education Commission (1964-66)

The education commission is considered as one of the significant landmarks in the history of Indian education because of two reasons. Firstly it adopted a comprehensive approach in reconstruct education and secondly it developed a blueprint for a National system of education. The genesis of this commission could be traced to the thirty five year plan which had articulated in clear terms the need for reviewing the prevailing education system in the country in the context of the failure to fulfil the constitutional obligation of universalization of elementary education on one hand and the persistence of educational disparities on the other. Following this, the Government of India appointed the education commission in July 1964 by a resolution in advise the Government on the national pattern of educations and on the general principles and policies for the development of education at all stages and in all aspects. This is the sixth commission appointed by the Government of India. However, this is the first ever commission which
made a comprehensive review of the Indian education system which resulted in a well defined national policy on education in 1968.

The commission was hended by professor D.S. Kothari, an eminent educationist and the members were experts in education drawn from both national and international scene.

It was believed that this commission, besides helping in the reconstruction of the Indian education system, would also provide some basic thinking and an analytical framework for bringing about an educational revolution in the country. The commission in its exercise addressed three major problems relating to: (i) internal transformation of the education system so as to relate to the life, needs and aspirations of the nation; (ii) qualitative improvement of education in order to achieve adequate standards and (iii) expansion of educational facilities based on manpower needs with an emphasis on equalisation of educational opportunity.

The commission firmly believed that education is a powerful instrument to bring about the desired changes in the Indian society more so when the country is challenged with problems of population explosion, poverty, poor economic growth, unemployment, social stratification and upheavals, political turmoil besides the mass awakening for various rights and demands including education. Hence there was a felt need to create a new social order which would pave the way for achieving equality and social justice. As there problems are inter-related the commission felt that simultaneous attack on all fronts of education should be made through (i) the development of physical resources and (ii) the development of human resources. The commission recognised that it is the better which is more crucial for development and hence clearly articulated the need for a properly organised programme of education which would develop the required knowledge, skills and attitudes.

The commission set up twelve task forces and seven working group. One of the task groups dealt exclusively with issues retaining to school education and another dealt with the issues relating to teacher training and status. The working groups dealt the education of woman, backward communities and other aspects of the school like buildings, school community relations and school curriculum. The remaining task forces deliberated on other levels of education and financing of education which had both direct and indirect bearing on school education.

It is to the credit of the commission that it rightly recognised the role of education in the national reconstruction in order to establish a direct link between education, national development and prosperity, the commission believed that a national system of education. Which is organised both in terms of quantity and quality is very necessary. The main proposition of the commission was that the prevalent system of education was meant
to serve the needs of imperial administration, and if it had to serve the purpose of modernising democratic and socialistic society, it required radical changes in objectives, content, teaching methods, programmes the selection and professional preparation of teachers and organisation.

After a detailed review of the prevailing education system in the country, the commission came out with several recommendations some of which attracted wide attention while others were opposed and rejected read J.P. Naik’s book, education commission and after, which provides a detailed account of this let us now discuss the role of education identified by the commission amidst the changes in Indian context in particular and global context in general and study some of the salient recommendations of the commission regarding school education to examine their implications for structural reorganisation, qualitative improvements and transformation of the education system.

4.2.3.1 Recommendation dealing with educational structure

The commission examined the diverse structure or the pattern of the education as obtained in different parts of the country in terms of courses, stages and duration the following table gives an idea about the prevailed in the country during 1965-66

Table 11.1: showing stages and duration of education in different states (1965-66)

<table>
<thead>
<tr>
<th>State</th>
<th>lower pry</th>
<th>higher pry</th>
<th>secondary</th>
<th>pre-univ.</th>
<th>Higher sec</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andhra pradesh</td>
<td>5</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Assum, Nagaland, Bihar, Gujrat,</td>
<td>7*</td>
<td>4</td>
<td>4</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>And Maharastra, J&amp;k, Punjab,</td>
<td>5</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Rajasthan, WB, Kerala</td>
<td>4</td>
<td>3</td>
<td>3</td>
<td>2</td>
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<tr>
<td>MP</td>
<td>5</td>
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<tr>
<td>Madras</td>
<td>5</td>
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<td>3</td>
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<td>-</td>
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<tr>
<td>Mysore</td>
<td>4</td>
<td>3</td>
<td>3</td>
<td>1</td>
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<tr>
<td>Orissa</td>
<td>5</td>
<td>2</td>
<td>4</td>
<td>1</td>
<td>-</td>
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<tr>
<td>UP</td>
<td>5</td>
<td>3</td>
<td>2</td>
<td>-</td>
<td>2**</td>
</tr>
</tbody>
</table>

* Integrated primary schools ** intermediate colleges
Sources: Report of the Education Commission 1964-66

127
It is clear from this table that duration and stages of education differed from state to state hence the commission wanted to evolve a uniform pattern of education across the country, although the commission realised that structural changes are difficult to bring about in view of the high costs and disturbances in terms of teachers and other institutional facilities, yet it gave serious thought to this problem because of the following reasons.

i) Voluminous representations were received on this issue.

ii) Even the earlier commission and committees had already dealt with this problem in greater detail.

iii) There was a strong demand for ending the confusion arising out of the diverse pattern that prevailed.

iv) There was a widespread belief that a national pattern of schools and colleges was an essential aspect of the nation system of education.

The above considerations were further sustained with a view to introducing certain changes based on indigenous thinking in the prevailing pattern of education which was imported.

The commission approached this problem with certain assumptions. It believed that the standards in any given system of education would essentially depend upon four elements:

(i) The structure of the division of the educational pyramid into different levels or stages and their inter-relationships.

(ii) The duration or the total period covered by the different stages.

(iii) The extent and quality of essential inputs such as teachers, curricula, methods of teaching and evaluation, and other infrastructures.

(iv) The utilisation of available facilities.

The commission also recognised the interplay of these elements in contributing to maintenance of standards. At the same time it realised the most significant role played by standards. At the same time it realised the most significant role played by the fourth elements viz., utilisation of available facilities in enhancing standards.

You may recall that the university education commission (1948-49) had categorically recommended 10+2+3 pattern and after that the secondary education commission (1952) had favoured 11+3 higher secondary pattern. The education commission, however favoured 10+2+3 pattern as the higher secondary pattern proposed by the secondary commission had run into rough weather in terms of its possible repercussions on unnecessary expansion, increased expenditure and non-availability of teaching facilities.
To begin with, the main issue before the commission was to decide whether the demand for uniform pattern was to be supported or not. The commission itself had divided opinion on this issue. There was a general consensus that a uniform pattern was desirable for improvements in the standards. Thus, with considerable flexibility to be permitted within ten-year school, the commission recommended 10+2+3 pattern of education. The salient features of this are:

- One to three years of pre-school education.
- A ten year period of general education consisting of 7 to 8 years of primary stage (a lower primary stage of 4 or 5 years and a higher primary stage of 3 or 2 years) and lower secondary stage of general education of 3 or 2 years or 1 to 3 years vocational education.
- Higher secondary stage of 2 years of general education (or 1 to 3 years of vocational education).
- Higher education stage of 3 years or more for the first degree and followed by courses of varying duration for the second or research degrees.

As a matter of fact this is one of the important recommendations of the commission which aimed at bringing about transformation in the education system. 10+2+3 implies that in a national system of education there are only three public examinations at the end of ten-year schooling, +2 stages and three year degree. It also implies that these examinations conducted by different regional boards and universities are equivalent and will have comparable standards for purpose of recruitment and admission to higher education.

This recommendation attracted wide attention and became controversial as education was under state control during this period and many states were not willing to adopt this pattern as it had both organisational and financial implications. However, the 42nd amendment of the constitution in 1976 shifted education to concurrent list. This enabled the central government to negotiate for consensus on the uniform pattern. Eventually the person was accepted by all the states in 1986.

**4.2.3.2 The Common School System**

One of the crucial steps of the education commission in connection with creating socially cohesive and egalitarian society is common school system. The major implication of this recommendation is to abolish exclusive elitist schools. In the context the commission used two expressions- the common school system of public education and the
neighbourhood school. This was not supported by many. Ultimately the national policy on education, 1968 in order to avoid the controversies on this issue issued a statement which read “to promote social cohesion and national integration, the common school concept as recommended by the education, Commission should be adopted” and that “efforts should be made to improve the standards of education in general schools” {sub-para 4(b) of para 4 of the national policy on education 1968}. But there is no follow up of implementing this policy recommendation since then, however this has generated serious debate on the subject among the politicians, academics and the public and it has now assumed political overtones.

4.2.3.3 Recommendation regarding the school curriculum

Regarding the purpose of school education, the commission recommended that the school should prepare citizens of the democratic society. When we discussed the aims of education in the colonial at well as in ancient period and it was stated that the formal education was restricted to ruling classes in the ancient period and it was meant for preparing the manpower for colonial administration during the British rule. The education commission emphasised the linkage between the national aspirations as envisaged in the constitution and the role of education system in fulfilling the same.

The school curriculum broadly entails the total experiences provided in the students in the light of the objectives delineated by the education system to realise the national goal and aspiration. Hence, we need to examine the stand taken by the commission in terms of the objectives of school education, the methods of instruction and the mechanism of assessing the extent to which the set objectives have been achieved. You should note that already there were notes of discordance regarding the prevailing school curriculum as both inadequate and outmoded in terms of equipping the students with required skills and knowledge. In this context, the commission noted that the prevailing school curriculum placed heavy importance on bookish knowledge and role learning as it was dominated by examination without giving due emphasis for the development of the useful skills which are necessary for successful living to begin with, the commission gave a fresh thinking to organising the curriculum of the first ten years of general education into a continuous programme of studies in terms of the knowledge skills and abilities that are to be adhered in different levels of school education in the light of the overall objectives of education, in this context the commission recommended that the child in lower primary education should acquire certain basic skills like reading, writing and arithmetic through mother tongue. In addition, the child should also acquire habits of healthy fiving and should be encouraged to adjust to its surroundings through an
elementary study of the physical and social environment. While at the upper primary level, it was presumed that the curriculum would build upon the early experiences to lead the child to acquire the introductory knowledge of mathematics, activity-based learning of physical, natural sciences, history, geography and civics. The foundation of healthy living would lead to physical education. At this stage child would be ready for acquiring a second language beside the mother tongue. At the secondary level the commission envisaged meeting the adolescent needs with an emphasis on total keeping the above broad objectives in view the commission recommended a detailed area of curricular study for each sub-stage of schooling.

Regarding the learning of the languages the commission recommended a modified three language formula and proposed one language at the lower primary stage two languages at the highest primary stage and three languages at the secondary stages. The language to be learnt in the lower primary should be either the mother tongue or the regional language. At the higher primary stage it should be in addition to mother tongue or regional language, official or the associate official languages of the union which he had not elected at the higher primary stage, in non Hindi areas he should study English and Hindi and in Hindi speaking areas he should study Hindi English and a modern Indian language.

The debate on the language learning got swamped by the issues of medium of instruction in political forms. Hence, the states are continued regarding the learning of the language which more or less coincided with the recommendations.

4.2.3.4 Work experience

in order to relate education to productivity, the commission recommended that work experience should be introduced as an integral part of education at all stages. The commission on redefined basic education proposed by Gandhiji as work experience and suggested programmes at different school stage to suit the age and maturity of pupils. Since in practice the basic education had largely become frozen amund certain crafts, the commission related the need to reorient it to the need of a society which was to be transformed with the help of science and technology. In other words work experience must be forward looking in keep with the character of the new social order. According to the commission work experience would begin right from the lower stage of primary education in the from of simple handwork, followed by learning of a craft at the senior primary stage and it would take the form of a workshop training at the secondary stage. At the higher secondary stage where students are matured, work experience should be made available in the from of school workshops, and also on farms and in commercial and industrial establishments.
The commission also recognised the problems that might come in the way of implementing this programme. Hence it emphasised the need for training of teachers, provision of necessary facilities including supply of equipments and progressive extension of the programmes to all schools.

The recommendation dealing with work experience also ran into controversy because supporters of basic education did not agree with its emphasis on the use of science and technology and modern methods of production and wanted continuing of teaching of craft. However, work experience was introduced in schools which were not following basic education curriculum in order to avoid in this dichotomy, the Ishwarbhai Patel committee combine the concept, “socially useful productive work”. Even then, that all schools in the country accepted this reform in fact a study conducted by the NCERT in 1973 revealed that only 5.27%, 9.38%, 26.61% of the primary, middle and secondary schools respectively had introduced work experience while the craft continued to be introduced in 25.10%, 34.88%, 32.02% of the primary, middle and secondary schools respectively. Thus in all only 7.08% of all schools had work experience while 30.56% of the schools had craft. The activities done under craft and work experience were similar, in us the programme have not spread to other areas since then, the main difficulties being lack of government approval, resources, equipment and trained teachers.

4.2.3.5 Vocationalization of education

The commission emphasised the need to vocationalise higher secondary education and to expand the vocational courses so as to cover about fifty percent of the student enrolment at this stage. The commission envisaged organising a large variety of terminal courses of varying duration. The courses proposed included teacher training for pre-primary and primary education, industrial training institutions, trades, middle levels personnel in agriculture and industry, para-medical/health personnel, secretariat and home science. The recommendations of the commission with regard to vocationalisation at higher secondary stages are as follows:

1. The higher secondary stage should be extended to cover a period of two years and should be located exclusively in the schools.

2. Steps should be taken to implement this reform through a phased programme spread over the next 20 years.

3. As a first step in this direction, the pre-university course, irrespective of its duration, should be transferred from the colleges to the schools on a high priority basis with in the next ten years.
4. Simultaneously, attempts should be made in the fourth five year plan for improving the utilization of the existing period to the best extent possible, for the preparation of teachers for the two-year course by expanding and improving the post graduate stage, and for the working out if pilot projects with two year higher secondary course in select secondary schools.

In fact the commission also recommended part time non-formal education of general or vocational type even for such of those boys and girls who drop-out at the end of the elementary stage.

The commission made a specific recommendation to institute special grants to state Governments in the centrally-sponsored sectors to develop and sustain vocational programmes.

The commission’s recommendation with regard to vocationalization at higher secondary stage has made limited progress. There were divergent views about vocationalization such as:

The proposals are considered unrealistic and impracticable as there is very little scope for additional employment for certificate and diploma holders.

As of now there is very little understanding and data base for the manpower requirements for the developing economy.

There is an underestimation of the problems relating to administrative, personnel, and financial matters in expanding vocationalization.

The scheme of central grants its recommended by the commission could not be initiated on an adequate scale.

There seemed to be no linking up of vocationalization with the national pattern of 10+2+3. As these programmes were provided along with academic stream in higher secondary schools instead of specialized institutions as visualised by the commission, very few students opted for these courses. Consequently most of the higher secondary schools ran only general courses.

4.2.4 National Education Policy

The recommendations of the education commission evoked a widespread debate in the Parliament. A Parliamentary committee went through the report in detail and endorsed some of the important recommendations such as the need for a national system of education, regional language as medium of instruction, improvement of the status of
teachers and new ten year school system etc, etc. The report was discussed in the Central Advisory Board of education and in the vice-chancellors conference. This was followed by the discussion of the report in both the houses of parliament. All these deliberations lead to the drafting of a National policy which was approved by the cabinet in 1968.

At this point of the history of constitutional rule, education was a subject coming under the jurisdiction of the State Government. The role of the centre was merely that of a facilitator or a promoter. Hence the educational policy of 1968 was only a board framework for the guidance of the state governments in reforming their education systems.

4.2.4.1 N.P.E 1968 on structure of education

Section 4 para 17 of the National policy on education 1968 dealing with the restructuring of education reads as follows.

“It will be advantageous to have a broadly uniform educational structure in all parts of the country. The ultimate objective should be to adopt the 10+2+3 pattern, the higher secondary stage of two years being located in schools, colleges or both according to local conditions.”

You may notice that the above policy statement is only recommendatory. This is due to the fact that the school education then was not under the union or concurrent list. Therefore it can only be stated in that vein. It also provides flexibility for the states to deal with higher secondary according to their own needs. The restructuring involves greater outlay of funds to increase teachers, buildings to the existing structure apart from the finances required to improve the quality of education which is part of restructuring. Keeping this in mind the policy declared that:

“The reconstructions of educations on the lines indicated above will need additional outlay. The aim should be to gradually increase the investments in education so as to reach level of expenditure of 6 percent of the national income as early as possible”, (section 5).

The Government of India recognises that the reconstruction of education is no easy task, not only are the resources scarce but the problems are exceedingly complex. Considering the key role which education, science and research play in developing the material and human resources of the country, the Government of India will, in addition to undertaking programmes in the central sector, assist the State Governments for the development of programmes of national importance, where co-ordinated action on the part of the states and the centre is called for, (section 6).
4.2.4.2 N.P.E 1968 on quality issue

Even through the education commission dealt elaborately on the issues of quality of education the national policy on education confined itself to equating quality of education with quality of teachers accordingly it declared:

“Of all the factors which determine the quality of education and its contribution to national development, the teacher is undoubtedly the most important. It is on his personal qualities and character, his educational qualification and professional competence that the success of all educational endeavour must ultimately depend. Teachers must, therefore, be accorded an honoured place in society. Their emoluments and other service conditions should be adequate and satisfactory having regard to their qualifications and responsibilities,”(section 4 para 2a).

“The academic freedom of teachers to pursue and publish independent studies and researches and to speak and write about significant national and international issues should be protected” (section 4 para 2b).

4.2.4.3 N.P.E on equity issue

The national policy took note of the issues related to equalization of educational opportunity. The following paragraphs of the policy document deals with this issue:

Strenous efforts should be made to equalize educational opportunity.

a) Regional imbalances in the provision of educational facilities should be corrected and good educational facilities should be provided in merit and other backward areas.

b) To promote social cohesion and national integration the common school system as recommended by the education commission should be adopted. Efforts should be made to improve the standards of education in general schools. All special schools like public schools should be required to admit students on the basis of merit and also to provide prescribed proportion of the tree-studentships to prevent segregation of social classes. This will not however, affect the rights of minorities under article 30 of the constitution.

c) the education of girls should require emphasis, not only on the grounds of social justice but also because it accelerates social transformation.

d) More intensive efforts are needed to develop education among the backward classes and especially among tribal people.
e) Educational facilities for the physically and mentality handicapped children should be expanded and attempts be made to develop integrated programmes enabling handicapped children to study in regular schools.

4.2.5 National education policy 1986

In 80’s India was facing severe economic crisis. The need was felt to gear the educational policy towards the development of economy. This resulted in the National Education Policy 1986.

The NPE 1986 contended that the role of education is essentially to transform a static society into a vibrant one with commitment and development and change. The policy recognised the need for creating not only access to education for all sections but also getting then involved in the process of continuing education so as to promote a learning society. Further, the policy also had special emphasis on the role of education in adequately equipping the new generation steeping into 21st century with required skills and competencies.

Following the 42ed amendment of the Indian constitution with the authority to legislate on education concurrently with the states so far as organisation are structure of education is concerned, the NPE operationally defined concurrence as a meaningful partnership between the centre and states and placed clear responsibility on the union government regarding the national and integrative character of education, quality and standards, manpower planning, research and advanced study, culture, human resources development and the international aspects of education.

