



**Netaji Subhas Open
University**
1, Woodburn Park
Kolkata 700 020



**Karnataka State Open
University**
Manasagangotri
Mysore 570 006

B.Ed. CC-01 EDUCATION IN INDIA

B.Ed. - ODL PROGRAMME

SCHOOL OF EDUCATION
25/2, Ballygunge Circular Road, Kolkata-700019

Reprinted : 2013

© All rights reserved. No part of this work may be reproduced in any form without written permission from Karnataka State Open University, Mysore.

This courseware is printed and published by The Registrar, NSOU, 1, Woodburn Park, Kolkata for limited use under a special arrangement with KSOU, Mysore to train up in-service Upper-Primary School teachers in the State of West Bengal under the mandate of RTE Act 2009. The use of this course content is limited to the project period of two years till March 2015. This project is monitored by an expert committee comprising the Vice Chancellor and Director of School of Education, NSOU, Kolkata and the representatives of KSOU, Mysore. For queries regarding the courseware, please contact Planning and Development Section, KSOU, Mysore 570 006.

PREFACE

Netaji Subhas Open University is one of the premier State Open Universities in India established in the year 1997 by a State Act (W. B. Act XIX) of 1997 and recognized by the University Grants Commission and Distance Education Council. Consequent upon the RTE Act 2009, the Govt. of West Bengal in its Higher and School Education Departments has decided to introduce B.Ed. programme in the Open and Distance Learning mode (ODL) to train up the in-service untrained teachers teaching at the upper primary level in the State. Accordingly by its Memo No. 180-Edn. (U)/1U-97 / 12 Dated 5th February, 2013 the Govt of West Bengal identified Netaji Subhas Open University (NSOU) as the only nodal University Capable of implementing the programme all over the state of West Bengal. The Govt. of West Bengal also decided to adopt the Curriculum, Syllabus and Self Instructional Materials (SIM) of a reputed University who has the updated curriculum, syllabus and standard SIMs. Therefore, NSOU approached the National Council for Teacher Education authorities for their approval of the programme and they were kind enough to accord their approval vide no. 48-18/2012/NCTE/N&S;Dtd. 19. 03. 2013. After rigorous exercise at the national level the curriculum, syllabus and SIMs of Karnataka State Open University (KSOU) have been identified and accordingly adopted through the signing of a tripartite MoU among KSOU, Department of Higher Education, GoWB and NSOU. NSOU further approached NCTE for their approval for using the KSOU course curriculum and self learning materials and the authorities of NCTE were kind enough to allow NSOU to use the study materials of KSOU vide no. 48-18/2012/NCTE/NS Dt.9th July, 2013. The study materials as received are reprinted at our end. The study materials are reproduced for exclusive use by the Counsellors and Student Teachers of the programme. It is expected that Counsellors, Student Teachers and all concerned will take benefit from it and make the most of it.

Teacher Education is an important discipline gaining further momentum as both Govt. of India and Govt. of West Bengal are laying increasing emphasis on it as only quality teacher education can ensure quality instruction and consequently produce learners with a good understanding of the subjects. The quality of teacher education

not only depends on professionally sound and relevant curriculum, but also on the way the curriculum is transacted in the institutions. Hence, it is our earnest request to fellow faculties and dear student teachers to take advantage of this special programme of ODL and make a success of it. After completing of the course, the student teachers will go back to their classrooms, and then try to make it vibrant, instil imagination in children and ignite curiosity in them.

I am thankful to the Hon'ble Minister in Charge, Department of Higher and School Education, Govt. of West Bengal for his continuous guidance and support. Shri Vivek Kumar IAS, Secretary Higher Education Department has been a perpetual source of encouragement and he extended all sorts of cooperation and guidance as and when required. We are thankful to the authorities of the Ministry of Human Resource Development (MHRD), Govt. of India for their unstinted support. We must acknowledge the instant gesture of cooperation and help extended by KSOU authorities to share course curriculum and study materials with us. The authorities of Paschim Banga Sarva Siksha Mission (PBSSM) were very generous to provide financial support to make the project possible. My colleagues at the School of Education have made it possible to reprint the SIMs within such a short period of time. They have taken care of proof corrections, prepared the printing lay-outs and other things needed for printing. The Publication Department has also taken the initiative to print such a quantum of self learning materials within a very short period of time. The initiative must be appreciated. I sincerely believe that the Self Instructional Materials as reprinted will be appreciated by all. Any objective suggestion for its improvement from the users will be appreciated useful.