The NPE 1986 gave an unqualified priority for universalisation of elementary education and indicated a vital shift from more provision of schooling facilities to improvement of facilities, universal enrolment and participation and achievement of satisfactory levels of learning. The policy advocated dual track approach with simultaneous attention or adult literacy and primary education. While shifting it focus from enrolments as well as retention and achievement, it also laid down conditionality for success.

The policy conceive universalisation of elementary education as contextual. Contextuality entails local area planning with dis-aggregated target setting and decentralised participation, planning and management. The focus shifts from educationally backward states to educationally backward districts.

NPE 1986 envisaged free and compulsory education of satisfactory quality for all children up to 14 years of age before the commencement of the 21st century. It also addressed the
more difficult aspect of access. Hence it advocates large scale and systematic programme of non-formal education as an integral component of the strategy to achieve universalisation of elementary education. The policy, however, stresses the need for having a comparable quality of non-formal education and providing enough flexibility to learners to proceed at their own—

The ‘policy’ emphasises integration of gender perspective in all aspects of planning. Hence there is a pronounced shift from mere equalisation of opportunity to education for women’s equality. The policy further enjoins that the national educational system should play a positive interventionist role in the empowerment of women, foster the development of new values through redesigned curriculum, textbooks, training and orientation of teachers, decision makers and administrators.

The policy shifts its emphasis from sectoral to a multi-sectoral approach with convergence of all development inputs so as to improve the delivery of services and enhance the efficiency of resource utilization.

The national policy on education (NPE 1986) perceives education as an essential requirement for all as it is fundamental to the all-round development of society, both material and spiritual. The role of education is to sensitize the minds for furthering the goals of socialism, secularism and democracy. Another important role of education is to promote and sustain the economic development of the society through fostering research and development to ensure self-reliance in technology and develop the required manpower harrass it. In a nutshell education is a unique investment in the present and the future.

There are some commonalities between the NPE 1968 and NPE 1986. They refer to the reiteration of the commitment towards a common school system and the common educational structure of 10+2+3. The NPE 1986 has gone a step further while re-emphasizing the place of common core curriculum in the national system of education by specifying the underlying values. They are India’s common cultural heritage, egalitarianism, democracy and secularism, equality of sexes, protection of the environment, removal of social barriers, small family norm and inculcation of the scientific temper.

The NPE 86 is much more specific in defining the role of education in promoting equality. While the earlier policies talked about access, the present policy goes further by stipulating the provision of the conditions of success to ensure equality of educational opportunity and also fostering the value of equality for all.
Another important milestone of the NPE 1986 in its commitment to laying down minimum levels of learning at each stage of education aimed to ensuring the quality of education and comparability across the nation.

The NPE 1986 declares that the entry into the higher education and technical education would be based on the requisite merit regardless of the origin of the aspirant.

Another important indication for the promotion of opportunity and creating learning society is found in the thrust given to open and distance learning in the policy.

4.2.5.1 N.P.E 1986 on universalisation of elementary education

The N.P.E 1986 rest an emphasis on attainment of essential level of learning in achieving universalisation in elementary education.

The policy proposed a three-pronged strategy to realise the task of universalization of primary education.

- Firstly, to provide a motivating school environment through child-centered and activity based learning process at the primary stage. In this context, the policy emphasized the need for providing supplementary remedial instruction to first generation learners and allowing them to progress at their own pace. The policy reiterated its commitment to retain the non-detention policy as recommended by the earlier commission. The policy also took note of adjusting school timings and vacations according to the convenience of the children.

- Secondly, to improve the inputs for teaching-learning process by providing essential facilities in primary schools in terms of classrooms, teachers and other teaching-learning equipments. The above facilities are to be delivered to all the primary schools in a phased manner under the scheme called operation Black Board (OBB scheme).

- Thirdly, by designing alternative stream of systematic non-formal programme to ensure the coverage of children who dropout from the habitation without schools, working children and girls who can not attend regular schools to ensure universalization. In order to ensure the quality of such non-formal education, efforts will be made to use modern technological aids and the services of talented local young men and women from local community with training.

4.2.5.2 N.P.E 1986 on secondary education

Regarding secondary education, the policy made a commitment to widen access by
covering the areas unserved by schools.

With respect to the quality, the policy proposed to formulate curriculum for inculcating values of healthy work ethos, humane and composite culture.

For the first time in independent India a nationwide programme of special schools under the name of pace setting schools have been proposed. Such schools are meant for talented children largely rural, selected with due care bestowed for equity and social justice consideration. These institutions are residential in nature and education is provided free of charge. Such schools have already come into existence as NAVODAY SCHOOLS under the subsequent five year plans all over the country.

The policy proposed that vocational courses cover ten percent of higher secondary students by 1990 to increase to 25 percent by 1995. The content and nature of vacationlization proposed differ drastically from the past stereotypes and make the courses responsive to emergent technological and economic developments. In addition to the traditional courses of preparing the skilled manpower for primary and secondary sectors of production, the policy emphasises the courses to train people for tertiary service sectors like health, marketing and other social services.

Apart from the special courses at the +2 stage, the policy envisages appropriate flexible non-formal vocational courses for the youth who leave the formal school at the primary stage, school dropouts and neo-literates with special performance to the needs of women. Provision of tertiary level vocational courses is made for those who complete their higher secondary education through academic stream and who require such courses.

4.2.5.3 N.P.E 1986 on teacher education

The NPE 1986 was very clear in its proposals for improving the quality of teacher at the school level. It recognised the need for continuous teacher education process which can be ensured only through in-service programmes. In order to ensure this, the policy proposed district institutes of education and training (DIETs) in each of the districts all over the country for the training of teachers in formal primary schools and personnel working in non-formal and adult education. A similar institution to provide for the continuous in-service training for secondary school teacher is proposed through upgrading selected secondary teacher training colleges. These centres would complement the State Council of Educational research and training.
4.2.6 Programme of action, P.O.A 1986-1992

4.2.6.1 P.O.A 1986

For the first time an educational policy was immediately followed by a programme of action to implement the policy declarations. Thus the POA of 1986 had formulated the following action

1. In order to active the policy shift regarding UEE from universal enrolment only to universal enrolment and retention, the programme envisaged micro planning in a participative mode at the grass root level involving parents and teachers by family wise and design of action. This action replaced the earlier practice of enrolment drives.

2. The policy wanted the school environment to be attractive through improvement of primary schools and provision of support services. The POA conceived operation black board (OB scheme) to translate the policy intention. This scheme intended to provide a minimum two teachers and two classrooms in every primary schools and also provide minimum essential teaching-learning equipments and materials. All these formed a package. The Union Government was to share the financial responsibility with the states as education was put on the concurrent list of the constitution.

3. The policy’s intention of increasing access to girls and working children from poor socio-economic background through a large-scale and systematic programme of non-formal education was conceived by POA as an integral strategy to achieve LIFE.

4. One of the thrust area of the NPE 1986 was to ensure universal attainment of essential levels of learning. Based on the recommendations of the committee appointed by the ministry which were endorsed by the CABE, MLL have been laid down for the primary stage. This is intended to reduce the curriculum load and to make it more functional and relevant.

5. The policy focused on the upgradation of the functioning of teacher. Immediately a centrally sponsored drive to orient all teachers was taken up to improve their professional competence. This was called its mass orientation of school teachers (MOST).

6. The most was followed by the programme in the form of setting up of the district institutes of education and training (DIETs) as a centrally-sponsored scheme. The
main objectives of DIET are to provide quality pre-service and in-service training of teachers and functionaries of the formal, non-formal and adult education.

7. Similarly, at the secondary level, centres for in-service teachers training were established by upgrading secondary teacher education (IASE) and strengthening colleges of teacher education (CTE).

8. The POA also purposed, and action was subsequently taken to implement a scheme of strengthening of SCERTs by providing one time matching grant of 15 lakh to each SCERT. The intention was to confer autonomous statues to them to oversee DIETs, district resource units and elementary teacher training institutions.

9. The POA envisaged the establishment of Navodaya Vidyalayas in each district for children who are potentially high achievers irrespective of their socio-economic background. These institutions are intended to provide good quality education especially for talented rural children with due reservation for SCs and STs.

10. The NPE of 1986 advocated vocational education as a distinct stream to prepare to students for specified occupations. A substantially funded, centrally sponsored scheme of vocationalization of secondary education and also at the higher secondary level was lunched in 1987-88.

4.2.6.2 P.O.A 1992

The changes of Government with the return of the congress in the parliamentary elections or 1991 saw a review of the policy changes under the previous Government. The committee appointed to take up this task under the chairmanship of the chief minister of Andhra Pradesh, Mr. Janardana Reddy came to the conclusion that the National policy of 1986 did not require any drastic alteration. However the committee felt that the programme of action may be reviewed in the light of subsequent developments. Accordingly, the POA of 1986 was reviewed and revised by the CABE. This revised POA of 1992 reaffirmed most of the action plan in the case of the OB scheme, the POA 1982 amended the programme by specifying a minimum of three teachers and three classrooms in all schools and extended the scheme to upper primary schools in the field of adult education, the POA 1992 came up with a novel programme in the from of district literacy campaigns which had specific targets and participation of the people in carrying out the activities of adult education in each district. The revised POA envisages introducing MLL in non-formal education and lay down MLL at the upper primary level as well.

Consequent to the policy modification in 1992, a concerted effort was made to translate
the policy declaration into a concrete programme which is commonly known as revised

4.2.7 National Policy for Person with Disabilities (2006)

The Government of India formulated the National Policy for Persons with Disabilities
in February 2006 which deals with Physical, Educational & Economic Rehabilitation
of persons with disabilities. In addition the policy also focuses upon rehabilitation of
women and children with disabilities, barrier free environment, social security, research
etc. The National Policy recognizes that Persons with Disabilities are valuable human
resource for the country and seeks to create an environment that provides those equal
opportunities, protection of their rights and full participation in society.

4.2.7.1 Focus of the policy

The focus of the policy is on the following

1. Prevention of Disabilities - Since disability, in a large number of cases, is
preventable; the policy lays a strong emphasis on prevention of disabilities. It
calls for programme for prevention of diseases, which result in disability and the
creation of awareness regarding measures to be taken for prevention of disabilities
during the period of pregnancy and thereafter to be intensified and their coverage
expanded.

2. Rehabilitation Measures - Rehabilitation measures can be classified into three
distinct groups:
   i. Physical rehabilitation, which includes early detection and intervention,
counselling & medical interventions and provision of aids & appliances. It will
also include the development of rehabilitation professionals.
   ii. Educational rehabilitation including vocational education and
   iii. Economic rehabilitation for a dignified life in society.

4.2.8 Check your progress (Objective type Questions)

1. What is the implication of a National System of Education?

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2. How did the commission envisage achieving the educational objectives through organisation of school curriculum?

3. What were the recommendations of NPE (1968) for teachers?

4. What is the strategy adopted in N.P.E 1986

5. What was the main thrust area of P.O.A 1992?

Structure

4.3.1 Introduction
4.3.2 Objectives
4.3.3 R.C.I act 1992
4.3.4 P.W.D Act 1995
4.3.4 N.T Act 1999
   4.3.4.1 Objectives of the Act
4.3.5 R.T.E Act 2009, 2012
   4.3.5.1 Introduction:
   4.3.5.2 History
   4.3.5.3 Main Features
4.3.6 Check your progress (Objective type Questions)

4.3.1 Introduction

Persons with disabilities have rights as citizens of the country. They are protected by the constitution of India and all other laws that are meant for everyone. We here finally give the important national level policy and legislative frameworks supporting the inclusion of children and youth with disability in education.

4.3.2 Objectives

After studying this subunit, student teacher will be able to

i. Identify the constitutional provision on education of Persons with disabilities

ii. Understands the role of education in preparing them as citizens and universalization of inclusive education.
4.3.3 R.C.I act 1992

The Rehabilitation Council of India (RCI) was set up as a registered society in 1986. On September, 1992 the RCI Act was enacted by Parliament and it became a Statutory Body on 22 June 1993. The Act was amended by Parliament in 2000 to make it more broad based. The mandate given to RCI is to regulate and monitor services given to persons with disability, to standardise syllabi and to maintain a Central Rehabilitation Register of all qualified professionals and personnel working in the field of Rehabilitation and Special Education.

The Rehabilitation Council of India Act-1992 or the RCI Act

The Rehabilitation Council of India Act governs professionals working in the field of disability and organisations that train professionals. It regulates the training of rehabilitation professionals. All professionals working in the field of disability have to register with the RCI. The RCI also recognises institutes and courses for training of professionals.

Function of R.C.I

1. Recognition of qualifications granted by University etc., in India for Rehabilitation Professionals.
2. Recognition of qualification by Institutions outside India
3. Rights of persons possessing qualifications included in the schedule to be enrolled
4. Power to require information as to courses of study and examination
5. Inspectors at examinations
6. Visitors examination
7. Withdrawal of recognition
8. Minimum standards of education
9. Registration in Register
10. Privileges of persons who are registered on Register
11. Professional Conduct and removal of names from Register
12. Appeal against Order of removal from Register
13. Register
14. Information to be furnished by council and publication thereof
15. Cognizance of offences
16. Protection of action taken in good faith
17. Employees of Council to be public servants
18. Power to make rules
19. Power to make regulations

**4.3.4 P.W.D Act 1995**

The person with disabilities (equal opportunities, protection of rights and full participation) act 1995; indicate that although Govt. Of India had made several attempts to implement integrated education programme, there is lack of firm commitment to promote integration. It states that whenever possible, children with disabilities should be educated in regular school settings. The PWD act, 1995 also states, “The appropriate Government and local authorities shall ensure that every child with a disability has access to free education in an appropriate environment till he attains the age of 18 years (article); endeavour to promote the integration of students with disabilities in the normal schools (articles 26b)”.

**Persons with disabilities equal opportunities, protection of rights and full participation act 1995**

The Persons with Disabilities Act covers persons with seven disabilities. These are blindness, low vision, leprosy cured, hearing impairment, locomotor disability, mental retardation and mental illness. The act incorporates facilities that persons with disabilities are entitled to and the responsibilities and obligations placed on the government, public and private sector enterprises. The persons with disabilities act provides for:

- Free education for children with disabilities unto the age of 18.
- 3% reservation in employment in the Government sector for persons with physical disability, hearing impairment and vision impairment.
- Creation of barrier free environment- social security and unemployment allowance.
- It talks about prevention and early identification of disabilities.
4.3.4 N.T Act 1999

The National Trust for the welfare of persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act 1999

The National Trust Act covers persons with four disabilities. These are mental retardation or intellectual disability, Autism, Cerebral Palsy and Multiple disabilities. The act gives due importance and recognition to persons with disabilities. It enables and empowers them to live independently and fully through its various schemes. The act focuses on strengthening facilities and providing support for individuals to live within their own families. For persons with disabilities who require care-taking facilities, there is a provision for appointment of a guardian. Both persons with disabilities and their parents and guardians been invested with decision making powers. They can be a part of the local level committee that has the power to appoint a guardian. Parents and parent associations can also be appointed to the board of the National Trust. Registered parent associations can apply for funding for setting up facilities for persons with disabilities.

4.3.4.1 Objectives of the Act

This Act provides for the constitution of a national body for the Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities. Such a national body will be a trust whose objects shall be as under:

(a) to enable and empower persons with disability to live as independently and as fully as possible within and as close to the community to which they belong;

(b) to strengthen facilities to provide support to persons with disability to live within their own families;

(c) to extend support to registered organisation to provide need based services during the period of crisis in the family of persons with disability;

(d) to deal with problems of persons with disability who do not have family support;

(e) to promote measures for the care and protection of persons with disability in the event of death of their parent or guardian;

(f) to evolve procedure for the appointment of guardians and trustees for persons with disability requiring such protection;

(g) to facilitate the realization of equal opportunities, protection of rights and full participation of persons with disability; and
(h) to do any other act which is incidental to the aforesaid objects. The Act received the assent of the President on 30th December, 1999 and extends to the whole of India.

4.3.5 R.T.E Act 2009, 2012

4.3.5.1 Introduction:

The Right to Education Act, which came into force on 1st April, 2010 after 62 years of independence, has made free and compulsory education a fundamental right of every child in the 6 to 14 age group. Now India has joined the group of those countries who provide for a constitutional guarantee to free and compulsory education. The enforcement of this Right has made it a joint responsibility of Central and State Governments to provide free and compulsory education to all children by all means.

4.3.5.2 History

At the time of Independence, India inherited an educational system which was not only quantitatively small but was also characterized by striking gender and regional disparities. Only one child out of three had been enrolled in primary school. Thus challenge was to provide elementary education to all its children within a stipulated period of time. Accordingly, universal education for all children in the 6-14 age groups became a constitutional provision by Article 45 of the Constitution. Special care of the economic and educational interests of the under privileged sections of the population also became a constitutional obligation. But these constitutional provisions still remain unfulfilled. Article 21A of the Constitution - Constitution (Eighty - Sixth Amendment) Act, 2002

December 2002

86th Amendment Act (2002) via Article 21A (Part III) seeks to make free and compulsory education a Fundamental Right for all children in the age group 6-14 years.

October 2003

A first draft of the legislation envisaged in the above Article, viz., Free and Compulsory Education for Children Bill, 2003, was prepared and posted on this website in October, 2003, inviting comments and suggestions from the public at large.

2004

Subsequently, taking into account the suggestions received on this draft, a revised draft of the Bill entitled Free and Compulsory Education Bill, 2004
June 2005
The CABE (Central Advisory Board of Education) committee drafted the ‘Right to
Education’ Bill and submitted to the Ministry of HRD. MHRD sent it to NAC where
Mrs. Sonia Gandhi is the Chairperson. NAC sent the Bill to PM for his observation.

14th July 2006
The finance committee and planning commission rejected the Bill citing the lack of
funds and a Model bill was sent to states for making the necessary arrangements. (Post-
86th amendment, States had already cited lack of funds at State level)

2009
Right of Children to Free and Compulsory Education Bill, 2008, passed in both Houses
of Parliament in 2009. The law received President’s assent in August 2009.

1 April 2010
Article 21-A and the RTE Act come into effect.

4.3.5.3 Main Features
● Free and compulsory education to all children of India in the 6 to 14 age group.
● No child shall be held back, expelled or required to pass a board examination until
the completion of elementary education.
● If a child above 6 years of age has not been admitted in any school or could not
complete his or her elementary education, then he or she shall be admitted in a
class appropriate to his or her age. However, if a case may be where a child is
directly admitted in the class appropriate to his or her age, then, in order to be at
par with others, he or she shall have a right to receive special training within such
time limits as may be prescribed. Provided further that a child so admitted to
elementary education shall be entitled to free education till the completion of
elementary education even after 14 years.
● Proof of age for admission: For the purpose of admission to elementary education,
the age of a child shall be determined on the basis of the birth certificate issued in
accordance with the Provisions of Birth. Deaths and Marriages Registration Act
1856, or on the basis of such other document as may be prescribed. No child shall
be denied admission in a school for lack of age proof
● A child who completes elementary education shall be awarded a certificate.
Call need to be taken for a fixed student–teacher ratio.

Twenty-five per cent reservations for economically disadvantaged communities in admission to Class I in all private schools am to be done.

Improvement in the quality of education is important.

School teachers will need adequate professional degree within five years or else will lose job.

School infrastructure (where there is a problem) need to be improved in every 3 years, else recognition will be cancelled.

Financial burden will be shared between the state and the central government.