Professor Subha Sankar Sarkar
Vice-Chancellor, NSOU



**Netaji Subhas Open
University**
1, Woodburn Park
Kolkata 700 020



**Karnataka State Open
University**
Manasagangotri
Mysore 570 006

B.Ed. –ODL PROGRAMME

*(Bachelor of Education Programme through
Open and Distance Learning Mode)*

COMPULSORY COURSE 01 (CC-01) EDUCATION IN INDIA

BLOCK 1	:	AN INTRODUCTION TO EDUCATION	7-112
BLOCK 2	:	EDUCATION IN INDIA-HISTORICAL PERSPECTIVE	113-222
BLOCK 3	:	EDUCATION COMMISSIONS AND THEIR IMPACT	223-312
BLOCK 4	:	EDUCATION AND VALUES	313-392
BLOCK 5	:	INDIAN EDUCATIONAL RESPONSES TO SOCIAL NEEDS	393-534
BLOCK 6	:	EDUCATIONAL ADMINISTRATION AND SUPERVISION	535-640

COMPULSORY COURSE 01 (CC-01)
EDUCATION IN INDIA

BLOCK 01
AN INTRODUCTION TO EDUCATION

B.Ed. CC-01 : EDUCATION IN INDIA

Block 1

AN INTRODUCTION TO EDUCATION

Unit - 1

EDUCATION - MEANING AND CONCEPT	13
---------------------------------	----

Unit - 2

EDUCATION - CONTRIBUTIONS OF VISIONARIES	30
--	----

Unit - 3

AIMS OF EDUCATION	51
-------------------	----

Unit - 4

INDIAN CONSTITUTION AND EDUCATION	62
-----------------------------------	----

Unit - 5

EDUCATION - PHILOSOPHICAL FOUNDATIONS	75
---------------------------------------	----

Unit - 6

EDUCATION - SOCIOLOGICAL FOUNDATIONS	92
--------------------------------------	----

INSTRUCTIONAL DESIGN AND EDITORIAL COMMITTEE

Prof. M. G. Krishnan

Vice Chancellor
Karnataka State Open University
Mysore 570 006
Karnataka

Chairman

Prof. Vikram Raj Urs

Dean - Academic
Karnataka State Open University
Mysore 570 006

Convener

Dr. N. Lakshmi

Chairperson - DOSR in Education
Karnataka State Open University
Mysore 570 006

Course Coordinator

Prof. B. N. Manjunathaiah

Professor – DOSR in Education
Karnataka State Open University
Mysore 570 006

Course Editor

E. Rudramuni

Principal
Sree Venkateshwara College of Education
Chitradurga 577 501

Course Writer

Dr. Thejasvi Naviloor

Planning and Development Officer
Karnataka State Open University
Mysore 570 006

Coordinator

ICT Course Content
Development and Delivery

© All rights reserved. No part of this work may be reproduced in any form without written permission from Karnataka State Open University, Mysore.

This courseware is *printed* and *published* by The Registrar, NSOU, 1, Woodburn Park, Kolkata for limited use with special arrangement with KSOU, Mysore to train up in-service Upper-Primary School Teachers in the State of West Bengal under the mandate of RTE Act 2009. The use of this course content is limited to the project period of two years till March 2015. This project is monitored by an expert committee comprising the Vice Chancellor and Director of School of Education, NSOU, Kolkata and the representatives of KSOU, Mysore. For queries regarding the courseware may please contact Planning and Development Section, KSOU, Mysore 570 006.

BLOCK 01 : AN INTRODUCTION TO EDUCATION

INTRODUCTION

Education is a powerful force in bringing rapid changes in the society. Many people have stressed the fundamental role of education and its unique significance for national development. Education plays an important role in the training of the teacher. Therefore, it is essential to know more about education. The first Block of this course focuses on the concepts of Education - meaning, its aims, aspects and of its philosophical and sociological foundations, contributions of visionaries. This block comprises six units.

Unit 1 of this block focuses on meaning of education, its narrow and broad concepts, liberal and utilitarian education and Education as a process –i.e., Teaching, Training, Instruction, Indoctrination and Initiation. It stresses on Education as a product-Knowledge, Skill, Attitude and Values and Interest. It also deals Education as Development, Self-actualization / Self-realization. **Unit 2** deals with educational contributions of Indian and Western visionaries like Gandhi, Tagore, Vivekananda, Aurobindo, Dewey, Rousseau, Froebel and Montessori. **Unit 3** emphasizes the General and Specific aims, Individual and Social aims of education. It also focuses on aims of education as envisaged in the Secondary Education Commission, Indian Education Commission and National Policy on Education (NPE).

Unit 4 deals with the Indian Constitution - its meaning and types, features of the Constitution of India, Directive principles, Fundamental Rights and Duties and Constitutional Provisions on Education. **Unit 5** will deal about meaning of philosophy, relationship between philosophy and education. It also deals with Impact of philosophy on education with respect to aims, curriculum, methods and role of the teacher according to Idealism, Naturalism, Pragmatism and Eclecticism as the foundations of education. **Unit 6** deals with Nature and Scope of Sociology of Education and influence of education on Society, Culture, Social change, Modernization and Economic Development and also explains different agencies of education.

UNIT - 1 □ EDUCATION - MEANING AND CONCEPT

Structure

- 1.1. Introduction**
- 1.2. Objectives**
- 1.3. Education - Etymological Meaning**
- 1.4. Education - Broad and Narrow Concepts**
- 1.5. Concepts of Liberal and Utilitarian Education**
- 1.6. Education as a Process**
 - 1.6.1. Teaching**
 - 1.6.2. Training**
 - 1.6.3. Instruction**
 - 1.6.4. Indoctrination**
 - 1.6.5. Initiation**
- 1.7. Education as a Product**
 - 1.7.1. Knowledge**
 - 1.7.2. Skill**
 - 1.7.3. Attitude and Values**
 - 1.7.4. Interest**
- 1.8. Education as Development**
- 1.9. Education as Self Actualization / Self Realization**
- 1.10. Let Us Sum Up**
- 1.11. Answers to ‘Check Your Progress’**
- 1.12. Unit-End Exercises**
- 1.13. References**

1.1 Introduction

Man is a rational being. His ability to speak language and thinking is quite different from all other animals and of high level. Naturally man likes to be active. He has the

aspiration to achieve progress. His achievement is all round. Education is mainly responsible for man's intelligence, workmanship, all round development and progress. Similarly, education is the main source for man's progressive aspects and positive development. Therefore, it is essential to know the concept of education.

Human beings have two aspects. One is biological and the other is sociological. The biological aspect is maintained and transmitted by nutrition and reproduction, the sociological aspect is maintained and transmitted by education.

In this unit, you will understand the meaning of education, after analyzing various definitions of education. You will also learn how education is differentiated from teaching, training, instruction, indoctrination and initiation. You will learn about education as a product. At the end of the unit you will study the conceptualization of education as development and as self-actualization / self-realization.

1.2 Objectives

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

- state the etymological meaning of education.
- explain the meaning of education as given by the Indians and Westerners.
- distinguish between broader and narrower meanings of education.
- distinguish between liberal and utilitarian education.
- explain education as a process.
- differentiate education from teaching, training, instruction, indoctrination and initiation.
- explain education as a product in developing knowledge, skill, attitude, values and interest.
- explain education as development.
- explain education as self-actualization / self realization.

1.3 Education - Etymological Meaning

Etymologically the word 'Education' is derived from the Latin word '*Educare*' means 'to nourish', 'to bring up', 'to raise', 'to pour', 'to rear'. '*Educare*' means 'to lead out', 'to draw out'. Greek word '*Educatum*' means 'to train' or act of teaching or training.