### 4.3.6 Check your progress (Objective type Questions)

1. What is the full form of RCI?

2. What do you mean by P.W.D?

3. Interpret the main function of N.T?

4. What is the main feature of R.T.E act?

Structure

4.4.1 Introduction

4.4.2 Objectives

4.4.3 IEDC (1974, 1992)
   4.4.3.1 Objectives of the IEDC
   4.4.3.2 Functions of IEDC

4.4.4 SSA (2000, 2011)

4.4.5 RMSA (2009)

4.4.6 IEDSS (2009)

4.4.7 Check your progress (Objective type Questions)

4.4.1 Introduction

This section deals with the programmes and scheme of government that was implemented to ensure the rights of education of the citizens with special reference to the differently able person. It also tried to describe the aims and objectives of the each government’s initiatives.

4.4.2 Objectives

After studying this unit, students will be able to

i. Know the government initiatives on education with special reference to differently able person

ii. Analyse the goals emphasized in these programmes on education

iii. Understands the aims and objectives of these schemes.
4.4.3 IEDC (1974, 1992)

In the process of bringing more children with disability under the umbrella of educational services, integration was projected as the cost effective approach. As a result, the general education system was sensitized to accept disabled children in general schools. Integration of children with disabilities is rather reinforcing better educational practices in the general school system. In order to provide impetus to integration, the centrally sponsored scheme of integrated education was introduced in 1974 and is being implemented in various states of the country article 21A of the Indian constitution every child in the age group of 6-14 years. This scheme was initially launched in 1974 and revised in 1992 for providing educational opportunities to the moderately, disabled children in the general school system.

4.4.3.1 Objectives of the IEDC

1. To act as an institutional mechanism for providing various services including information on all aspects of enterprise building to budding S&T entrepreneurs.

2. To create Entrepreneurial culture in the Parent Institution and other institutions in the region and to promote the objectives of NSTEDB, including programmes related to women and weaker sections of the society.

3. To inculcate a culture of innovation driven entrepreneurship through student projects.

4. To catalyse and promote development of S&T knowledge-based enterprises and promote employment opportunities in the innovative areas.

5. To respond effectively to the emerging challenges and opportunities both at national and international level relating to SMEs and micro enterprises.

4.4.3.2 Functions of IEDC

- To organise Entrepreneurship Awareness Camps, Entrepreneurship Development Programmes, Faculty Development Programmes and Skill Development Programmes in the college/institution for the benefit of S&T persons.

- To initiate five innovative student projects each year for new innovative product development.

- To organize Business Plan Competitions every year.

- To guide and assist prospective entrepreneurs on various aspects such as preparing
project reports, obtaining project approvals, loans and facilities from agencies of support system, information on technologies, etc.

- To arrange interaction with entrepreneurs and create a mentorship scheme for student entrepreneurs.
- To facilitate creation of entrepreneur’s club in each college to foster culture of entrepreneurship amongst students.

### 4.3.4 S.S.A (2000, 2011)

In 2000, district primary education programme (DPEP) has been extended to the Sarva Shiksha Abhiyan (SSA). It is a programme with a clear time frame for universalisation of elementary education through a time bound integrated approach, in partnership with states. The SSA is to provide useful and relevant elementary education to all children in the 6 to 14 age group by 2010. There is also another goal to bridge, social, regional and gender gaps, with active participation of the community in the management of schools.

**Objectives of SSA:**

- All children in the school, education guarantee centre, alternative school, back to school camps by 2003.
- All children complete five years of primary schooling by 2007.
- All children complete eight years of elementary schooling by 2010.
- Focus on elementary education of satisfactory quality with emphasis on ‘education for life’.
- Bring all gender and social category gaps at primary stage by 2007 and at elementary education level by 2010.
- Universal retention by 2010.

**Broad aims:** The Sarva Shiksha Abhiyan is to provide useful and relevant elementary education for all children in the 6 to 14 age group by 2010. There is also another goal to bridge social, regional and gender gaps, with the active participation of the community in the management of schools.

**Key features of the programme**

**The main features of SSA are:-**

- A programme with a clear time frame for universal elementary education.
✓ A response to the demand for quality basic education all over the country’
✓ An opportunity for promoting social justice through basic education.
✓ An effort for effectively involving the Panchayati Raj Institutions, school management committee, village/union smallest unit level education committee. Parent-teacher associations, mother-teacher associations, tribal autonomous council and other grass root level structure in the management of elementary schools.
✓ An expression of political will for universal elementary education across the country.

Main strategies under SSA
1. Institutional reforms
2. Sustainable financing and capacity building
3. Community ownership
4. Improving mainstream educational administration
5. Habitation as unit of planning
6. Priority in education of disadvantaged section of the society
7. Thrust on quality.

Incorporation of children with special need under SSA
The SSA has also taken care of children with special needs. The SSA aims to provide useful and relevant elementary education to all children including children with disabilities in the age range of 6-14 years by 2010. The person with disability act (1995) makes it mandatory on the part of government to provide needed educational facilities for the disabled. SSA calls for community ownership of school based interventions through effective decentralization. Under SSA, community based monitoring is to be done with full transparency to the community. It also envisages cooperation between teachers, parents and PRIs, as well as accountability and transparency to the community. It also focuses on the inclusion and participation of children with special needs in the educational process.

This programme lays a special thrust on making education at the elementary level useful and relevant for children by improving the curricula, child centered activities and effective teaching learning strategies. SSA also focuses on the developmental needs of teachers as it recognises the critical and central role of teacher. It ensures that every child with special needs, irrespective of the kind category and degree of disability, is provided education in an appropriate environment. It adopts ‘zero rejection’ policy so that no-
child is left out of the education system. The trust of SSA is to provide integrated and inclusive education to all children with special needs in general schools. It also supports a wide range of approaches, options and strategies for education of children with special needs which includes education through open learning system and open schools, wherever necessary, home based education itinerant teacher model, remedial training, part time classes, community based rehabilitations (CBR) vocational education and cooperative programme.

**SSA offers the following provisions to CWSN:**

Up to Rs. 3000/- per child for integrations of disabled children, as per specific proposal, per year.

District plan for children with special needs will be formulated within the Rs. 3000/- per child norm. Involvement of resource institutions to be encouraged.

### 4.4.5 R.M.S.A (2009)

Rashtriya Madhyamik Shiksha Abhiyan (RMSA) is a centrally sponsored scheme of the Ministry of Human Resource Development, Government of India, for the development of secondary education in public schools throughout India. It was launched in March 2009.

**Objectives**

The objectives of Rashtriya Madhyamik Shiksha Abhiyan can be summarised as follows

1. To improve quality of education imparted at secondary level through making all secondary schools conform to prescribed norms.
2. To remove gender, socio-economic and disability barriers.
3. Universal access to secondary level education by 2017, i.e., by the end of the XII Five Year Plan.
4. Universal retention by 2020

**Action plans**

RMSA is planned to promote secondary education by establishing in every target school the following infrastructure

1. Additional class rooms
2. Laboratories
3. Libraries  
4. Art and crafts room  
5. Toilet blocks  
6. Drinking water provisions  
7. Residential hostels for teachers in remote areas In addition it aims to provide additional teachers to reduce student-teacher to 30:1, focus on science, mathematics and English education, in-service training of teachers, science laboratories, ICT-enabled education, curriculum reforms, and teaching-learning reforms.

**Thrust areas**

1. Quality improvement  
2. ICT, information and communication technology  
3. Equity and access

**Planning for children with special needs (CWSN)**

With the enactment of the Persons with Disabilities Act, 1995, the education for the CWSN received an impetus. This act entrusts certain governments and authorities for the provision of free access for these children towards education, allotted lands for certain purposes, non-discrimination in transports, financial incentive for them to undertake research etc. This scheme has also taken up programmes for the attitudinal changes and capacity building among teachers for the sake of these children.

**Achievements.**

**The major achievements of RMSA as of 2015-2016 report are:**

1. New school11,577 new secondary schools were approved out of which, 10082 are functional.  
2. Strengthening of schools: 337,731 have been approved in terms of infrastructure development under this scheme. The details are as follows:
   - Additional classroom: Out of 52750 approved, 20,839 were completed and 16,774 are under progress.  
   - Science laboratory: Out of 25,948 approved, 10,107 were completed and 8532 are under progress.  
   - Computer room: Out of 21,864 approved, 6920 were completed and 6297 are under progress.
Library room: Out of 27,428 approved, 10,133 were completed and 8929 are under progress.

Art/Craft room: Out of 31,453 approved, 12,062 were completed and 9686 are under progress.

Drinking water: Out of 12,327 approved, 7096 were completed and 2507 are under progress.

Teacher quarters: Out of 5408 approved, 623 were completed and 509 are under progress.

Major repair: Out of 2975 approved, 1313 were completed and 271 are under progress.

4.4.6 IEDSS (2009)

The Scheme of Inclusive Education for Disabled at Secondary Stage (IEDSS) was launched during 2009-10 and replaces the earlier scheme of Integrated Education for Disabled Children (IEDC). The aim of this scheme is to enable all students with disabilities to pursue four years of secondary education in an inclusive and enabling environment, after completing eight years of elementary schooling.

The scheme covers all children studying in classes IX to XII in Government, local body and Government-aided schools, with one or more disabilities as defined under the Persons with Disabilities Act (1995) and the National Trust Act (1999). The type of disabilities range from blindness, low vision, leprosy cured, hearing impairment, locomotor disability, mental retardation, mental illness, autism and cerebral leprosy, speech impairment, learning disabilities etc. Girls with disabilities are provided with special attention to help them gain access to secondary education, information and guidance for their developing potential. Moreover, the scheme envisages setting up model inclusive schools in every state.

Aims & Objectives

The Centrally Sponsored IEDSS Scheme aims to:

● Enable all students with disabilities completing eight years of elementary schooling an opportunity to complete four years of secondary schooling (classes IX to XII) in an inclusive and enabling environment

● Provide educational opportunities and facilities to students with disabilities in the general education system at the secondary level (classes IX to XII).
Support the training of general school teachers to meet the needs of children with disabilities at the secondary level.

The objectives of the scheme will be to ensure that:

- Every child with disability will be identified at the secondary level and his educational need assessed.
- Every student in need of aids and appliances, assistive devices, will be provided the same.
- All architectural barriers in schools are removed so that students with disability have access to classrooms, laboratories, libraries and toilets in the school.
- Each student with disability will be supplied learning material as per his/her requirement.
- All general school teachers at the secondary level will be provided basic training to teach students with disabilities within a period of three to five years.
- Students with disabilities will have access to support services like the appointment of special educators, establishment of resource rooms in every block.
- Model schools are set up in every state to develop good replicable practices in inclusive education.

Components

Assistance is admissible for two major components

- Student-oriented components such as medical and educational assessment, books and stationery, uniforms, transport allowance, reader allowance, stipend for girls, support services, assistive devices, boarding and lodging facilities, therapeutic services, teaching learning materials, etc.
- Other components include appointment of special education teachers, allowances for general teachers teaching such children, teacher training, orientation of school administrators, establishment of resource room, providing barrier free environment etc.

Implementing Agency

The School Education Department of any State Government/Union Territory (UT) Administration acts as the implementation agency and 100 percent Central assistance is provided for all items covered in the scheme. The prerogative to involve NGOs having experience in the field of education of the disabled, in implementing the scheme,
completely lies with the implementing agency. The State Governments are only required to make provisions for a scholarship of Rs. 600 per disabled child per annum.

### 4.4.7 Check your progress (Objective type Questions)

1. What is the main purpose of IEDC?
   - ..............................................................................................................................
   - ..............................................................................................................................
   - ..............................................................................................................................

2. State the broader aim of SSA
   - ..............................................................................................................................
   - ..............................................................................................................................
   - ..............................................................................................................................

3. Clearly state the main action plan of RAMSA
   - ..............................................................................................................................
   - ..............................................................................................................................
   - ..............................................................................................................................

4. Which are the objectives of IEDSS?
   - ..............................................................................................................................
   - ..............................................................................................................................
   - ..............................................................................................................................
4.5 □ International Conventions and Policies

Structure

4.5.1 Introduction:

4.5.2 Objectives of the sub unit

4.5.2.1 The Salamanca Declaration And Framework For Action 1994
Salamanca statement:

4.5.2.2 The Framework for Action:

4.5.3.3 United Nations Conventions on the Right of Persons with Disabilities, 2006

4.5.3 Millennium Development Goals India Country Report 2015

4.5.4 Incheon Strategies

4.5.4.1 Key principles and policy direction

4.5.4.2 Incheon Goals

4.5.4.3 Check your progress

4.6 Let us sum-up

4.7 Unit end exercises (short answer/essay type questions)

4.8 Answer to check your progress

4.9 Reference

4.5.1 Introduction

Society must adapt its structures to ensure that all children, irrespective of age, gender and disability, can enjoy the human rights that are inherent to their human dignity without discrimination of any kind. International human rights standards, including the Convention on the Rights of the Child, the UN Standard Rules on the Equalization of Opportunities for Persons with Disabilities and the Convention on the Rights of Persons with Disabilities, all point the way towards overcoming discrimination and recognizing the right to full participation of children with disabilities - in the home and community, in school, health services, recreation activities and in all other aspects of life. Disability cannot be considered in isolation. It cuts across all aspects of a child's life and can have very different implications at different stages in a child's life cycle. Many of the initiatives to promote the rights of children with disabilities overlap with those for other excluded
groups. The purpose of the conventions, therefore, to encourage actors at all levels - from the local to the international - to include children with disabilities in all their programmes and projects and to ensure that no child is left out.

### 4.5.2 Objectives of the sub unit

After learning the sub unit the student teacher will be able to explain:

- All relevant legislation and regulations for prohibition of discrimination on grounds of disability.
- Effective remedies which are accessible to all children, families and caregivers.
- A national plan of action that integrates the relevant provisions of all applicable international instruments.
- A high-level multi sectoral Coordinating Committee which should be empowered to initiate proposals, suggest policies and monitor progress.
- Awareness-raising and educational campaigns for the public, as well as specific groups of professionals, with the aim of preventing and addressing the defacto discrimination of children with disabilities.

### 4.5.3.1 The Salamanca Declaration And Framework For Action 1994 Salamanca statement:

More than 300 participants representing 92 governments and 25 international organizations met in Salamanca, Spain in June 1994 to further the aim of Education for All by considering what basic policy changes are needed to promote inclusive education, so that schools can serve all children, particularly those with special educational needs. Organized by the Government of Spain and UNESCO, the Conference adopted the Salamanca Statement on Principles, Policy and Practice in Special Needs Education and a Framework for Action. They agreed a dynamic new Statement on the education of all disabled children, which called for inclusion to be the norm. In addition, the Conference adopted a new Framework for Action, the guiding principle of which is that ordinary schools should accommodate all children, regardless of their physical, intellectual, social, emotional, linguistic or other conditions. All educational policies, says the Framework, should stipulate that disabled children attend the neighbour hood school 'that would be attended if the child did not have a disability.'
The Salamanca Statement says that:

- every child has a basic right to education
- every child has unique characteristics, interests, abilities and learning needs
- education services should take into account these diverse characteristics and needs
- those with special educational needs must have access to regular schools
- regular schools with an inclusive ethos are the most effective way to combat discriminatory attitudes, create welcoming and inclusive communities and achieve education for all
- such schools provide effective education to the majority of children, improve efficiency and cost-effectiveness.
- The Salamanca Statement asks governments to:
  - give the highest priority to making education systems inclusive
  - adopt the principle of inclusive education as a matter of law or policy
  - develop demonstration projects
  - encourage exchanges with countries which have experience of inclusion
  - set up ways to plan, monitor and evaluate educational provision for children and adults
  - encourage and make easy the participation of parents and organizations of disabled people
  - invest in early identification and intervention strategies
  - invest in the vocational aspects of inclusive education
  - make sure there are adequate teacher education programs

4.5.3.2 The Framework for Action:

This Framework for Action on Special Needs Education was adopted by the World Conference on Special Needs Education organized by the Government of Spain in cooperation with UNESCO and held in Salamanca from 7 to 10 June 1994. Its purpose is to inform policy and guide action by government, international organization, national aid agencies, non-governmental organization and other bodies in implementing the Salamanca Statement on Principles, Policy and Practice in Special Needs Education. The Framework draws extensively upon the national experience of the participating
countries as well as upon resolution, recommendations and publication of the United Nations system and other intergovernmental organization, especially the Standard Rules on the Equalization of Opportunities for Persons with Disabilities.

The Framework for Action outlines new thinking on special needs education and guidelines for action at national, regional and international levels. This Framework for Action comprises the following sections:

I. New thinking in special needs education

II. Guidelines for action at the national level
   A. Policy and organization
   B. School factors
      C. Recruitment and training of educational personnel
      D. External support services
      E. Priority areas
      F. Community perspectives
      G. Resource requirements

III. Guidelines for action at the regional and international level.

I. New Thinking In Special Needs Education

1. Inclusion and participation are essential to human dignity and to the enjoyment and exercise of human rights. Within the field of education, this is reflected in the development of strategies that seek to bring about a genuine equalization of opportunity.

2. The fundamental principle of the inclusive school is that all children should learn together, wherever possible, regardless of any difficulties or differences they may have. Inclusive schools must recognize and respond to the diverse needs of their students, accommodating both different styles and rates of learning and ensuring quality education to all through appropriate curricula, organizational arrangements, teaching strategies, resource use and partnerships with their communities.

3. Within inclusive schools, children with special educational needs should receive whatever extra support they may require to ensure their effective education. Inclusive schooling is the most effective means for building solidarity between children with special needs and their peers.
4. The situation regarding special needs education varies enormously from one country to another. There are, for example, countries that have well established systems of special schools for those with specific impairments. Such special schools can represent a valuable resource for the development of inclusive schools. The staff of these special institutions possess the expertise needed for early screening and identification of children with disabilities.

5. Countries that have few or no special schools would, in general, be well advised to concentrate their efforts on the development of inclusive schools and the specialized services needed to enable them to serve the vast majority of children and youth - especially provision of teacher training in special needs education and the establishment of suitably staffed and equipped resource centres to which schools could turn for support.

6. Educational planning by governments should concentrate on education for all persons, in all regions of a country and in all economic conditions, through both public and private schools.

7. Because in the past relatively few children with disabilities have had access to education, especially in the developing regions of the world, there are millions of adults with disabilities who lack even the rudiments of a basic education. A concerted effort is thus required to teach literacy, numeracy and basic skills to persons with disabilities through adult education programmes.

8. Women and men should have equal influence on the design of educational programmes and the same opportunities to benefit from them.

9. It evidently cannot take account of the vast variety of situations encountered in the different regions and countries of the world and must, accordingly, be adapted to fit local requirements and circumstances. To be effective, it must be complemented by national, regional and local plans of action inspired by a political and popular will to achieve education for all.

II Guidelines for Action at The National Level

A. Policy and Organization

Integrated education and community-based rehabilitation represent complementary and mutually supportive approaches to serving those with special needs. Both are based upon the principles of inclusion, integration and participation, and represent well-tested and cost-effective approaches to promoting equality of access for those with special
educational needs as part of a nationwide strategy aimed at achieving education for all. Countries are invited to consider the following actions concerning the policy and organization of their education systems. Legislation should recognize the principle of equality of opportunity for children, youth and adults with disabilities. Parallel and complementary legislative measures should be adopted in the fields of health, social welfare, vocational training and employment in order to support and give full effect to educational legislation. 4. Educational policies at all levels, from the national to the local, should stipulate that a child with a disability should attend the neighbourhood school. The practice of ‘mainstreaming’ children with disabilities should be an integral part of national plans for achieving education for all. Special attention should be paid to the needs of children and youth with severe or multiple disabilities. Educational policies should take full account of individual differences and situations. Both policies and financing arrangements should encourage and facilitate the development of inclusives.