Morphologically 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 word ‘vidya’ is derived from the Sanskrit root ‘vid’ which means to know something. Hence ‘vidya’ means knowledge. Another word ‘shiksha’ is also derived from the Sanskrit root ‘shors’ which means discipline. *Shiksha* or education is termed as mental discipline attained. The word ‘Taleem’ is derived from Arabic root ‘Jim’ which means knowledge. It also means it is the process of providing and acquiring knowledge.

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 concept and breadth of education is very diverse. Educationists, philosophers, scientists, political thinkers, idealists have expressed their own views regarding education based on their experience, understanding and situations.

Some of the definitions of ‘education’ are as follows:

Rig Veda - Education is something “which makes a man self reliant and selfless”.

Upanishad - “Education is that whose end product is salvation”.

Panini - “Education means the training which one gets from nature”.

Shankaracharya - “Self realization is education”.

Gandhiji - “Education means an all round drawing out of the best in a child and man - by body, mind and spirit”.

Swami Vivekananda - “Education is the manifestation of divinity already existed in elan”.

Tagore - “Education is that which makes one’s life in harmony with all existences”.

Sri Aurobindo - “Education is the development of happiness and character in a child”.

Plato - “Education is the best way of training children according to their good qualities and instincts. Education is the power of sharing happiness and sorrows equally”.

Adam - “Education means the development of desired changes in a person”.

Aristotle - “Education is the creation of sound mind in a sound body”.

Froebel - “Education is leading out of hidden power in man”.

Pestalozzi - “Education is the natural, harmonious and progressive development of man’s innate powers”.

T. P. Nunn - “Education is the complete development of the individuality of the child, so that he can make an original contribution to the best of his capacity”.

UNESCO - “Education includes all the process that develops human ability and behaviour”.

‘Check Your Progress’ – 1

1. Define the etymological meaning of the term education.

2. What is the meaning of education according to Gandhiji?

1.4 Education - Broad and Narrow Concepts

Broadly speaking, education means not the communication of information by the teacher or mere acquisition of knowledge or intelligence or experiences by a person but it has to develop the practice (study), behaviour and skills in that person and provide the opportunity to lead a complete life. It means that the education should make the effort to bring out the natural hidden powers and capacities of the child.

Education is a process of development from birth to death. It includes each and every experience of life. Experience based on culture is also education. Thus all experiences are educative in nature. Talent is something which preexists in a child. Education has to discover and provide suitable experiences to it and that talent has to be bloomed. From this, child's behavior, knowledge, language, character etc. are refined and education is responsible for an all-round development of the child. Education is a lifelong process. A child when educated is influenced by different media directly or indirectly that shapes the personality.

The following definitions, stresses the broader meaning of education.

S. S. Mackenzi - In the wider sense, “it is a process that goes on throughout life, and is promoted by almost every experience in life”.

Durnvile - “Education in its widest sense includes all the influences which act upon an individual during his passage from cradle to the grave”.

In a narrow sense, school instruction is called education. In this process the society strives to achieve predetermined aims, during specific time, by providing pre-structured textual knowledge to children. This happens with the help of certain methods of teaching. The main purpose of education here is to bring in changes and assist mental development of child who comes to the school. In this process, the teacher plays a dominant role where as child is a passive listener and is forced to learn certain knowledge mechanically. Such knowledge cannot help to bring complete development of the personality as intended. Neither will it help the natural development of the child’s innate powers and talents. Hence, it is of no use to him for his future life.

The following definitions make the narrow meaning of education more clear.

S. S. Meckanzi - “In narrow sense, education may be taken to mean any consciously directed effort to develop and cultivate our powers”.

Prof. Drever - “Education is the process in which and by which knowledge, character and behavior of the young are shaped and moulded”.

Therefore, education means both the acquisition of knowledge and experience as well as development of skills, habits and attitudes, which help a person to lead a full and worthwhile life in this world and to develop the wholesome personality.

‘Check Your Progress’ - 2

1. Define the narrower meaning of education.

2. Define the broader meaning of education.

1.5 Concepts of Liberal and Utilitarian Education

Liberal Education:

General education is called liberal education. The aim of liberal education is imparting general education for all the children up to certain age. It can sharpen the intellect of the child to lead a general life successfully. Majority of students will opt for liberal education. Later, they can make use of the opportunities which are available to them in their life. At higher education level students can opt for specific courses according to their interests.

Liberal education advocates a curriculum, which includes a wide range of subjects. It implies a training that prepares individuals for future occupation rather than a specific one. Modern conception of the term 'liberal' as applied to education is, however, wide and comprehensive. It means that it liberalizes our minds. It implies education for freedom to use intellectual and emotional powers, freedom from ignorance, prejudices and wrong beliefs and freedom to think independently. According to Huxley, 'a man who has had a liberal education possesses the powers of self-control, adaptation, thinking and reasoning, understands natural laws, and loves all beauty, natural and artistic'.

Utilitarian Education:

Utilitarian education has specific nature, which is imparted to children, having special interests and aptitudes. The aim of education is to prepare a child for a specific profession or vocation, which is useful to lead his life comfortably. Medicine, engineering, agriculture, industrial training etc. are examples of utilitarian education. The students' needs and professional aspirations are expected to be satisfied in this education, so that they can become experts in their field.

Utilitarian education will make the educative effort purposeful and will make use of the learner's aptitudes. It will also train the individuals for social efficiency and social service. This education leads to full development and maturity. It will contribute to national wealth and material progress of a country. Right type of vocational education solves the problem of unemployment to a great extent.

Secondary education commission of 1952-53 recommends that, there should be greater stress on crafts and productive work in all schools. Several psychologists have realized the importance of vocational education and suggested vocational guidance in schools to guide the students in that direction. Liberal and Utilitarian education are not opposite to each other, they are not essentially different. We have to know both of these from a broad point of view. They are the earlier and later phases of a continuous process.

Each subject in the utilitarian education has its origin in the liberal education. Both are needed for the complete development of personality.

‘Check Your Progress’ - 3

Fill in the blanks:

1. The aim of liberal education is imparting.

2. The aim of utilitarian education is to prepare a child for a.

1.6 Education as a Process

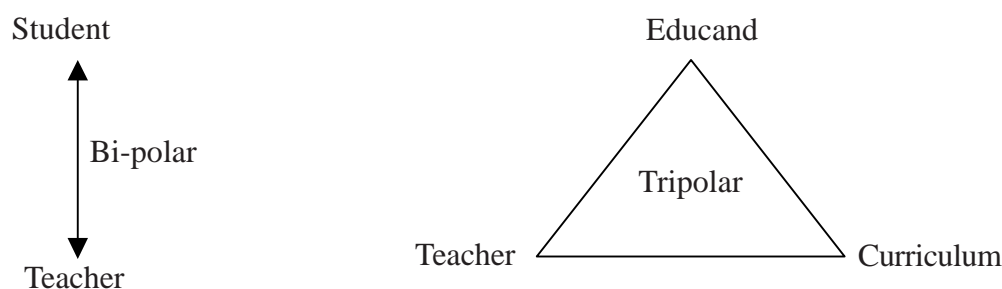
Process is a deliberate and purposeful activity, which is carried to attain the desired outcome or objective. Activities related to education are educative process. It is a way of learning to the learner and instruction or guidance to the teacher. It is an activity carried out to develop the child physically, intellectually, morally and socially.

John Adam called education process as bi-polar. In this process two poles are involved. One is the educator and the other is the educand, learner with a learned, and the teacher with a taught. The resultant of this process between these two is education. Here one will teach and another will learn, one will talk and another will listen. The activities are inter-related and dependent. J.S. Ross is of the opinion that, “like a magnet, education must have two poles, it is a bi-polar process”.

On the other hand, John Dewey advocates that education is not a bi-polar process. Besides the teacher and the taught, there is another element, which is significant, i.e. curriculum. The society will provide the curriculum for the children’s growth and

development. The teacher, the taught and the curriculum are equally important. Hence, education is a Tri-polar process.