B. School Factors

Developing inclusive schools that cater for a wide range of pupils in both urban and rural areas requires: the articulation of a clear and forceful policy on inclusion together with adequate financial provision—an effective public information effort to combat prejudice and create informed and positive attitudes—an extensive programme of orientation and staff training—and the provision of necessary support services. Changes in all the following aspects of schooling, as well as many others, are necessary to contribute to the success of inclusive schools: curriculum, buildings, school organization, pedagogy, assessment, staffing, school ethos and extracurricular activities.

C. Recruitment and Training of Educational Personnel

Appropriate preparation of all educational personnel stands out as a key factor in promoting progress towards inclusive schools. Furthermore, the importance of recruiting teachers with disabilities who can serve as role models for children with disabilities is increasingly recognized.

D. External Support Services

Provision of support services is of paramount importance for the success of inclusive educational policies. In order to ensure that, at all levels, external services are made available to children with special needs, educational authorities should consider the following. Both training institutions and special schools can provide access to specific
devices and materials as well as training in instructional strategies that are not provided in regular class rooms. School clusters have proved a useful strategy in mobilizing educational resources as well as community involvement. Clusters of schools could be assigned collective responsibility for meeting the special educational needs of pupils in their area and given scope for allocating resources as required.

E. **Priority Areas**

Integration of children and young people with special educational needs would be more effective and successful if special consideration we are given in educational development plans to the following target are as : early childhood education to enhance the educability of all children, girls’ education and the transition from education to adult working life.

F. **Community Perspectives**

Realizing the goal of successful education of children with special educational needs is not the task of the Ministries of Education and schools alone. It requires the co-operation of families, and the mobilization of the community and voluntary organizations as well as the support of the public - at - large.

G. **Resource Requirements**

The development of inclusive schools as the most effective means for achieving education for all must be recognized as a key government policy and accorded a privileged place on the nation’s development agenda. It is only in this way that adequate resources can be obtained. Changes in policies and priorities cannot be effective unless adequate resource requirements are met.

III. **Guide Lines for Action at the Regional and Inter National Level**

International co-operation among governmental and nongovernmental, regional and interregional organizations can play a very important role in supporting the move toward inclusive schools. One important task for international co-operation is to support the launching of pilot projects aimed at trying out new approaches and at capacity building. A priority mission incumbent upon international organizations is to facilitate exchange of data, information.
4.5.3 United Nations Conventions on the Right of Persons with Disabilities, 2006

It is adopted by the General Assembly in December 2006.

Purpose: promote, protect and ensure the full and equal enjoyment of all human rights and fundamental freedoms by all persons with disabilities and to promote respect for their inherent dignity.

Record number of signatures on opening day: 81

Came into force in May 2007

Principles

- Respect for inherent dignity, individual autonomy
- Non-discrimination
- Full and effective participation and inclusion in society
- Respect for difference; disability as part of human diversity
- Equality of opportunity
- Accessibility
- Equality between men and women
- Respect for evolving capacity of children

Persons with disabilities

Those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others.

Article 5: Equality and nondiscrimination

In order to promote equality and eliminate discrimination, States Parties shall take all appropriate steps to ensure that reasonable accommodation is provided.

Reasonable accommodation …means any necessary and appropriate modification and adjustments not imposing a disproportionate or undue burden where needed in a particular case, to ensure to persons with disabilities the enjoyment or exercise on an equal basis with others of all human rights and fundamental freedoms (Article 2 — Definitions)
Article 24: Education States Parties shall: Ensure an inclusive education system at all levels and lifelong learning. Ensure that persons with disabilities are able to access general tertiary education, vocational training, adult education and living learning without discrimination and on an equal basis with others. To this ended States Parties shall ensure that reasonable accommodation is provided to persons with disabilities.

Article 27: Work and Employment Right to work…on an equal basis with others…(in)…work freely chosen or accepted in a labour market and work environment that is open, inclusive and accessible to persons with disabilities States parties shall safeguard the …right to work…by taking appropriate steps including legislation to…

Art. 27 Steps and legislation to… Prohibit discrimination Protect rights…including labour and trade union rights . Ensure access to vocational and guidance services. Promote work opportunities including self employment. Ensure reasonable accommodation in the workplace. Promote professional rehabilitation and job retention and return to work programmes.

Public and private employers are noted as central to implementation of the right to work

States parties are additionally called upon to:

– Ensure that reasonable accommodation is provided to persons with disabilities in the workplace;

– Promote vocational and professional rehabilitation, job retention and return-to-work programmes

Promoting the UNCRPD

Formal interagency support group

Joint statement seeking high level support from heads of agencies

Guidelines for UNDAFs underway

4.5.4 Millennium Development Goals India Country Report 2015

The Millennium Development Goals (MDGs) are the eight international development goals that were established following the millennium summit of the United Nations in 2000, following the adoption of the United Nations Millennium Declaration. All 189 United Nations member states at the time (there are 193 currently), and at least 23 international organizations, committed to help achieve the following Millennium Development Goals by 2015.
GOALS

The MDGs were developed out of several commitments set forth in the Millennium Declaration, signed in September 2000. There are eight goals with 21 targets, and a series of measurable health indicators and economic indicators for each target.

1. Eradicate extreme poverty and hunger
2. Achieve universal primary education
3. Promote gender equality and empower women
4. Reduce child mortality rates
5. Improve maternal health
6. Combat HIV/AIDS, malaria, and other diseases
7. Ensure environmental sustainability
8. Develop a global partnership for development

MDGs lack strong objectives and indicators for within-country equality, despite significant disparities in many developing nations. Further critique of the MDGs is that the mechanism being used is that they seek to introduce local change through external innovations supported by external financing. The counter proposal being that these goals are better achieved by community initiative, building from resources of solidarity and local growth within existing cultural and government structures; iterations of proven local successes can scale up to address the larger need through human energy and existing resources using methodologies such as Participatory Rural Appraisal, Asset Based Community Development, or SEED-SCALE.

4.5.4 Incheon Strategies

Education 2030 : Towards inclusive and equitable quality education and lifelong learning for all

Ministers, heads and members of delegations, heads of agencies and officials of multilateral and bilateral organizations, and representatives of civil society, the teaching profession, youth and the private sector, have gathered in May 2015 at the invitation of the Director-General of UNESCO in Incheon, Republic of Korea, for the World Education Forum 2015 (WEF 2015). UNESCO initiated and led the convening of this milestone event for Education 2030.
4.5.4.1 Key principles and policy direction

The Incheon Strategy is based on the principles of the Convention on the Rights of Persons with Disabilities:

1. Respect for inherent dignity, individual autonomy, including the freedom to make one’s own choices, and independence of persons;
2. Non-discrimination;
3. Full and effective participation and inclusion in society;
4. Respect for difference and acceptance of persons with disabilities as part of human diversity and humanity;
5. Equality of opportunity;
6. Accessibility;
7. Equality between men and women;
8. Respect for the evolving capacities of children with disabilities and respect for the right of children with disabilities to preserve their identities

4.5.4.2 Incheon Goals

The Incheon Strategy is composed of 10 interrelated goals, 27 targets and 62 indicators. The time frame for achieving the goals and targets is the Asian and Pacific Decade of Persons with Disabilities, 2013 to 2022.

1. Reduce poverty and enhance work and employment prospects
2. Promote participation in political processes and in decision-making
3. Enhance access to the physical environment, public transportation, knowledge, information and communication
4. Strengthen social protection
5. Expand early intervention and education of children with disabilities
6. Ensure gender equality and women’s empowerment
7. Ensure disability-inclusive disaster risk reduction and management
8. Improve the reliability and comparability of disability data
9. Accelerate the ratification and implementation of the Convention on the Rights of Persons with Disabilities and the harmonization of national legislation with the Convention
10 Advance subregional, regional and interregional cooperation

The Incheon Strategy will enable the Asian and Pacific region to track progress towards improving the quality of life, and the fulfilment of the rights, of the region’s 650 million persons with disabilities, most of whom live in poverty. The ESCAP secretariat is mandated to report every three years until the end of the Decade in 2022, on progress in the implementation of the Ministerial Declaration and the Incheon Strategy.

Conclusions

In countries the world over children with disabilities and their families continue to face discrimination and are not yet fully able to enjoy their basic human rights. The inclusion of children with disabilities is a matter of social justice and an essential investment in the future of society. It is not based on charity or goodwill but is an integral element of the expression and realization of universal human rights. The last two decades have witnessed a gathering global momentum for change. Many countries have already begun to reform their laws and structures and to remove barriers to the participation of persons with disabilities as full members of their communities. The Convention on the Rights of Persons with Disabilities, building upon the existing provisions of the Convention on the Rights of the Child, opens a new era in securing the rights of children with disabilities and their families. Together with the Millennium Agenda and other international initiatives, these international standards lay the foundation for each country and community to undertake a fundamental review of the situation of children and adults with disabilities and to take specific steps to promote their inclusion in society.

4.5.4.3 Check your progress

1. How many international organizations met in Salamanca?
   i) 23
   ii) 25
   iii) 37
   iv) 39

2. which is not the key principle of the Incheon Strategy?
   i) Equality of opportunity
   ii) Full and effective participation and inclusion in society
iii) Accessibility
iv) Discrimination

3. How many international goals are incorporated in the Millennium Development Goals?
   i) 23
   ii) 18
   iii) 8
   iv) 15

4.6 Let us sum-up

In this unit we have attempted to familiarize with you the changes that were brought about after independence in constitution for modifying the education system of republic India to ensure equality, liberty, secularism and social justice. We have discussed some of the implication of recommendation of education commission (1964), NPE, POA (1968, 1986 and 1992). We here also organized the experiences of the fact that how in order to develop a democratic nation in true sense our education system incorporated education for differently able person. In this connection we discussed here the implication of national policy and IEDSS (2009) and elaborated the national acts like RCI Act (1992), PWD Act(1995),NT Act(1999),RTE Act(2009). Finally we also discussed the brief description of world awareness on this matter that reflected in Salamanca declaration and framework (1994), UNCRPD (2006), MDG (2015) and INCHEON strategies.

4.7 Unit end exercises (short answer/essay type questions)

1. What is the provision on education given in the article 45 of Indian constitution?
2. Do you think the common school system can alleviate social inequality in our country?
3. How do you think that the incentives given to teachers in NPE 1968 are effective?
4. What is the implication of NPE 1986 and POA 1992?
5. What is the main focus of the nation policy of PWD (2006)?
6. State two main function of RCI?
7. Write down the 3 main objectives of NT act?
8. What are the main features of RTE Act?
9. Elaborate functions of IEDC?
10. What are the broader aims of SSA?
11. What is the provision under RAMSA regarding CWSN?
12. Who are the main implementing agencies under IEDSS?
13. Discuss the frame of action of Salamanca Declaration.
14. What is the purpose of UNCRPD, 2006?
15. State the principles of UNCRPD, 2006?
16. What do you mean by the Millenium Development Goals?
17. Write the principles on which INCOHEM strategy is based upon?

**4.8 Answer to check your progress**

i. Democracy, socialistic path and industrialization
ii. Article 45,
iii. Article 15

**4.9**

i. Improvement of educational structure
ii. Comprehensive curriculum for developing basic skills, knowledge, language for preparing democratic individual.
iii. Satisfactory emolument and service condition, academic freedom for teacher, in-service teachers education.
iv. Provide conducive school environment, improving teaching learning process and developing a non formal system of education.
v. Universalization of elementary education

**4.10**

i. Rehabilitation Council of India
ii. Persons with disabilities

iii. To enable and empower persons with disability to live as independently and as fully as possible within and as close to the community to which they belong.

iv. Free and compulsory education to all children of India in the 6 to 14 age group.

4.11

i. To act as an institutional mechanism for providing various services including information on all aspects of enterprise building to budding Small scale Technological entrepreneurs for disabled person.

ii. Elementary education to all children of 6-14 age groups by the 2010.

iii. Additional class rooms, Laboratories, Libraries, Art and crafts room, Toilet blocks, Drinking water provisions, Residential hostels for teachers in remote areas.

iv. Enable all students with disabilities completing eight years of elementary schooling an opportunity to complete four years of secondary schooling (classes IX to XII) in an inclusive and enabling environment.

4.12

1. ii) 25

2. iv) Discrimination

3. iv) 8

4.13 Reference

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17. Jalan, Jyotsna; Glinskaya, Elena. “Improving Primary School Education in India: An Impact Assessment of
5.1 Challenges of Education from pre-school Education to senior secondary

5.1.1 Introduction

5.1.2 Objectives

Upon completion of the submit, the student – teacher will be able to

i. Outline and analyse the challenges & prospect of pre-school Education.

ii. Gain an understanding of the key challenges of Primary Education.

iii. Develop a critical knowledge of the challenging parameters underlying Secondary Education.

iv. Plan & discuss the key areas of challenges of senior Secondary Education.

5.1.3 Challenges of Pre-school Education

Introduction: It has been seen over the years that pre-school participation has become more common & as such public support for these has grown drastically. Although policies
vary across states as well as across options like private child care, pre-schools, head start & state pre-K. A big question arises regarding to the significance & value of pre-school education & financial expenditure on it further extends as whom it should serve or subsidize & thereby which program design are best in this regard. The following challenges & recommendations related to pre-school education are -

i) It has been noticed that various pre-school program have shown to yield positive effects on children learning & development. These effects although vary in size & persistence by the type of the program.

ii) In order to guarantee a well-designed pre-school education, program provisions should produce long-term improvements in school success, including better achievement level, lower rates of grade repetition & higher attainment of education. The challenge lies among some pre-school programs that are associated with reduced delinquency & crime in childhood & adulthood.

iii) Numerous evidences suggest that economically deprived children reap long-term benefits from a good pre-school. It is needless to comment that children from all other economic background have been found to benefit from such schools.

iv) The state should recognize the dearth of amenities in pre-school & should aim at providing financial help in order to promote educationally weak programs. Children from middle income families have least access & also majority of the children in poverty also lack pre-school experiences.

v) Increasing public investment in effective pre-school education programs for all children can yield substantial educational, political, social & economic benefits.

vi) Policy makers should not depart from pre-school education models that have proven highly effective.

vii) Well-educated teachers with proper training in the concerned area with adequate pay will lie a boost to the betterment of pre-school education in India.

viii) Teachers in preschool programs should receive intensive supervision & coaching & they should be involved in a continuous improvement process for teaching learning.

ix) Pre-school educational programs should be designed in such a way so that it can produce positive effects on children’s behaviour & later reductions in crime &
delinquency.

x) In a broader aspect, pre-school education policy should be developed in the contest of comprehensive public policies programs to effectively support child development from birth to age 5 & beyond.

5.1.4 Challenges of Primary Education

In recent decades, India has made significant increase in primary school enrolment. This success story is largely due to various programs & drives to increase enrolment even in the remotest areas. Estimation reveals that enrolment reaches about 96%. Since 2009 & girls making upto 56% o new learners between 2007 & 2013. It is however clear that many problems of access to schooling have been addressed with caution. Improvements to infrastructure have been always given a top priority in achieving this. India now has nearly 1.4 million schools & 7.7 million teachers. Statistics also reveals that 98% of habitation have a primary school (CI-I-V) within one kilometer radius. The under mentioned discussion will definitely throw light on the challenges & progress of primary education in India-

i) Nationally 29% of children drop out before completing 5 years of primary schooling & nearly 43% before reaching upper primary school. This data puts India among the top 5 nations for out of school children of primary school age.

ii) Taking into account, the physical barriers, many schools are not equipped to handle the full population. There is shortage of teachers. Only 53% of the schools have functional girl’s toilets & 74% have proper access to drinking water.

iii) The key concern however rests on the quality of learning & reports show that children are not achieving class appropriate learning levels.

iv) According to Pratham’s annual status of education 2013 report, close to 78% of children in standard III & about 5% of children in standard V cannot yet read std II texts. Arithmetic is also a cause for concern as only 26% students in standard V can do a division problem. Hence, improving the quality of learning in schools is the big challenge for both the state & central Govts.

v) Improving learning will require attention to various issues like teacher accountability. According to some studies, teacher attendance is just 85% in primary level & responsibility for student learning also needs improvement.
vi) Overall, the public school system also needs a better general management system.

India also faces many challenges that can be tackled through the education system. In this context, gender issues have come to the forefront due to recent cases of violence against girls. Changing gender mindsets seems to be imperative & gender studies education is one way of doing so.

**Collaborating efforts of India:**

Many of India’s concerns about education are shared by the US: such as ensuring quality, improving teacher capabilities, effective use of technology & improving management systems. The U.S. & India can achieve better learning outcomes if they aggregate their experience & resources in terms of intellectual & economic. These are possible by -

- Potential leveraging technology.
- Teacher education
- Regular & useful assessment systems
- Gender studies education
- Skills development
- Spending on education to be enhanced

**5.1.5 Challenges of Secondary Educations**

The provision of responsibility & financing of secondary education is like other aspects of education – a joint responsibility of union & state governments. In the recent past, it has been noted that both levels of Govt. had prioritised to the policy development of financial investment in elementary education. However the recent focus on secondary education was provided by the 2005 Central Advisory Board of Education (CABE) Report (2005). Whether through domestic pressures or the indulgence of the Millennium Development Goals, many countries, including India have devoted time, effort & resources to elementary education. (World Bank, 2005). Although secondary education in this context has served to filter out students who would not go on to higher education. In this context there appears numerous & varied challenges in secondary education. There are noteworthy points of discussion regarding these national challenges that poses a tremendous threat to the development and quality of secondary education in India.
Access under the premise of challenges in Secondary Education: There are approximately 50 million children in secondary education in India whose translation into a Gross Enrolment Ratio (GER) of 46.81% in class ix-xii. Most of these 50 million (approx) children are in lower secondary education – 28.4 million, while the remaining are in higher secondary education.

In the near future, the no. of children in secondary education is expected to rise due to both supply & demand factors. Taking into consideration – supply, the GER in primary education is over 100%. The no. of children completing primary & upper primary education continues to rise.

If the demand side is looked upon, the returns to education for individuals indicate that there is still labour market demand for secondary education despite increasing number of them in the working age population. It has been documented that over the last decade, returns for lower secondary & higher secondary education have been the highest returns for any level of education.

See table –

‘Equity’ as a challenge in secondary education:

It is not surprising that there are gaps in enrolment rates for several subpopulations. Examples can be sited in lower secondary education nearly 51% of children aged between 14-15 attend school in urban area; whereas in rural areas, same aged, 41% children attend school (Fig 1a, 1b). It is noteworthy that a prominent proportion of children in both rural & urban areas are over-aged in secondary education. Looking back at SC, ST and muslim minority students are always under represented, in proportion to their place in the populations. It is documented that SCs constitute about 20.6% of the general population of the requisite age but only 17.9% in the school population. It is further noted that the differences between minority groups & the majority population are generally less than the rural urban & gender gaps. (fig : 2a, Table 2b)

The gender gap in this context is significant. It is highlighted in the table.

However it is noted that there is an equity factor to the enrolment in different type of schools. It has been further noticed that private school have significantly lower proportions of students from the SC & ST categories, in secondary education. Although the share is very low in private aided schools. This is actually not surprising issue that these sub-groups are on average poorer & hence they are less likely to be able to afford
the fees associated with private schools, that are situated in urban areas.

**Quality as a challenge in Secondary Education:**

Landmark data on the quality of education is very low. There is no national assessment of performance in secondary education. It is known that there are about 30 state examination boards that are entitled to prepare examinations for secondary students. However the pass rates across states are not comparable as they consistently vary. In addition to this, pass rates are not comparable across-time within one state. Moreover pass rates are not comparable across time within one state there are 5 state boards in which the pass rate fluctuated by more than 5% points between 2007 & 2008 & a further 6 boards in which the difference was more than 10% points. This is because the general abilities of students do not vary greatly & they have had very similar educational experiences over consecutive years.

Some assessments conducted in individual states, using internationally standardised assessments, suggest student learning is very weak & below standard in India.

**Addressing the challenges:**

In order to implement any strategy to address these challenges in secondary education must start from the understanding of institutional landscape in the sector : a scenario that is very different from that in primary education.

Patterns of school management of secondary education are complex & vary considerably across the Indian states.

It is further noted that in West Bengal almost all enrolment is in aided schools, whereas there are none such schools in Manipur or Chhattisgarh. These states have almost equal numbers of Govt. & private unaided schools. (Figs: 3a, 3b)

Expanding **Access** will require both public & private investments, given the needs & the distribution of management types.

Many of the equity gaps will be closed over time merely due to the expansion of secondary education. There is good experience internationally in conditioning these transfers on school attendance & achievement, an option which is likely to make a difference in India too.

In order to improve the quality of secondary education & upgrading the learning
outcomes of students, it is the joint key challenges for all types of schools throughout India. A major quality aspect of secondary education includes –

i) Revision of state syllabi & textbooks at secondary stage should be in accordance with the National Curriculum Framework 2005.

ii) Improvement of classroom processes & management of schools so that the curricular & pedagogic shift for enhancing participation in learning may be implemented.

iii) Promotion of continuous & comprehensive evaluation and examination reform at secondary level.

iv) Quality imperative in teacher preparation should be encouraged.

v) Monitoring & quality improvement in researches need to be intervened.

vi) Information & communication technology to be infused in all areas of concerns.

vii) Establishment of roles of various national, state, district level agencies in this aspect.

viii) Multi layer strategic guidelines & indicative financial norms to be introduced at a faster pace.

5.1.6 Challenges of Senior Secondary Educations

India is the largest democracy with remarkable diversity among its population of 1.2 billion that accounts for 17% of the world’s population. Nearly 70% of Indian population is rural. The adult literacy rate is approx. 60% & is considerably lower in females & minorities. The following are the challenges posed by higher or senior secondary education in India.

1) Physical barriers – Inadequate school infrastructures owing to teaching learning conditions is a primordial factor in this respect. Improper public transportation is also a determinant factor in excluding students from the education system. Persons living in poverty are the mostly affected. This require bringing schools closer to communities, often through improvements in the aforesaid areas. Strategies also include the establishment of boarding schools.

Threat of violence against girls on the way to & from schools limits their inclination
towards education. Within schools, inadequately built classrooms & toilets can also restrict their use by students with disabilities.

2) **Financial barriers** – Direct & indirect costs of schooling is a central reason for children being out of school or dropping out. Tuition fees appear as the most significant financial obstacle in this respect. Furthermore targeting elimination of child labour in order to safeguard mandatory education is relevant in this respect. Besides disparities in the provisions for public education contribute to unequal opportunities for many students receiving educations in poorly resourced schools as compared to its contrast counterparts.

States should shoulder the responsibility to alleviate this financial burden & ensure that higher secondary education is generally available & accessible to all & also ensure equal access to higher education on the basis of merit.

Incentives in the form of school meal programmes, in poverty stricken areas to be implemented in order to ensure income deprivation in particular & poverty in general. Broadly speaking, state investment in social protection policies & its contribution to alleviating the burden on families & child poverty plays a pivoted role in the promotion of education.

As poverty & social exclusion is one of the major barriers in achieving the EFA, the use of direct financial support. These comprises of fellowship schemes, conditional cash transfers or social assistance support for school going children.

The right to education establishes the state to take the responsibility of promotional measures including financial support schemes. Article 13 of the International covenant on economic, social & cultural rights proposes the establishment of an adequate fellowship system, among its provision on the right to education.

3) **Linguistic & cultural barriers** : The lack of education in mother tongue or native languages in often a source of exclusion. This is applied for minorities & migrants cases. The united Nations Declaration on the Rights of persons belonging to National or Ethnic, Religious & Linguistic Minorities, establishes in article 4(3) that states should take appropriate measures so that wherever possible, persons belonging to minorities may have adequate opportunities to learn their mother tongue or to have instruction in their mother tongue the forum on minority issues recommended that states take appropriate measures, wherever possible, to ensure that persons belonging to minorities may have adequate opportunities to learn their mother tongue or to have instruction in
their mother tongue.

Respecting the richness of linguistic & cultural diversity, education policies in today’s globalized world should give high consideration to mother-tongue based multilingual education.

5.1.7 Check your progress -1

1. What is the age limit of pre-school education?
2. What do pre-school program provide for teacher?
3. Mention the nation’s % of dropout in primary education.
4. Write any two physical barriers of primary education.
5. Mention any two collaborating efforts of India in relation to primary education.
6. Write the three premises of challenges in secondary education in India.
7. Give the full form of NCF.
8. What should be the characteristic of evaluation at secondary stage of education?
9. What is meant by linguistic barriers?
10. Give 2 examples of incentives in the promotion of senior secondary education.
Unit - 5 □ Issues & Trends in Education

5.1 □ Challenges of Education from Pre-school Education to Senior Secondary

Structure

5.1 Challenges of Education from pre-school Education to senior secondary

  5.1.1 Introduction
  5.1.2 Objectives
  5.1.3 Challenges of Pre-school Education
  5.1.4 Challenges of Primary Education
  5.1.5 Challenges of Secondary Education
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vary across states as well as across options like private child care, pre-schools, head start & state pre-K. A big question arises regarding to the significance & value of preschool education & financial expenditure on it further extends as whom it should serve or subsidize & thereby which program design are best in this regard. The following challenges & recommendations related to pre-school education are -

i) It has been noticed that various pre-school program have shown to yield positive effects on children learning & development. These effects although vary in size & persistence by the type of the program.

ii) In order to guarantee a well-designed pre-school education, program provisions should produce long-term improvements in school success, including better achievement level, lower rates of grade repetition & higher attainment of education. The challenge lies among some pre-school programs that are associated with reduced delinquency & crime in childhood & adulthood.

iii) Numerous evidences suggest that economically deprived children reap long-term benefits from a good pre-school. It is needless to comment that children from all other economic background have been found to benefit from such schools.

iv) The state should recognize the dearth of amenities in pre-school & should aim at providing financial help in order to promote educationally weak programs. Children from middle income families have least access & also majority of the children in poverty also lack pre-school experiences.

v) Increasing public investment in effective pre-school education programs for all children can yield substantial educational, political, social & economic benefits.

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vii) Well-educated teachers with proper training in the concerned area with adequate pay will lie a boost to the betterment of pre-school education in India.

viii) Teachers in preschool programs should receive intensive supervision & coaching & they should be involved in a continuous improvement process for teaching learning.

ix) Pre-school educational programs should be designed in such a way so that it can produce positive effects on children’s behaviour & later reductions in crime & delinquency.
x) In a broader aspect, pre-school education policy should be developed in the contest of comprehensive public policies programs to effectively support child development from birth to age 5 & beyond.

### 5.1.4 Challenges of Primary Education

In recent decades, India has made significant increase in primary school enrolment. This success story is largely due to various programs & drives to increase enrolment even in the remotest areas. Estimation reveals that enrolment reaches about 96%. Since 2009 & girls making upto 56% o new learners between 2007 & 2013. It is however clear that many problems of access to schooling have been addressed with caution. Improvements to infrastructure have been always given a top priority in achieving this. India now has nearly 1.4 million schools & 7.7 million teachers. Statistics also reveals that 98% of habitation have a primary school (Cl-I-V) within one kilometer radius. The under mentioned discussion will definitely throw light on the challenges & progress of primary education in India-

i) Nationally 29% of children drop out before completing 5 years of primary schooling & nearly 43% before reaching upper primary school. This data puts India among the top 5 nations for out of school children of primary school age.

ii) Taking into account, the physical barriers, many schools are not equipped to handle the full population. There is shortage of teachers. Only 53% of the schools have functional girl’s toilets & 74% have proper access to drinking water.

iii) The key concern however rests on the quality of learning & reports show that children are not achieving class appropriate learning levels.

iv) According to Pratham’s annual status of education 2013 report, close to 78% of children in standard III & about 5% of children in standard V cannot yet read std II texts. Arithmetic is also a cause for concern as only 26% students in standard V can do a division problem. Hence, improving the quality of learning in schools is the big challenge for both the state & central Govts.

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vi) Overall, the public school system also needs a better general management system.
India also faces many challenges that can be tackled through the education system. In this context, gender issues have come to the forefront due to recent cases of violence against girls. Changing gender mindsets seems to be imperative & gender studies education is one way of doing so.

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- Potential leveraging technology.
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- Regular & useful assessment systems
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5.1.5 Challenges of Secondary Educations

The provision of responsibility & financing of secondary education is like other aspects of education – a joint responsibility of union & state governments. In the recent past, it has been noted that both levels of Govt. had prioritised to the policy development of financial investment in elementary education. However the recent focus on secondary education was provided by the 2005 Central Advisory Board of Education (CABE) Report (2005). Whether through domestic pressures or the indulgence of the Millennium Development Goals, many countries, including India have devoted time, effort & resources to elementary education. (World Bank, 2005). Although secondary education in this context has served to filter out students who would not go on to higher education. In this context there appears numerous & varied challenges in secondary education. There are noteworthy points of discussion regarding these national challenges that poses a tremendous threat to the development and quality of secondary education in India.

Access under the premise of challenges in Secondary Education: There are
approximately 50 million children in secondary education in India whose translation into a Gross Enrolment Ratio (GER) of 46.81% in class ix-xii. Most of these 50 million (approx) children are in lower secondary education – 28.4 million, while the remaining are in higher secondary education.

In the near future, the no. of children in secondary education is expected to rise due to both supply & demand factors. Taking into consideration – supply, the GER in primary education is over 100%. The no. of children completing primary & upper primary education continues to rise.

If the demand side is looked upon, the returns to education for individuals indicate that there is still labour market demand for secondary education despite increasing number of them in the working age population. It has been documented that over the last decade, returns for lower secondary & higher secondary education have been the highest returns for any level of education.

See table –

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The gender gap in this context is significant. It is highlighted in the table.

However it is noted that there is an equity factor to the enrolment in different type of schools. It has been further noticed that private school have significantly lower proportions of students from the SC & ST categories, in secondary education. Although the share is very low in private aided schools. This is actually not surprising issue that these sub-groups are on average poorer & hence they are less likely to be able to afford the fees associated with private schools, that are situated in urban areas.
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Landmark data on the quality of education is very low. There is no national assessment of performance in secondary education. It is known that there are about 30 state examination boards that are entitled to prepare examinations for secondary students. However, the pass rates across states are not comparable as they consistently vary. In addition to this, pass rates are not comparable across-time within one state. Moreover, pass rates are not comparable across time within one state. There are 5 state boards in which the pass rate fluctuated by more than 5% points between 2007 & 2008 & a further 6 boards in which the difference was more than 10% points. This is because the general abilities of students do not vary greatly & they have had very similar educational experiences over consecutive years.

Some assessments conducted in individual states, using internationally standardised assessments, suggest student learning is very weak & below standard in India.

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In order to implement any strategy to address these challenges in secondary education must start from the understanding of institutional landscape in the sector: a scenario that is very different from that in primary education.

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It is further noted that in West Bengal almost all enrolment is in aided schools, whereas there are none such schools in Manipur or Chhattisgarh. These states have almost equal numbers of Govt. & private unaided schools. (Figs: 3a, 3b)

Expanding Access will require both public & private investments, given the needs & the distribution of management types.

Many of the equity gaps will be closed over time merely due to the expansion of secondary education. There is good experience internationally in conditioning these transfers on school attendance & achievement, an option which is likely to make a difference in India too.

In order to improve the quality of secondary education & upgrading the learning outcomes of students, it is the joint key challenges for all types of schools throughout India. A major quality aspect of secondary education includes –
i) Revision of state syllabi & textbooks at secondary stage should be in accordance with the National Curriculum Framework 2005)

ii) Improvement of classroom processes & management of schools so that the curricular & pedagogic shift for enhancing participation in learning may be implemented.

iii) Promotion of continuous & comprehensive evaluation and examination reform at secondary level.

iv) Quality imperative in teacher preparation should be encouraged.

v) Monitoring & quality improvement in researches need to be intervened.

vi) Information & communication technology to be infused in all areas of concerns.

vii) Establishment of roles of various national, state, district level agencies in this aspect.

viii) Multi layer strategic guidelines & indicative financial norms to be introduced at a faster pace.

**5.1.6 Challenges of Senior Secondary Educations**

India is the largest democracy with remarkable diversity among its population of 1.2 billion that accounts for 17% of the world’s population. Nearly 70% of Indian population is rural. The adult literacy rate is approx. 60% & is considerably lower in females & minorities. The following are the challenges posed by higher or senior secondary education in India.

1) **Physical barriers** – Inadequate school infrastructures owing to teaching learning conditions is a primordial factor in this respect. Improper public transportation is also a determinant factor in excluding students from the education system. Persons living in poverty are the mostly affected. This require bringing schools closer to communities, often through improvements in the aforesaid areas. Strategies also include the establishment of boarding schools.

   Threat of violence against girls on the way to & from schools limits their inclination towards education. Within schools, inadequately built classrooms & toilets can also restrict their use by students with disabilities.

2) **Financial barriers** – Direct & indirect costs of schooling is a central reason for
children being out of school or dropping out. Tuition fees appear as the most significant financial obstacle in this respect. Furthermore targeting elimination of child labour in order to safeguard mandatory education is relevant in this respect. Besides disparities in the provisions for public education contribute to unequal opportunities for many students receiving educations in poorly resourced schools as compared to its contrast counterparts.

States should shoulder the responsibility to alleviate this financial burden & ensure that higher secondary education is generally available & accessible to all & also ensure equal access to higher education on the basis of merit.

Incentives in the form of school meal programmes, in poverty stricken areas to be implemented in order to ensure income deprivation in particular & poverty in general. Broadly speaking, state investment in social protection policies & its contribution to alleviating the burden on families & child poverty plays a pivoted role in the promotion of education.

As poverty & social exclusion is one of the major barriers in achieving the EFA, the use of direct financial support. These comprises of fellowship schemes, conditional cash transfers or social assistance support for school going children).

The right to education establishes the state to take the responsibility of promotional measures including financial support schemes. Article 13 of the International covenant on economic, social & cultural rights proposes the establishment of an adequate fellowship system, among its provision on the right to education.

3) Linguistic & cultural barriers: The lack of education in mother tongue or native languages in often a source of exclusion. This is applied for minorities & migrants cases. The united Nations Declaration on the Rights of persons belonging to National or Ethnic, Religious & Linguistic Minorities, establishes in article 4(3) that states should take appropriate measures so that wherever possible, persons belonging to minorities may have adequate opportunities to learn their mother tongue or to have instruction in their mother tongue the forum on minority issues recommended that states take appropriate measures, wherever possible, to ensure that persons belonging to minorities may have adequate opportunities to learn their mother tongue or to have instruction in their mother tongue.

Respecting the richness of linguistic & cultural diversity, education policies in today’s globalized world should give high consideration to mother-tongue based multilingual education.
5.1.7 Check your progress -1

1. What is the age limit of pre-school education?
2. What do pre-school program provide for teacher?
3. Mention the nation’s % of dropout in primary education.
4. Write any two physical barriers of primary education.
5. Mention any two collaborating efforts of India in relation to primary education.
6. Write the three premises of challenges in secondary education in India.
7. Give the full form of NCF.
8. What should be the characteristic of evaluation at secondary stage of education?
9. What is meant by linguistic barriers?
10. Give 2 examples of incentives in the promotion of senior secondary education.
There are three broad approaches to the Education of children with disabilities:

- Segregation, in which children are classified on the basis of their impairment & allocated a school accordingly.

- Integration, where children with disabilities are placed in the mainstream system and

- Inclusion, where there is recognition of a need to transform the cultures, policies & practices in schools to cater to the needs of students & to remove the barriers that block the possibility.

It is often documented that inclusive education is not only about addressing issues of such as access & teacher-training, but also involves a shift in underlying values & beliefs held across the system. It is actually including children with disabilities to have access to schooling within their own communities, provided with appropriate learning opportunities in order to fulfill their potential. This approach is grounded by an understanding that all children should have equivalent & systematic learning
opportunities in a wide range of school & additional educational settings, despite the differences that might exist.

This pedagogical approach stresses upon –

i) The open learning potential of each student, rather than a hierarchy of cognitive skills.

ii) Reform of the curriculum & a cross – cutting pedagogy, than a need to focus on student deficiencies

iii) Active participation of students in the learning process, rather than emphasis on specialised discipline knowledge as key to teacher expertise.

iv) A common curriculum for all, based upon differentiated &/or individualised instruction than an alternative curriculum being developed for low achievers

v) Teachers who include, rather than exclude.

5.2.2 Objectives :

Upon completion of the teaching learning material, the trainee teachers will be able to –

• develop a considerable knowledge on inclusion & its key areas of concern.

• analyse & put forward relevant human right standards.

• understand principles on right based model/approach.

• pinpoint & discuss concepts underlying right to education.

5.2.3 Radical changes in the Education System :

The following changes are based upon values & principles of the people involved in delivering education. Central to an inclusive approach is a commitment to :

i) Putting values into action

ii) Valuing every life equally

iii) Helping everyone feel a sense of belonging

iv) Promoting children’s participation in learning & teaching.

v) Reducing exclusion, discrimination & barriers to learning & participation.
vi) Developing cultures, politicises & practices to promote diversity & respect for everyone equally.

vii) Learning from inclusive practice to share the lessons widely.

viii) Acknowledging the right of children to locally based high quality education.

ix) Improving schools for staff & parents as well as children.

x) Emphasising the value of building positive school communication as well as achievements.

xi) Fostering positive relationships between schools & their values & surrounding communities.

xii) Recognising the inclusion in education is one aspect of inclusion in society.

5.2.4 The Human Rights backdrop for Inclusion:

In is known to all that inclusion is much said in human rights issues (or approach), but there are also social & educational beneficiaries. These can be put together as under:

i) It can produce positive changes in attitudes within schools towards diversity by educating all children together thereby to higher social cohesion.

ii) Children with disabilities learn tolerance, acceptance of difference & respect for diversity.

iii) Children with disabilities are less stigmatised & more socially included.

iv) Children with disabilities have access to wider curriculum than that which is available in special schools.

v) There are educational benefits for all children inherent in providing inclusive education by the help of changes made in the way schooling is planned, implemented & evaluated.

vi) As a matter of fact education is a means to ensure that people can enjoy & defend their rights in society & contribute to the process of democratisation & personalisation both in society & in education.
5.2.5 The significant Human Rights standards:

One of the messages emerging from the general Discussion Day on the rights of children with disabilities held by the committee on the rights of the child in Oct’1997, was the importance of recognising children with disabilities as contributors of society & not burdens.