The modern concept of education emphasizes self-learning and lifelong education. Neither school nor the teacher gives the education; there are many informal as well as non-formal agencies, and multiple media working along with the teacher, the taught and the curriculum. Hence, modern education process cannot be a bi-polar or tri-polar but a multi-polar process.



But these processes are not synonymous and do not mean the same. As student of education, you should not be worried or confused from such terms. Let us try to learn as to how education as a process is different from some of such apparently synonymous terms.

1.6.1 Teaching

Teaching is one of the important processes of education. It seeks to develop all the diverse abilities and understandings. It is the task of a teacher, which is carried out for the development of a child. Teaching is not a simple process but a complex process. It may take different forms. It includes training, instruction and development of understandings as well as cognitive process and abilities, with critical thinking. Teaching is a deliberate, systematic, purposeful activity carried on with specific intention to bring real learning.

Teaching is an intimate contact between the teachers and taught, designed to educate the latter. According to Gage, teaching is an individual influence of teacher over student. Teaching is the stimulation, guidance, direction and encouragement of learning. The main aim of teaching is to help the child to respond to his environment in an effective way. Teaching leads to learning. It can be considered as educative process when there is a desirable learning.

We use many terms in our discussion relative to education which have some connotations of education as a process. Such terms are teaching, training, instruction,

indoctrination, initiation and so on. Sometime terms like training, indoctrination and initiation are used as though they are synonymous with education.

1.6.2 Training

Training refers to the development of specific skills and modes of thought. Skills like reading, writing and computation are basic and must be mastered before formal education. For understanding facts, concepts and for the development of skills, training is very essential. Training helps the mastery of skills. A skill is not something that can be learnt in a flash of insight. Nor can it be learnt by reading books or by interaction alone. It can serve as helpful guide for practice. Constant practice is essential for skill learning, especially under the guidance of a skilled performer. Repetition strengthens the memory. “Practice makes a man perfect”. For skill learning, constant practice with proper guidance by a skilled person is necessary. Higher the practice of skills higher the mastery. Repetition is the characteristic of training.

Ryle is of the opinion that training develops intellectual abilities, and practice (drill) helps to learn skill. Practice, will not care much about intelligence but intelligence is essential for training. Experience and efficiency is another face of training. For effective process, training is a pre-requisite.

1.6.3 Instruction

Acquisition of knowledge, i.e. factual information is another important process of education. Instruction is an educative process, which helps in the acquisition of such knowledge. Instruction involves communication, especially the meaningful usage of language, by the teacher to transfer relevant experiences to the learner. Instruction need not mean forcing down certain things on unwilling children. Good instruction would harness the child's stage of conceptual development, and it helps to satisfy curiosity and a natural desire to master certain things. Instruction makes use of the child's firsthand experience. Training may be a pre-requisite for instructing. Instruction is a good example for teaching. It requires thinking, reasoning and generalization. It is a higher level of teaching. Mere experience will not help the child to discover. To do so, right sort of questions are to be asked at proper time and his experiences are to be guided in certain directions. Practice is required for the child to learn to use the necessary concepts. Further, instances are easily recognized. It is the task of the instructor to help the children to achieve such knowledge.

1.6.4 Indoctrination

Indoctrination is a process to teach the doctrine or principle and make the students accept it, whether right or wrong, good or bad. It does not allow reasoning or critical thinking. Doctrines are unscientifically related and not open to investigation. No reasons are given but to accept them without questioning. When such doctrine is transmitted to another, it is called “indoctrination”. Intentionally imparting something without allowing the receiver to think or act is indoctrination. It is also called brain washing or conditioning where, the learner is not aware of the process.

There are two types of indoctrination. One is authoritative and another is democratic indoctrination. Authoritative indoctrination is one with compulsion and without considering the desires and feelings of students. There is no place for open discussion and exchange of thoughts. This was the method, which the clergymen, politicians and the reformers followed. Another one is democratic indoctrination, which is a new approach, which enables the students to educate themselves with interest, zeal, contemplation with experiments and comparison on a voluntary basis. This will stimulate the students and makes them to involve in the educative process.