The World Bank was estimated that people with disabilities may account for as many as 1 in 5 of the world’s poorest people (1997).

A 2005 World Bank study also concluded the “disability is associated with long term poverty in the sense that children with disabilities are less likely to acquire the human capital that will allow them to earn higher incomes”.

Educating children with disabilities is a good investment. A world Bank paper purports that it reduces welfare costs & current & future dependence. It also frees other members from caring responsibilities, allowing them to increase employment or other production activities.

A 2009 UNESCO study notes that up to 35.6% of global GDP lost due to disability is estimated to take place in Europe & Central Asia.

In addition to this the organisation of Economic Cooperation & Development (OECD) acknowledges that improving the equity & equality of education system is “vital to the maintenance of a flourishing economy & society”.

**CRC**: All government in the region have agreed upon the convention on the rights of the child (CRC), holistic human rights treaty addressing the society economic, cultural, civil, political & protection rights of the children. It emphasizes both the right to education on the basis of equality of opportunity & the broad aims of education in terms of promoting the fullest possible development of the child. In its general comment on the aims of education, the committee on the “Rights of the child” has emphasised that education to which every child has a right is one designed to provide the child with life skills, to strengthen the child’s capacity to enjoy a full range of human rights & to promote a culture which is infused by human rights values.

**CRPD**: Although the CRC commitments, the rights of children with disabilities continue to be widely neglected & violated. The UN convention on rights of persons with Disabilities (CRPD) was drafted, not to introduce new rights the rights of persons
with disabilities are exactly, the same as those of every other person. In order to confirm those rights & introduce additional obligation on govt. to realise their commitment. May 2012, 7 countries had ratified the CRPD : Armenia, Azerbaijan, Bosnia and Herzegovaria, Serbia, Slovakia, Croatia, Czech Republic, Hungary Latvia, Lithuania, Montenegro, Moldova, Romania, Russian Federation, Slovenia, Turkey & Turkmenistan. The CRPD includes detailed provisions on the rights to education, stressing more explicitly than in the CRC, regarding “an inclusive system of education at all levels”.

It also unproduced a range of obligations to remove the barriers that serve to impede the realization of rights for people, including children with disabilities & ensure to more effective protection & a harder voice for children with disabilities to claim their rights. The chart elaborate the key articles in both conventions, i.e., CRC & CRPD.

see Chart – 1 :

5.2.6 Principles underlying a Rights Based Model/Approach to Education

A rights based approach to education is informed by 7 fundamental principles of human rights. These principles are required to be implemented in the development of legislations, policies & practices confining to the right to inclusive education. They are the following :

1) Universality & inalienability : Human rights are universal & inalienable, the entitlement of all people everywhere in the world. An individual cannot voluntarily give them up. Nor can others take them away.

2) Indivisibility : Human rights are indivisible. Whether civil, cultural, economic, political or social, they are all inherent to the dignity of every person.

3) Interdependence & interrelatedness : The realisation of one right often depends, holly or partially on the realization of others.

4) Equality & non-discrimination : All individuals are equal as human beings & by virtue of the inherent dignity of each person, are entitled to their rights without discrimination of any kind.

5) Participation and Inclusion : Every person & all people are entitled to active, free & meaningful participation in, contribution to & enjoyment of civil, economic, social, cultured & political development.

6) Empowerment : It is the process by which people’s capabilities to demand &
use their human rights grow. The goal is to give people the power & capabilities
to claim their rights, in order to change their own lives & improve their
communities.

7) Accountability & respect for the rule of law: A rights based approach seeks
to raise levels of account ability in the development process by identifying rights
holders and corresponding ‘duty bearers’ & to enhance the capacities of those
suty bearers to meet their obligations.

5.2.7 Commitment of the Right to Education in Human Rights
Based approach

The following are the obligations to endure the right to education for children with
disabilities. CRC & CRPD undertook to take all necessary measures to ensure the
following realizations transforming into action –

i) To fulfill the right to education – To ensure that quality education is available
for all children, promoting inclusive education & introducing positive measures
to enable children to benefit from it. For eg, making physical adaptations to
buildings, providing accessible transport, adapting the curricula to the needs of
all children & providing necessary equipment & resources.

ii) To respect the right to education – Smooth implementation serve to prevent
children availing education, such as legislation that categorizes certain groups
of children with disabilities as uneducable or school entry testing systems that
serve to categorize children with disabilities as not ready for school.

iii) To protect the right to education – This can be maximized by taking necessary
measures to remove the obstacles to education put forward by individuals or
communities, like resistance by teachers or violence, abuse or bullying in the
school environment.

iv) For local authorities – The development of local policies for implementation
of inclusion, appropriate support for individual schools, provisions for funding,
securing necessary building adaptations & the provisions for resource centres.

v) For individual schools – With the advent & introduction of an inclusive
educational environment the addresses the culture, policies & practices of the
school to ensure that the basic conditions exist in which all children can participate
& learn.
vi) **For parents** – Sending all their children to school & supporting them both in their education & in helping the schools to comply with the principles of an inclusive approach.

vii) **For children** – To take advantage of opportunities to participate & learn, support their peers & cooperate with the values of inclusive schooling.

viii) **For social society** – Supporting the development of community based inclusive education & contributing to an environment of respect & acceptance.

### 5.2.8 Good Governing policies:

Inclusive education demands that ministries of education have responsibility for the education of all children. In addition to this, without coordinated action across a no. of govt. ministries being embedded in the strategies for introducing inclusive education, the system will remain entrenched in an able-bodied culture & ethos. This will subsequently be or harder to change. Overall, ministries need to the aligned in their understanding of all commitment to inclusive education in order to achieve an integrated & holistic approach where they are working collaboratively towards a shared agenda.

Inclusion needs to he understood as an integral to the whole of the education system – not just an odd on. According to rights based approach, this will require –

- Coordination between ministries of health, to ensure early identification & assessment & rehabilitation services.
- Close liaison between ministries responsible for social work services, social protection, employment & vocational training.
- Engagement of ministries responsible for school building maintenance and improvements needed to ensure that the design of schools is consistent with the commitment to inclusion – that play areas, sports facilities, corridors, doors, classroom, layout & entry to buildings are accessible.
- Cooperation between finance ministries & those developing the policy to ensure the allocation & oversight of budgets for inclusive education.
- Collaboration with ministry of transport at national & local levels, to ensure that accessible & affordable transport systems are in place consistent with the numbers of children needing provision.
• Awareness on the port of ministries responsible for child protection to the rights of children with disabilities in school.

Overall, addressing these challenges implies the need for the following government frameworks:

• National policy frameworks for inclusive education that support the policy, practice & culture of inclusion across all levels of the mainstream system are needed.

• Principles of universal entitlement to inclusive education must be established at national level & supported by transparent guidance as to the technical know that need to be applied at the local level.

• Provision for incentives for innovative & promising practice that rests upon local strengths local authorities need to be mobilized with capacity building for local officials, uniform budget for investing in the necessary services and programs, kind reporting & enforcement mechanisms to safeguard accountability & also policies that provide incentives for innovative & challenging practice that rests on local strengths.

• Collaboration is required at national & local levels with transport ministry in order to make sure the accessibility & affordability of children with needs.

• Transport ministries awareness plays a pivotal part for child protection in the schools.

In the light of the above points of discussion on addressing the challenges needs and extra Phillip on the part of the following government frameworks:

• Rights based model/approach addresses National policy frameworks for inclusive education that indulges & support the policy, practice & culture of inclusion across all levels of the mainstream system.

• Establishment of principles of universal entitlement to inclusive education at national level which in turn needs to be clearly guided on how they must be implemented at the local level.
• In order to ensure accountability, transparency in reporting & enforcement mechanisms local authorities need to be provided with capacity building for local officials & subsequent dedicated budgets.

• If should be also taken into consideration to provide incentives for innovative & promising practice that is build upon local strength.

5.2.9 Check your progress : 2

1. What is meant by Right Based approach / Model?

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2. Mention the three broad approached to education for children with disabilities.

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3. Elaborate the full form of CRC & CRPD.

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4. Write two principles of Rights Based approach / model.

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5. Give two characteristics of good governance.

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6. Mention any 1 commitment of Right to Education.

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Suggested Readings:


5. A Human Rights-Based Approach to EDUCATION FOR ALL


| **Article 3** – the best interests of the child must be a primary consideration in all actions concerning children taken by public and private bodies. Services, facilities and institutions caring for children must comply with appropriate standards in respect of health, safety, quality of staff and proper supervision. |
| **Participation** |
| **Article 12** – the right of every child capable of forming a view, to express views and have them given due weight in accordance with age and maturity. |
| **Article 23** – right to active participation within the community. |
| **Support for parents** |
| **Article 18** – both parents have equal responsibilities for their children and should have children’s best interests as their primary concern. States must provide assistance, support and services to help parents bring up their children. |
| **Protection from all forms of violence** |
| **Article 19** – children have the right to protection from all forms of violence, neglect, exploitation and abuse, and States must take all appropriate measures to protect them from such violence. |
| **Play, leisure and access to cultural life** |
| **Article 31** – the right to play and recreation and to participate in cultural and artistic life. |
| **Education** |
| **Article 28** – education must be provided to every child on the basis of equality of opportunity. |
| States must: |
| • Make primary education compulsory and free to all; |
| • Make secondary school available and accessible to every child and take measures to make it free; |
| • Make higher education accessible to all on basis of capacity; |
| • Make vocational information available and accessible to all children; |
| • Take measures to increase attendance and reduce drop-outs. |
| All appropriate measures must be taken to ensure that school discipline respects children’s dignity and complies with other right in the UNCRC, and States must encourage international cooperation. |
| **Article 29** – Education must be directed to the development of the individual, consistent with the realization of the right to education, the right to play, leisure and the right to freedom of expression. |
| **Article 7** – reaffirms that the best interests of the child with disabilities must be a primary consideration. |
| **Article 16** – all facilities and programmes for people. Including children with disabilities, must be monitored by independent authorities. |
| **Article 3** – full and effective participation is a general principle of the CRPD. |
| **Article 7** – affirms the right of children with disabilities to express views and have them given due weight in accordance with age and maturity, on an equal basis with other children. They must be provided with disability and age-appropriate support of realise this right. |
| **Article 23** – States must produce appropriate assistance to parents with disabilities to help them care for their children. Children with disabilities have equal rights to family life and States must provide early information, services and support to children with disabilities and their families to prevent concealment, abandonment, neglect and segregation. |
| **Article 19** – children have the right to protection from all forms of violence, neglect, exploitation and abuse, and States must take all appropriate measures to protect them from such violence. |
| **Article 16** – affirms the right to protection from violence, and requires States to provide forms of support to people with disabilities to help them avoid violence and abuse and it must be accessible and appropriate to children with disabilities, as well as gender sensitive. States must introduce child-focused legislation and policies to ensure that violence against children with disabilities is identified, investigated and prosecuted where appropriate. Article 30 – ensures that children with disabilities have equal opportunities with others to play, recreation, leisure and sporting activities. |
| **Article 28** – education must be provided to every child on the basis of equality of opportunity. |
| States must: |
| • Are not excluded from the general education system and can access inclusive, quality and free primary and secondary education on an equal basis with others in the communities in which they live; |
| • are provided with reasonable accommodation of their needs; |
| • receive the support they need within the general education system; |
| • are provided with individualised support measures, consistent with full inclusion. |
| States must also take measures to enable people with disabilities to participate equally in education and their communities by supporting learning of all alternative forms of communication, and enabling deaf, blind and
deaf, blind children to learn in the most appropriate languages and modes and in environments that maximise their development. The education system must enable people with disabilities to achieve the full development of their personality, talents, creativity and mental and physical abilities, a sense of dignity and self-worth, respect for human rights and effective participation in society.

Article 2 – defines discrimination on the basis of disability as any exclusion or restriction that prevents the realisation of rights on an equal basis with other.

Article 3 – non-discrimination, equality of opportunity and equality between men/boys and women/girls are general principles of the CRPD.

Article 4 – duty on States to eliminate discrimination.

Article 5 – prohibition of discrimination on grounds of disability, and obligation on States to provide reasonable accommodation to promote equality and eliminate discrimination.

Article 6 – obligation to take measures to address the multiple discrimination faced by women and girls with disabilities.

Article 7 – guarantees children with disabilities respect for rights on an equal basis with other children.

Article 8 – States must adopt wide-ranging measures to raise awareness of the rights of people with disabilities, combat prejudice and discrimination, promote positive images of disability, encourage respect for people with disabilities in the education system and provide awareness training on disability.

Article 4 – sets out detailed obligations to take all appropriate measures to implement the CRPD, including:

• legislation;
• protection of rights of people, including children, with disabilities in all policies and programme;
• avoidance of actions inconsistent with the CRPD;
• measures to eliminate discrimination;
• promotion of universal design, research into new technologies and provision of information and services on available aids and devices;
• training professionals on the CRPD;
• consulting with people with disabilities, including children, on all legislation and policies to implement the CRPD;
• With regard to economic, social and cultural rights, implementation to the maximum extent of available resources (Education is a social right).

Article 31 – obliges States to collect data on the number of persons with disabilities and to disaggregate data in their national statistics.

Article 33 – requires States to designate a focal point for implementation of the Convention and to fully involve organizations of persons with disabilities and their representative organizations to participate fully in this process.
5.3 Complementarity of inclusive & special schools

Structure

5.3.1 Introduction
5.3.2 Objectives
5.3.3 Fully Inclusive Schools & General / Special Education Policies
5.3.4 Classification of Students & Educational Practices
5.3.5 School Procedures & Community Development
5.3.6 Laws Pertaining to Education & Disability
5.3.7 Principles of Inclusion
5.3.8 Selection of Students for Inclusion Program in Schools
5.3.9 Inclusive Education vis-à-vis progressive Education
5.3.10 Inclusionary Practices
5.3.11 Classroom Practices in Inclusive Classrooms
5.3.12 Check your progress

5.3.1 Introduction:

There are many positive effects of inclusions where both the students with special needs and with general (so called normal) students in the classroom, both benefit. Researches in the recent past has shown favourable effects for children with disabilities in reaching Individualized Education programe (IEP) goal, improving communication & social skills, increasing positive peer interactions, many educational outcomes & post school adjustments. Positive effects on children without disabilities included the development of positive attitudes & perceptions of persons with disabilities & the enhancement of social status with non-disable peers. It has been confirmed through numerous studies that children in the integrated sites progressed in social skills development while the segregated children actually regressed. It has also been reported & confirmed that learners with specific learning disabilities made considerable academic & affective gains at a pace comparable to that of normal achieving students. It has been also purported that
specific learning disabilities learners also showed an improvement in self esteem & in some cases improved motivation.

### 5.3.2 Objectives:

Upon completion of the SLM the students will be able to –

- delineate the features of inclusive, special & general schools
- classify students according to the educational practices.
- know different laws related to Education & disability
- understand the various principles of inclusion
- critically analyse the domain of inclusive & progressive education.

### 5.3.3 Fully Inclusive Schools & General / Special Education Policies:

Though it seem a dreamy affair but it is a true fact that fully inclusive schools which are very rare & resultantly no longer distinguish between general education & special education programs. These were referred in numerous debated & federal initiatives of the 1980s & henceforth such as community integration project & various debates on special education – regular education classrooms. These projects put emphasis on restructuring of schools so that all students learn together. It is quite alarming but a pre-requisite factor that all approaches to inclusive schooling require administrative & managerial changes to shift from the traditional approaches to elementary & high school education.

Inclusion remains as a part of school in the recent times as a most integrated setting & other educational reform initiatives in maximum parts of the world. It is an honest effort to improve quality in education in the sectors of disability, is a common topic in our educational reform for decades. This has been supported by the UN convention on the right of persons with disabilities (UN, 2006). Inclusion, as a philosophy has been researched & studied for decades, but it is reported lightly in the public.

### 5.3.4 Classification of Students & Educational Practices:

In order to classify students by disability is standard in educational systems which use
diagnostic, educational & psychological testing. Basically, inclusion has two sub-types: (a) regular inclusion or partial inclusive & (b) full inclusive.

Inclusive practice is not always inclusive but is a form of integration. Students with special needs are educated in regular classes for nearly all of the day, or at least for more than half of the day. Whenever possible the students receive any additional help or special instruction in the general classroom & the student is treated like a full member of the class. However, most specialized services are provided outside a regular classroom for instance speech therapy or alike. In order to execute inclusive practice, more intensive instructional sessions in a resource room, or to receive other related services, such as speech & language therapy, occupational &/or physical therapy, psychological services & social work. This kind of approach can be very similar to many mainstreaming practices & may differ slightly than the educational ideals behind it.

In the full inclusion setting, the students with special needs are always educated along with students without special needs. At one hand, full inclusion is the integration of all students, even those that require the most substantial educational & behavioral supports & services to be successful in regular classes & the elimination of special, segregated special education classes. Special education is considered a service, not a place & those services are integrated into the daily routines & classroom structures, environment, curriculum & strategies brought to the student. However, this approach to full inclusion is still an issue of controversy & it is not widely understood or applied to date.

Local educational agencies have the responsibility to organize services for children with disabilities. They usually provide a variety of settings, from special classrooms to mainstreaming to inclusive set up & subsequently assign teachers & administrators to help the students achieve their respective educational goals. In addition to this, all types of disabilities from all the different disability categories, have been successful included in general education classes, working & achieving their individual education goals in regular school environment & activities.

5.3.5 School Procedures & Community Development:

To accommodate students with disabilities those who are not included are wither mainstreamed or segregated.
Mainstream - A mainstreamed student attends. General education classes as proposed for less than half a day, e.g., a young student with significant intellectual disabilities might be mainstreamed for the same physical education classes, are classes & story book time. Such students may have access to a resource room for remediation or enhancement of course content, or for a variety of groups & individual meetings & consultations.

Segregation – A segregated student attends no classes with non-disabled students with disability, a tested category determined before or at school entrance. He or she as recommended might attend a special school termed as residential schools that enrolls other students with disabilities or they can be placed in a self-contained classroom in a school that also enrolls general education students. Home schooling (previously recommended action) was also a popular alternative among highly educated parents with children with significant disabilities.

From the above explanation, it can be summarized that both types-mainstreamed & segregated students have a wide opportunity to achieve learning goals despite of their disabilities.

Residential schools have been criticized for long time & the govt. was repeatedly asked to keep funds & services in all sectors, including family support services for parents with challenged children. Children with special needs may already be involved with early childhood education which actually possess a family support component highlighting the strengths of the child & the family.

5.3.6 Laws Pertaining to Education & Disability:

The anti discriminatory climate has provided the basis for much change in policy & statute, nationally & internationally. Inclusive has been enshrined at the same time that segregation & discrimination have been rejected. Articulations of the new developments in ways of thinking, in policy & in law include:

- The UN convention on the Rights of the child (1989). It sets out children rights in respect of freedom from discrimination & in respect of the representation of their wishes & views.
- The convention against discrimination in education of UNESCO prohibits any discrimination, exclusion or segregation in education.
• The UNESCO Salamanca Statement (1994) it purports all governments to give the highest priority to inclusive education.

• The UN convention on the right of persons with disabilities (2006). It calls on all states parties to ensure an inclusive education septum at all levels.

• Individuals with Disabilities Education Act, 1997 (IDEA) – greater emphasis on delivery of related services within inclusive, general education.

5.3.7 Principles of Inclusion:

To avoid harm to the academic education of the learners with disabilities, a full impressive range of services & resources includes the following:

→ Adequate supports & services for the student.

→ Well designed individualized education programs

→ Professional development for all teachers involved, general & special educators alike.

→ Time for teacher to meet, plan, create & evaluate the students together.

→ Reduced class size based on the severity of the student needs.

→ Professional skill development in the areas of cooperative learning, peer-tutoring, adoptive curriculum.

→ Collaboration between parents or guardians, teachers or para educators, specialists, administration & outside agencies.

→ Sufficient funding so that schools with be able to develop program for students based on student need instead of the availability of funding.

Having said the above underlying principles, it can be further elaborated that several factors can determine the success of inclusive classrooms.

These are clubbed together as –

→ Family – school partnerships.

→ Collaboration between general & special educators.

→ Well constructed plans that identify specific accommodations, modification & goals for each students.
→ Coordinated planning & communication between “general” & “special needs” staff.
→ Ongoing training & staff development
→ Integrated service delivery
→ Leadership of teachers & administrators.

5.3.8 Selection of Students for Inclusion Program in Schools:

Generally, educators are of the opinion that some students with special needs are not good candidates for inclusion. There are schools those expect a fully included student to be working at or near class level, but the basic requirements that exist requires the student to be able to attend the school students that are entirely excluded from school cannot attempt inclusion.

In addition, some students with special needs are poor candidates for inclusion because of their effect on other students. This is because the school has a duty to provide a safe environment to all students & staff.

Whereas, some students are not good candidates for inclusive because the normal activities in a general education classroom will prevent them from learning. Seclusion needs to be appropriate to the child’s unique needs. On the other hand most students with special needs do not fall into these extreme categories, as most students do attend school, are not violent, donot have severe sensory processing disorders etc.

Keeping in mind, the students that are most commonly included are those with physical disabilities that have no or little effect on their academic work, students with all types of mild disabilities & also for students whose disabilities require relatively few specialized services.

While promoting the criteria on selection of students for inclusion, Bone admits that regular inclusion, but not full inclusion, is a reasonable approach for a significant majority of student with special needs. He extends his opinion that for some students with multiple disabilities, even regular inclusion may not offer an appropriate education. To cater to such type of students, sometimes use of antecedent procedures, delayed contingencies, self-management strategies, peer-mediated interventions, pivotal response training & naturalistic teaching strategies.
5.3.9 Inclusive Education vis-à-vis progressive Education:

Some advocates of inclusion promote the adoption of progressive education practices. In such practices, commonly termed as inclusive classrooms, everyone is exposed to a rich set of activities. In such setting, each student does what he or she can do, or what he or she wishes to do & learns whatever gathered from that experience. Maria Montessori’s schools sometimes named as example of inclusive education.

Honestly speaking, inclusion requires some changes in how teachers teach, as well as changes in how students with/without needs interact with & relate to one another. Inclusive education practices frequently rely on active learning, authentic assessment practices, applied curriculum, multi-level instructional approaches & increased attention to diverse student needs & individualization.

A 2nd key argument is that everybody benefits from inclusion. Advocates say that there are many children who don’t fit in & that a school which fully includes all disabled students feels welcoming to all. Moreover, long term effects of typical students who are included with special need students at a very young age have a heightened sensitivity to the challenges that others face, increased empathy & compassion & improved leadership skills which benefits all society.

A combination of inclusion & pull-out (partial inclusion) services has been shown to be not .......... beneficial to students with special need because researches shows that inclusion helps students understand the importance of working together & fosters a sense of tolerance & empathy among the student body.

5.3.10 Inclusionary Practices:

- One teach, one support – Here, content teacher delivers the lesson & the special education teacher will assist the student’s individual needs & enforce classroom management as needed.

- One teach one observe – Content teacher will deliver the lesson & the special educator will float or observe. This is use during data retrieval of IEP or Functional Behaviour analysis.

- Rotational teaching – Students are divided into small groups. The content teacher delivers the lesson in her group & the special educator completes a review or
adapted version of the lesson with the students.

- Parallel teaching – One half of the class is taught by the content teacher & one half by the special educator.
- Alternative teaching – The content teacher will teach the lesson to the class, while the special educator will teach a small group in an alternative lesson.
- Team teaching – Both teachers share the planning, teaching & supporting equally. This is the traditional approach & often the most successful teaching method.

### 5.3.11 Classroom Practices in Inclusive Classrooms:

It is seen often that teachers rise an number of techniques to help build classroom communities, thereby ensuring complementarily with general education set up:

- Using games designed to build community.
- Involving students in solving problems.
- Sharing songs & books that teach community.
- Openly dealing with individual differences by discussion.
- Assigning classroom jobs that build community.
- Teaching students to look for ways to help each other.
- Utilizing physical therapy equipment.
- Encouraging students to take the role of teachers & deliver instruction.
- Focusing on the strength of a student with special need.
- Create classroom check list & take break wherever necessary.
- Create an area for children to calm down.
- Organize student desk in groups.
- Create a self & welcoming environment.
- Set ground rules & stick with them.
- Help establish short term goals.
- Design multifaceted curriculum.
- Communicate with parents & cregivers & educators regularly.
5.3.12 Check your progress:

1. Elaborate the term IEP & IDEA.
2. Name the two sub-types of inclusion.
4. Give 3 principles of inclusion in an inclusive set up.
5. What are the 2 factors that determines the success of inclusive classrooms.
6. Enumerate some of the commonly used inclusionary practices.
7. Name some of the common practices in inclusive classrooms.
8. What is progressive education?
9. What are PRT and AAP?
10. Mention any two benefits of inclusive set up.
5.4 Language issues in education

5.4.1 Introduction

5.4.2 Objectives

5.4.3 Concept of Language
   5.4.3.1 Definition & meaning
   5.4.3.2 Characteristics

5.4.4 Origin of Language

5.4.5 Functions of language

5.4.6 Strategies for language development
   5.4.6.1 Strategies for early educators
   5.4.6.2 Strategies for families
   5.4.6.3 Expressive language

5.4.7 Receptive language

5.4.8 Language development & communication skills of children

5.4.9 Children with specific language impairment.

5.4.10 Multilingualism

5.4.11 Check your progress

5.4.1 Introduction:

Every field of study has a set of technical terms, which forms the basis for the knowledge to be acquired in that field; special education of the children with hearing impairment is no exception. It has a range or well-defined terms, thorough understanding of which is a pre-requisite of success in this profession. You will realize or must have realized already, that communication and language are the two of such concepts/terms, which are at the core of all the issues in special education. Hence a clear and descriptive idea.
of these terms will help you understand the issues in a better way – as a teacher trainee, as a teacher and also as human being. Clear understanding of these key terms will give you a better perspective of the controversy – ‘oral versus manual’.

5.4.2 Objectives:

Upon completion of the sub-unit, the student teacher will be able to –

- identify & define key concepts of language.
- delineate the origin of language.
- understand language development & communication skill.
- execute strategies for language development.
- practice & promote language skills among children.
- Identify language impairment among burners.
- Critically analyse the concept of multilingualism.

5.4.3 Concept of Language

5.4.3.1 Definition & meaning:

Language is a creation of our social needs. Language is so complex that, any attempt to define it, poses problems. However, many linguists have given the following definitions:

→ According to Lahey, 1978, “Language is a code whereby the idea about the world are represented through conventional system of arbitrary signals for communication.

→ According to Chomsky, 1957, “Language is a set of (finite or infinite) sentences, each finite in length & constructed out of a finite set of elements.”

→ Sapir, 1921, says, “language is a purely human & man-instinctive method of communicating ideas, emotions & desires by means of a system of voluntarily produced symbols.

A few terms used in these definitions have to be understood to understand the definition. These are –
i) Language is a system

ii) The symbols used in language (words) are arbitrary in nature.

iii) Language is species specific, i.e., purely human.

iv) Infinite number of sentences are generated using finite number of elements.

5.4.3.2 Characteristics of Language:

- creativity is an important aspect of human language.
- double articulation or duality of patterns.
- displacement is another characteristic of language.
- cultural transmission
- language has reflexivity.
- recursion, i.e., sentences may be produced with other sentences inside them.

5.4.4 Origin of Language:

The origin of language in the human species has been the topic of scholarly discussions for centuries. In spite of this, there is no consensus on the ultimate origin or age of human language. One problem makes the topic difficult to study, i.e., the lack of direct evidence. Many argue that the origins of language probably related closely to the origins of modern human behaviour, but there is little agreement about the implications & directionality of this connection.

In 1866, the linguistic society of Paris banned any existing or future debates on the subject, a prohibition which remained influential across much of the western world until late in the 20th century.

One can sub-divide approaches to the origin of language according to some underlying assumptions:

- Continuity theories build on the idea that language exhibits so much complexity that one cannot imagine it simply appearing from nothing in its final form: it must therefore have evolved from earlier pre-linguistic systems among our primate ancestors.
• Discontinuity theories take the opposite approach – that language as a unique trait cannot compare with anything found among non-humans & must therefore have appeared fairly suddenly during the course of human evolution.

• Some theories see language mostly as an unite faculty largely generically encoded.

• Other theories regard language as mainly cultural system – learned through social interaction.

However scholarly interest in the question of the origin of language has only gradually been rekindled from the 1950s on with ideas such as universal grammar, mass comparison & glottochronology.

The origin of language as a subject in its own right emerged from studies in neurolinguistics, psycholinguistics & human evolution. The linguistic Bibliography introduced, “Origin of language” as a separate heading in 1988, as a subtopic of psycholinguistics. Dedicated research institutes of evolutionary linguistics are a recent phenomenon emerging only in the 1990s.

5.4.5 Functions of language :

Language has many functions or uses :

i) Communicate our ideas (Cairs, 1986). It occurs in 2 contexts, namely –
   → Everyday communication which is contextualized
   → Academic situations such as education, law, govt., business.

ii) Social interactions, i.e., language is used to maintain a comfortable relationship among people who belong to one language community.

iii) Emotional expression, i.e. to provide an outlet for our emotions & attitudes while we speak.

iv) Instrument of though

v) Expression of identity

vi) Recording the facts.

vii) The ………. of reality
Developmental functions of language for a child:

i) Instrumental, i.e., to express the material needs.

ii) Regulatory, i.e., controlling behaviour of others.

iii) Heuristic, i.e., it is the learning function of language, helping to explore the environment.

iv) Informative, i.e., use of language to inform any incidents.

v) Imaginative i.e., children learn about real life situations through fantasy & learn to use the language accordingly.

5.4.6 Strategies for language development

5.4.6.1 Strategies for early educators:

- Using facial expressions, gestures, rich & varied vocabulary while reading & speaking with children.
- Introduction of new words & concepts by labeling & providing opportunities for conversations.
- To state directions positively, respectfully, carefully & only when required.
- Use of props to assist children to understand & respond to verbal & non-verbal cues.
- Provide opportunities for children to talk, share & discuss stories & also interacting with them.
- Help children discriminate sounds in spoken language through shymes, songs & word games with the use multiple media.

5.4.6.2 Strategies for families:

- Engaging in conversations to help children understand complex language & words.
• Assignment of simple tasks.
• Family members need to be expressive
• Be a good & patient listener.
• Protection of child’s hearing through regular health checkups.
• Need to have fun with words.
• Creating an atmosphere of communicative languages like manual signs, gestures & devices
• Use of home language at its best.

5.4.6.3 Expressive language :

Strategies for early educations :

• To create a trustworthy & supportive environment in which children feel free to express.
• Small group interactions with adults & with friends.
• Provision of encouragement of children to describe their surroundings.
• To create focus of children by redirecting & restarting current ideas.
• To build children’s interest when conversing with them.
• To provide props & opportunities that generate discussions & asking open-ended questions.
• Create an accepting, culturally diverse environment that is nurturing, supportive & interesting for all children.

Strategies for families :

• To encourage children to express their thoughts & feelings.
• Provide opportunities for children to talk in social situations.
• Make comments & complete ideas.
• Use of descriptive language.
• Pronunciation of words correctly.
• Use of home language.
• Support of children’s use of communicative devices.

5.4.7 Receptive language:

Early language & communication skills are crucial for children’s success in school & beyond. Language & communication skills include the ability to understand others (i.e., receptive language) & express oneself (i.e., expressive language) using words, gestures or facial expressions. Children who develop strong language & communication skills are more likely to arrive at school ready to learn. They also are less likely to have difficulties in learning to read & are more likely to have higher levels of achievement in school.

5.4.8 Language development & communication skills of children

Research supports the importance of adult-child interactions for infants & toddlers, the practices are designed to be done in small groups. Each practices draws upon the types of interactions that research suggests promotes language & communication skills. These interactions include:

→ Responding to children’s vocalization & speech.
→ Engaging in joint attention with early learners.
→ Electing conversation with children.
→ Talking & giving time to the children more.
→ Using complex grammar (at times) & rich vocabulary.
→ Providing children with more information about objects emotion or events.

These kinds of interactions actually benefit children / learners from a variety of language & cultural backgrounds & who are dual language learners.

• Ten practices to promote language & communication skills among children:
<table>
<thead>
<tr>
<th>Practice</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Get chatty</td>
<td>Engaging in conversations with children</td>
</tr>
<tr>
<td>2. Be a commentator</td>
<td>Giving descriptions of objects, activities or events</td>
</tr>
<tr>
<td>3. Mix it up</td>
<td>Using different types of words &amp; grammar</td>
</tr>
<tr>
<td>4. Label it</td>
<td>Providing children with the names of objects or actions.</td>
</tr>
<tr>
<td>5. Tune in</td>
<td>Engaging in activities or objects that interest children.</td>
</tr>
<tr>
<td>6. Read interactively</td>
<td>Using books to engage children’s participation.</td>
</tr>
<tr>
<td>7. Read it Again &amp; Again</td>
<td>Reading books multiple times</td>
</tr>
<tr>
<td>8. Props, Please!</td>
<td>Introducing objects that peak conversations</td>
</tr>
<tr>
<td>9. Make music</td>
<td>Engaging in musical work.</td>
</tr>
<tr>
<td>10. Sign it</td>
<td>Using gestures or simple signs with words.</td>
</tr>
</tbody>
</table>

It has been seen that although each practice is presented separately many of the practices can be used in combination with each other. These golden practices can be used when working with any child/early learners. Educators should keep in mind, however, that children develop at varying rates & differently depend upon a no. of factors such as – personality & age. These factors & home language exposure affect children’s development of language & communication skills. By using these practices early childhood educators can provide all children with the rich language exposure & opportunities children need to enhance their language & communication skills.

5.4.9 Children with specific language impairment:

History reveals that specific language impairment has been extensively studied for more than 40 years. Language acquisition is the primary area of concern as the child grows & develops. There are no obvious causes such as hearing loss or low IQ. Such type of condition is found in young learners & persist into adulthood if not taken into account at early stage. Although the causes are unknown, current research focuses on some genetic tendencies. Early identification & intervention are regarded as the choiced practices, in order to minimize possible academic risks. Some of the issues are discussed below –

→ Specific language impairment (LI), characterised by developmental language disorder, language delay or developmental dysphasia.
→ Late talking may be a sign of disability.
→ A child with SLI does not have a low IQ or poor hearing.
→ Speech impediments are different from language disorders.
→ An incomplete understanding of verbs is an indicator of SLI.
→ Reading & learning will be affected by SLI.
→ SLI often affect a child’s academic success, if left untreated.
→ SLI can be diagnosed precisely & accurately.
→ In 2001, the psychological corporation release the first comprehensive test for SLI, named Rice/Wexler Test of Early grammatical impairment.
→ The genetic disposition of SLI has not yet been proven, but chromosomal study has documented the chromosomes that are responsible for it.
→ The nature of the disability limits a child’s exposure to language.
→ Early intervention can be carried out during the onset of pre-schooling.
→ Some pre-school programs are designed to enrich the language development of students with disabilities. These encompass speech pathology, interesting, vocabulary, role playing hands-on-lessons sharing time etc.
→ Parents can also consult language or speech pathologists to endure child’s needs, engage in structured activities etc.

5.4.10 Multilingualism

Definition: Multilingualism is a subject of debate in the very same way as the definition of language fluency. On one end of a sort of linguistic continuum, one may define multilingualism as complete competence & mastery in another language. The speaker would presumably have complete knowledge & compote over the language so as to sound native. On the contrary, people who know enough phrases to get around as a tourist using the alternate language. Since 1992, Vivian cook has argued that most multilingual speaker’s fall somewhere between minimal & maximal definitions. Cook calls these people as multi-competent.

Multilingualism at the Linguistic Level: Socio-political & socio-cultural identity arguments may influence native language literacy. According to Jim Cummins (1983), while these two parameters occupy debate about which languages, children will learn
to read, a greater emphasis on the linguistic aspects of the arguments is appropriate. In spite of the political unrest created by this debate, researches continue to prefer a linguistic basis for it.

**Multilingualism at the Workplace**: Globalisation has led the world to be strongly interconnected. Consequences of this more & more companies are trading with foreign countries & also with countries that does not necessarily speak the same language. English became an important working knowledge for multinational companies & also in small companies learners are required to know English because it is regarded as the international language.

**Multilingual Individuals**: A multilingual person is someone who can communicate in more than one language, either actively (though speaking, writing or signing) or passively (though listening, reading or perceiving). A multilingual person is generally referred to as Polyglot.

### 5.4.11 Check your progress:

1. Define language.
   ................................................................................................................................
   ................................................................................................................................
   ................................................................................................................................

2. State two functions of language.
   ................................................................................................................................
   ................................................................................................................................
   ................................................................................................................................

3. Write any two characteristics of language.
   ................................................................................................................................
   ................................................................................................................................
   ................................................................................................................................

4. Give three developmental functions of language for a child.
   ................................................................................................................................
5. What is meant by SLI?

6. What is the meaning of multi-competent?

7. Differentiate between receptive language & expressive language.

8. Mention two communication skills for the language development of children.

9. What is ‘polyglot’?

10. What did linguistic bibliography introduce?
Unit: 5 □ Issues & Trends in Education

Structure

5.5.1 Introduction
5.5.2 Objectives
5.5.3 Meaning of community and participation
  5.5.3.1 What is community participation in Education
  5.5.3.2 Role of community participation in Education
  5.5.3.3 Contribution of community participation in the improvement of Education of the masses
5.5.4 Challenges towards community participation in Educations/Community Education
5.5.5 Initiatives for the improvement of the practice
5.5.6 Factors affecting the mechanisms of community participation.
5.5.7 Check Your Progress

5.5.1 Introduction

Policymakers, educators, and others involved in education are seeking ways to utilize limited resources efficiently and effectively in order to identify and solve problems in the education sector and to provide quality education for children. Their efforts have contributed to realizing the significance and benefits of community participation in education, and have recognized community participation as one of the strategies to improve educational access and quality.