1.6.5 Initiation

According to Ross, education is a process of initiating the individual in to a general culture of society. According to Indian traditions, education is initiation into life of spirit, training of the human soul in the pursuit of truth and the practice of virtues. It is considered as the second birth. The concept of initiation was given by R.S. Peter. He describes education as a process of initiation and concentrated on the development of mind in the process of education.

Knowledge is of prime concern to both the teacher and the student. To introduce the pupil to particular faculty or domain of knowledge, to make him to know the advantages and disadvantages of knowledge and to stimulate, to encourage and to guide him is called “Initiation”. The concept of initiation can also be seen in Vedas and Upanishads. To a student to enter into the area of knowledge initiation was essential. Initiation is helpful to realize self-actualization and self-realization.

The teacher introduces the students to the knowledge according to their interests, attitudes and abilities. The teacher initiates, the development of skills stimulates the students to participate in educative process and develops their mind. Food and nutrition is essential for the development of the body. Likewise education is more important for the development of the mind and for the development of this mind initiation is important

and a pre-requisite. The role of the teacher in initiating and inculcating useful knowledge is very significant in the development of child's mind.

‘Check Your Progress’ - 4

Fill in the blanks.

1. John Adam called education process as a.....
2. John Dewey called education process as a
3. Modern education process is called as a

Write True or False.

1. Teaching is the stimulation, guidance, direction and encouragement of learning.
2. For skill learning constant practice is not necessary.
3. Instruction need not mean forcing down certain things on unwilling children.
4. Unintentionally importing doctrine without allowing the child to think or act is indoctrination.

1.7 Education as a Product

So far you have learnt about the concept of education as a process. Education is also viewed as a product. Education as a product is the end result of an activity. As a product, education is the sum total of what is received through learning the knowledge, skills, interests, attitudes and values that are the outcomes of learning, as a process. So the process of education will produce the students of these qualities, hence education is also termed as a product.

1.7.1 Knowledge

Knowledge leads to wisdom. Therefore education should lead to the acquisition of knowledge. ‘Knowledge is virtue and knowledge is power’. Education brings this virtue and power. Since the ancient time people had given importance to knowledge. They have considered that man without knowledge is like an animal. Hence education should help the individual to acquire knowledge and it is instrumental for the progress of a society. Charles Dickens says, ‘children must be stuffed with as much knowledge as possible, because character and sound education are associated with it’. Therefore, the educative process ultimately leads to knowledge. Hence, knowledge is considered as a product of education.

1.7.2 Skill

Education also develops the various basic skills like reading, writing and computation, which in turn helps to acquire the knowledge. Skills are very important outcomes of education. Education helps to train the students in experimental skill, drawing skill, constructional skill and observational skill. It also helps the student to solve the problems by developing problem solving skill. This in turn develops the confidence among students to face the problems in their life also.

1.7.3 Attitude and Values

Education becomes a product only when it is used as assimilation of the culture of the society and its transmission from one generation to another. As such it perpetuates and gives continuity to the society. Since culture is dynamic in nature, education fosters the values, which are universally accepted as valuable at a particular point of time. For example, in the present day world, scientific attitude, spirit of inquiry and habit of co-operation are accepted as desirable values. Therefore, education should inculcate these values in the minds of the students. Education directs the undeveloped capacities, attitudes, interests and urges of the children in to healthy channels. Education will help to cultivate moral, spiritual, social, mental, spiritual and humane values among the students and this in turn develops the wholesome personality.

1.7.4 Interest

It is another important outcome of education. Needs and Interest of the students are considered in various aspects of education. As a product, education develops interest towards reading, writing and cultivating good hobbies and creates interest to participate in various activities whole heartedly.