This is not to say that community participation is something new in the education delivery, however. It did not suddenly appear as panacea to solve complex problems related to education. In fact, not all communities have played a passive role in children’s education. For instance, Williams (1994) stresses that until the middle of the last century, responsibility for educating children rested with the community. Although there still are places where communities organize themselves to operate schools for their children today, community participation in education hasn’t been fully recognized nor extended systematically to a wider practice.
Increasing amounts of research on this topic have been conducted since the late 1980s, and there are more and more resources becoming available. In preparing and implementing any efforts to promote community involvement in education, it is important to understand the whole picture of community participation: how it works; what forms are used; what benefits it can yield; and what we should expect in the process of carrying out the efforts. A deeper understanding of this issue is important since the link between community involvement and educational access and quality is not simple and involves various forms.

### 5.5.2 Objectives

- Upon completion of the submit, the learners will be able to:
- Know the meaning of community & participation
- Explain community participation in Education
- detail the role & contribution of community participation in Education.
- Delineate the unitiatives & factors affecting the mechanisms of community participation.

### 5.5.3 Meaning of Community & Participation

Communities can be defined by characteristics that the members share, such as culture, language, tradition, law, geography, class, and race. As Shaeffer (1992) argues, some communities are homogeneous while others are heterogeneous; and some united while others conflictive. Some communities are governed and managed by leaders chosen democratically who act relatively autonomously from other levels of government, and some are governed by leaders imposed from above and represent central authorities.

Zenter (1964) points out three aspects of communities. First, community is a group structure, whether formally or informally organized, in which members play roles which are integrated around goals associated with the problems from collective occupation and utilization of habitational space. Second, members of the community have some degree of collective identification with the occupied space. Lastly, the community has a degree of local autonomy and responsibility.

Bray (1996) presents three different types of communities, applied in his study on community financing of education. The first one is geographic community, which is defined according to its members’ place of residence, such as a village or district. The
second type is *ethnic, racial, and religious communities*, in which membership is based on ethnic, racial, or religious identification, and commonly cuts across membership based on geographic location. The third one is *communities based on shared family or educational concerns*, which include parents associations and similar bodies that are based on families’ shared concern for the welfare of students.

The term “participation” can be interpreted in various ways, depending on the context. Shaeffer (1994) clarifies different degrees or levels of participation, and provides seven possible definitions of the term, including:

- **involvement** through the mere use of a service (such as enrolling children in school or using a primary health care facility);
- **involvement** through the contribution (or extraction) of money, materials, and labor;
- **involvement** through ‘attendance’ (e.g. at parents’ meetings at school), implying passive acceptance of decisions made by others;
- **involvement** through consultation on a particular issue;
- **participation** in the delivery of a service, often as a partner with other actors;
- **participation** as implementors of delegated powers; and
- **participation** “in real decision making at every stage,” including identification of problems, the study of feasibility, planning, implementation, and evaluation.

Shaeffer stresses that the first four definitions use the word *involvement* and connote largely *passive collaboration*, whereas the last three items use the word *participation* instead, implying a much more active role.

Shaeffer further provides some specific activities that involve a high degree of participation in a wider development context, which can also be applied in the education sector, including:

- collecting and analyzing information;
- defining priorities and setting goals;
- assessing available resources;
- deciding on and planning programs;
- designing strategies to implement these programs and dividing responsibilities among participants;
managing programs;
monitoring progress of the programs; and
evaluating results and impacts.

5.5.3.1 What is community participation in education?

Education takes place not only in schools but also within families, communities, and society. Despite the various degree of responsibilities taken by each group, none can be the sole agent to take 100% responsibility for educating children. Parents and families cannot be the only group of people for children’s education as long as their children interact with and learn from the world outside their families. Communities and society must support parents and families in the upbringing, socializing, and educating of their children. Schools are institutions that can prepare children to contribute to the betterment of the society in which they operate, by equipping them with skills important in society. Schools cannot and should not operate as separate entities within society.

Since each group plays a different role in contributing to children’s education, there must be efforts to make a bridge between them in order to maximize the contributions. Education takes place most efficiently and effectively when these different groups of people collaborate. Accordingly, it is important to establish and continuously attempt to develop partnerships between schools, parents, and communities.

Many research studies have identified various ways of community participation in education, providing specific channels through which communities can be involved in children’s education.

Colletta and Perkins (1995) illustrate various forms of community participation: (a) research and data collection; (b) dialogue with policymakers; (c) school management; (d) curriculum design; (e) development of learning materials; and (f) school construction.

Heneveld and Craig (1996) recognized parent and community support as one of the key factors to determine school effectiveness in Sub-Saharan Africa. They identify five categories of parent and community support that are relevant to the region: (1) children come to school prepared to learn; (2) the community provides financial and material support to the school; (3) communication between the school, parents, and community is frequent; (4) the community has a meaningful role in school governance; and (5) community members and parents assist with instruction.

Williams (1994) argues that there are three models of Education and Community. The first one is traditional community-based education, in which communities provide new generations of young people with the education necessary for transmitting local norms
and economic skills. In this model, education is deeply embedded in local social relations, and school and community are closely linked. The government, being of little use in meeting the specialized training needs of industrialized economies, plays a minor role, providing little basis for political integration at the national level. The second model is government-provided education, in which governments have assumed responsibility for providing and regulating education. The content of education has been largely standardized within and across countries, and governments have diminished the role of the community. However, a lack of resources and management incapability have proven that governments cannot provide the community with adequate the educational delivery, fully-equipped school buildings, and a full range of grades, teachers and instructional materials. This triggers the emergence of the collaborative model, in which community plays a supportive role in government provision of education. Williams further presents a model that shows the relations between the role of community and local demand.

Epstein (1995, 1997) seeks ways to help children succeed in school and later life, and focuses on partnerships of schools, families, and communities that attempt to: (a) improve school programs and school climate; (b) provide family services and support; (c) increase parents’ skills and leadership; (d) connect families with others in the school and in the community; and (e) help teachers with their work. She summarizes various types of involvement to explain how schools, families, and communities can work productively together:

1. **Parenting** - to help all families to establish home environments that support children’s learning at schools;
2. **Communicating** - to design effective forms of school-to-home and home-to-school communication that enable parents to learn about school programs and their children’s progress in schools as well as teachers to learn about how children do at home;
3. **Volunteering** - to recruit and organize parent help and support;
4. **Learning at home** - to provide information and ideas to families about how to help students at home with home-work and other curriculum-related activities, decisions, and planning;
5. **Decision making** - to include families in school decisions, to have parent leaders and representatives in school meetings; and
6. **Collaborating with the community** - to identify and integrate resources as well as services from the community in order to strengthen school programs, family practices, and student learning.
5.5.3.2 Role of community participation in Education.

The goal of any kind of activity that attempts to involve community and families/parents in education is to improve the educational delivery so that more children lessen better and are well prepared for the changing world. There are various reasons to support the idea that community participation contributes to achieving this goal. Extensive/literature research has resulted in identifying the following rationales that explain the importance of community participation in education.

• Maximizing Limited Resources

Most governments all over the world have been committed to delivering education for their children. Particularly after the World Conference on Education for All, assembled in Jomiten, Thailand in 1990, an increasing number of countries have attempted to reach the goal of providing education for all. However, governments have found themselves incompetent to do so because of lack of resources and capacities. Learning materials as well as human resources are limited everywhere, particularly in developing countries. The focus has shifted to finding efficient and effective ways to utilize existing limited resources.

Although some communities have historically been involved in their children’s education, it hasn’t been fully recognized that communities themselves have resources to contribute to education, and they can be resources by providing local knowledge for their children. Involving parents, families, and communities in the process of research and data collection can reveal to them factors that contribute to lower enrollment and attendance, and poor academic performance in their schools. Furthermore, parents are usually concerned about their children’s education, and often are willing to provide assistance that can improve the educational delivery.

• Developing Relevant Curriculum and Learning Materials

Communities’ and parents’ involvement helps achieve curriculums and learning materials that reflect children’s everyday lives in society. When children use textbooks and other materials that illustrate their own lives in their community, they can easily associate what they are learning with what they have already known.

• Identifying and Addressing Problems

Communities can help identify and address factors that contribute to educational problems, such as low participation and poor academic performance. This is well illustrated in the case of the Gambia, in which the techniques of Participatory Rural Appraisal (PRA) were adapted to education. The work was carried out in order to
understand why girls do not attend schools, to mobilize communities around these problems, and to assist them in organizing their own solutions (World Bank 1995a).

- **Promoting Girls’ Education**

Community participation can contribute to promoting girls’ education (UNICEF, 1992). Through participating in school activities and frequently communicating with teachers, parents and communities can learn that girls’ education contributes to the improvement of various aspects of their lives, such as increased economic productivity, improved family health and nutrition, reduced fertility rates, and reduced child mortality rates. Involving parents and communities in discussions as part of school activities also helps to identify factors that prevent girls from schooling. Parents are encouraged to express their concern, and reasons why they are not sending their daughters to school. These issues are serious obstacles and have to be addressed and overcome in order to promote girls’ education.

Involving parents and communities in school activities also helps to identify possible teachers in the community, especially local female teachers which greatly help girls’ education. Furthermore, in places where communities are indifferent in girls’ education, elderly people or religious leaders who are respected by community members can convince them to send their girls to schools, if the dialogue with these respected people takes place successfully.

- **Creating and Nourishing Community-School Partnerships**

There are various ways to bring parents and community members closer to schools which they serve, including: (a) minimizing discontinuities between schools and communities, and between schools and families; (b) minimizing conflicts between schools and communities, schools and families, teachers and parents, and what is taught in school and what is taught at home; (c) making easy transition of pupils going from home to school; (d) preparing pupils to engage in learning experiences; and (e) minimizing cultural shock of new entrants to schooling (Carino and Valismo, 1994),

- **Realizing Democracy**

Where schools are perceived as authoritarian institutions, parents and community members do not feel welcomed to participate in their children’s education. They are not capable of taking any responsibility in school issues and tend to feel that education is something that should be taken care of by educational professionals at schools Many people, especially minority groups in many developing countries, develop this kind of negative attitudes towards schools because they are not treated by teachers with respect.
Moreover, parental involvement in education is seen as a right, or as an outright democratic value in some countries

- *Increasing Accountability*

Parental involvement in education, particularly in school governance, is seen as a means of making schools more accountable to the society which funds them. This has been witnessed in some places such as England and Wales, Canada and the United States. The notion of parental involvement for accountability derives from a more market-oriented concept in which school-family partnerships are viewed rather like business partnership, through which the two parties receive mutual and complementary benefits which enable them to operate more effectively (OECD, 1997).

- *Ensuring Sustainability*

One of the major factors to ensure sustainability of programs is the availability of funds, whether from governments, private institutions, or donor organizations. In this regard, community participation in education cannot ensure the sustainability of schools by itself since communities oftentimes have to rely on external funding to keep the program sustained. However, involving community is a way to ensure that the benefits brought by a development program will be maintained after the external interventions are stopped. Thus, sustainability is dependent on the degree of self-reliance developed in target communities and on the social and political commitment in the wider society to development programs that support the continuation of newly self-reliance communities (Lovell, 1992).

### 5.5.3.3 Contribution of community participation in Education of the masses

Community participation can contribute to education delivery through various channels. The following is a list of ways through which communities can contribute to the education delivery

- advocating enrollment and education benefits;
- boosting morale of school staff;
- raising money for schools;
- ensuring students’ regular attendance and completion;
- constructing, repairing, and improving school facilities;
- contributing in labor, materials, land, and funds;
- recruiting and supporting teachers;
• making decisions about school locations and schedules;
• monitoring and following up on teacher attendance and performance;
• forming village education committees to manage schools;
• actively attending school meetings to learn about children’s learning progress and classroom behavior;
• providing skill instruction and local culture information;
• helping children with studying;
• garnering more resources from and solving problems through the education bureaucracy;
• advocating and promoting girls’ education;
• providing security for teachers by preparing adequate housing for them;
• scheduling school calendars;
• handling the budget to operate schools;
• identifying factors contributing to educational problems (low enrollment, and high repetition and dropout); and
• preparing children’s readiness for schooling by providing them with adequate nutrition and stimuli for their cognitive development.

Among various forms of community contributions, some are specifically aimed to support teachers. For instance, communities can provide, or construct, housing for teachers who are from outside of the community. In rural areas, lack of qualified teachers is critical, and preparing a safe environment and housing is necessary to attract teachers, particularly female teachers, who otherwise tend to stay in or go to urban areas.

Teachers can benefit from communities’ active participation in their children’s schools. For example, community members themselves can be a rich resource to support teachers’ practice in classrooms by facilitating children’s learning.

Also, community members can support teachers by contributing their skill to speak the local language when the majority of students don’t understand the teacher’s language of instruction. They can attend classrooms as interpreters who not only translate languages but also help teachers as well as students by bridging the gap that exists between cultural values of teachers and those of students. Furthermore,
parents and community members can contribute to teachers’ teaching materials by providing them with knowledge and materials that are locally sensitive and more familiar to children.

- Community participation in education can also be a powerful incentive for teachers. Teachers’ absenteeism, and lack of punctuality to show up in classrooms on time are serious problems in many places. Among many other reasons, lack of monitoring system is one of the critical factors contributing to these problems. When teachers are monitored and supervised for their attendance and performance by communities, they tend to be more aware of what they do. Feedback from parents and the community about their teaching performance can be a strong tool to motivate teachers, if schools are also collaborative.

5.5.4 Challenges towards community participation in Educations/community Education.

In involving communities in the education delivery requires facing and tackling a number of challenges. In general, as Crewe and Harrison (1998) articulate, participatory approaches tend to overlook complexities and questions of power and conflict within communities. They are designed based on the false assumption that the community, group, or household is homogeneous, or has mutually compatible interests. Differences occur with respect to age, gender, wealth, ethnicity, language, culture, race and so on. Even though marginalized or minority groups (such as female, landless, or lower-caste people) may be physically present during discussion, they are not necessarily given a chance to express their views to the same degree as others.

Challenges vary from one stakeholder to another because each group has its own vision to achieve the common goal of increasing educational access and improving its quality. The section below attempts to turn to specific challenges and problems that have been witnessed among teachers, and parents and communities.

Teachers

*Resistance among teachers* - Not all teachers welcome parents’ and communities’ participation in education. They tend to feel that they are losing authority within schools, as power is taken by community and parents. At the same time, they are encouraged to involve community members who sometimes are not willing to get involved in any school activities.
Parents and Communities

Not all parents and community members are willing to get involved in school activities. Some have had negative schooling experiences themselves, some are illiterate and don’t feel comfortable talking to teachers, and getting involved in any kind of school activities. They feel they don’t have control over the school. Some parents and families are not willing to collaborate with schools because they cannot afford to lose their economical labor by sending their children. Even though they see the benefits to send children to schools, opportunity costs are oftentimes too high to pay.

5.5.5 Initiatives for the improvement of the practice

Although community participation can be a strong tool to tackle some educational problems, it is not panacea that can solve all the problems encountered in the education sector. Any strategies to achieve a high degree of community participation require careful examination of communities because each community is unique, and complicated in its nature. This section illustrates some issues that need to be solved in order to improve the practices of involving communities in the education delivery.

- To Understand the Nature of Community

As discussed previously, no community, group, or household is homogenous. Thus, it is crucial to examine and understand community contexts, including characteristics and power balance. It is important to examine the degree of community participation in some activities in society, since some communities are traditionally involved in community activities, while others are not used to working together with schools or even other community members. Careful examination of communities is necessary to successfully carry out activities promoting community participation. Narayan summarizes elements that contribute to forming well-functioning groups as seen in the box 1.

- To Assess Capabilities of Communities and Responsible Agencies, and Provide Assistance

It is necessary to assess community contexts, and the agencies responsible for promoting community participation efforts, in order to create specific plans or components of the projects.

When the agencies are not willing to collaborate with communities in achieving the objectives, it is important to help them understand why community participation is important. If they disagree, but implement the plans because they are told to, the results
will be unfavorable. Communities, as well, need to have a good understanding of why they need to collaborate with schools, what benefits can be yielded.

Preparing the environment that can facilitate active community participation is also important.

Campfens (1997) summarizes main factors for effective participation (Box 2).

**Key Factors for Effective Participation**

- An open and democratic environment;
- a decentralized policy with greater emphasis on local initiatives;
- reform in public administration;
- democratization of professional experts and officials;
- formation of self-managing organizations of the poor and excluded;
- training for community activism and leadership; involvement of NGOs; and
- creation of collective decision-making structures at various levels that extend from the micro to the meso and macro levels and link participatory activities with policy frameworks.

*Source: Campfens (1997)*

**To Establish Communication Channels**

In order to exercise any kind of community participation, there needs to be understanding among all stakeholders, all people who are targeted. Reasons and benefits of community participation have to be clearly addressed and understood by people. In addition, a continuing dialogue between schools and community is essential because it usually takes a long period of time to yield any benefit. Also all the stakeholders need to share the understanding that responsibility to educate children cannot be taken by single group of people.

**To Conduct Continuous Assessment**

It is important to conduct assessment of any practices of community participation continuously, once the implementation gets started. The following activities are the need of the hour:

- the need to spend a great deal of time and effort in preparing community participation activities;
● the necessity to properly time project launch in order to ensure maximum community participation and the necessity to continuously maintain this motivation;

● the need to pay communities and local contractors directly and not to pass through an intermediary such as a local government authority; and

● the need to overcome the difficulty that the Ministry of Education has in effectively communicating and controlling activities at the district and community levels.

5.5.6 Factors affecting the mechanisms of community participation.

● a clearly defined legal framework that allows representative school councils to function with real decision-making authority;

● establishment of non-politicized school and local councils, truly representative of the common interests prevalent within the community;

● election of representatives to higher-level educational boards by local school councils, rather than by political appointment;

● training for council members and community authorities in how to carry out their duties responsibly, including the objective assessment of financial responsibilities and operational performance;

● timely and reliable reporting by school administrators to school councils on financial expenditures, facilities management, teacher and student performance, and other pertinent administrative information;

● timely provision of information by the central and departmental authorities on innovative activities in other schools, and on the performance of the system in general, as indicators to stimulate local initiatives and against which to measure progress; and

● participation of the school council in the school budget process, including allocation of central government transfers as well as contributions in cash and in kind form the community.

Conclusion

Community participation itself is not a goal in educational delivery, nor a panacea to solve complicated issues contributing to poor educational quality in both developing and developed countries. It is a process that facilitates the realization of improving educational quality and the promotion of democracy within society. Through its projects,
the World Bank aims at involving communities in various stages; preparation, implementation, and evaluation. Communities are also expected to develop and strengthen these capacities so that they can take over the work the Bank has initiated and continue to carry on. In this sense, the Bank’s job is to facilitate the process, providing communities with the necessary knowledge and skills, and making sure communication takes place effectively among different stakeholders, including parents, community members, teachers, and government officials. As the recognition of community participation increases, careful examination of its exercises becomes more important.

Bibliography


5.5.7 Check Your Progress

1. What is community? Define it.

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2. What is participation? Define it.

3. Mention any four contributions of community in Education.

4. Mention any two challenges of community participation in Education.

5. What are the two factors affecting the mechanisms of community participation.

6. Name two initiatives for the improvement of the practice of community in Education.

7. Write down the steps of participations.

8. Mention the key factors for effective participation (any 3).