‘Check Your Progress’ - 5

1. Briefly explain education as a product.

1.8 Education as Development

Education is responsible for physical, mental and emotional development of a person. The main function of the education is to give such training. For this, school environment should also be helpful. According to T. P. Nunn, education is an effort to secure for everyone the conditions under which individuality is most completely developed. John Dewey, is of the opinion that, the development of all those capacities (physical, mental, moral and social) in the individual will enable him to control his environment and fulfill his possibilities. Socrates has said that the “knowledge is power” and this knowledge can be developed by only education. P.C. Banerji has said, “education is the development of the power of adaptation to an ever changing social environment”. Plato also said that education “develops in the body and in the soul (of the pupil) all the beauty and all the perfection, which he is capable of. Gandhiji also said that education has to bring all round development of the child. Through education individual develops the innate powers and capacities. It also brings knowledge and experience and in turn develops the man.

‘Check Your Progress’ - 6

1. Define education as a development according to John Dewey.

1.9 Education as Self Actualisation / Self Realisation

Self-actualization is the realization of one’s own potentialities. Individual should be helped to know his powers and abilities and he should be free to develop them. Then only his individuality becomes complete and unique. It is the knowledge experiences gained at different stages through mental ability. Self-actualization is attaining complete satisfaction for having achieved the desire and needs according to one’s own abilities, interests and attitudes and then realizing the functions of the world and to co-operate in the welfare and progress of mankind. Self-actualization is possible only when the development of the child or the individual is in a balanced, harmonious

and integrated way. For this, the teacher should create a congenial situation and try to bring out the talents of the students and make them realize their competencies. Such persons can develop the virtues and understand the world and contribute to the progress of the society.

Psychologically, self-actualization means to fulfill one's individual nature in all its aspects. When all the basic needs are satisfied, self-actualization is possible. In Abraham Maslow's "Human hierarchy of needs" the highest stage is the stage of self-actualization. According to Maslow, when the basic needs are satisfied at least minimally, he will be motivated towards self-actualization. A self-actualized individual will be dynamic and optimistic. He will be void of anger, distress, malice, selfishness and aggressiveness. He behaves with love, tolerance and spirit of co-operation.



Maslow's Needs

Self-realization is the ultimate goal of life i.e. attainment of Moksha for Indians. Self-actualization means, to enable the children to realize themselves. Education has to provide the means by which the child may be enabled to realize his innate power and abilities. Then children will know their power and abilities and get satisfaction. For self-realization it is very essential that the child must have the knowledge about himself and about society. An individual should be allowed freedom to express his thought and action. Then only self-realization becomes meaningful.

Ancient Indian education was also aimed at self-realization. Rig Veda mentioned the "education makes a man self reliant and self-less". According to Shankaracharya, "education is the realization of the self". The power and abilities can be used best when they are realized rightly.

‘Check Your Progress’ - 7

Fill in the blanks:

1. Self actualization is the realization of one’s own.....
2. Education makes a manand

1.10 Let Us Sum Up

- Etymologically the meaning of the word educate means to nourish or to bring up or to lead out.
- Broadly speaking education is a process of development from birth to death. It is a lifelong process.
- In narrow sense, school instruction is called education.
- Education is a bipolar process, tri polar process and multi polar process.
- Teaching is a deliberate, systematic, purposeful activity carried on with specific intention to bring real learning.
- Training refers to the development of specific skills.
- Instruction requires thinking, reasoning and generalization.
- Intentionally imparting something without allowing the receiver to think or act is indoctrination.
- To introduce the domain of knowledge and to stimulate, to encourage and to guide him is called initiation.
- Education is also a product. Knowledge, skills, interest, attitudes and values are the outcomes of learning, which are the products of education.
- Education will be responsible for physical, mental and emotional development and brings all-round development in man.
- Self-actualization is the realization of one’s own potentialities. Education will provide the means to realize the child’s innate power and abilities.

1.11 Answers to ‘Check Your Progress’

‘Check Your Progress’ - 1

1. Etymologically the word education has been derived from Latin Word ‘Educare’ means ‘to nourish’, ‘to bring up’, ‘to lead out’ or ‘to draw out’.
2. “Education means an all round drawing out of the best in a child and man - by body, mind, and spirit.

‘Check Your Progress’ - 2

1. In narrow sense, education may be taken to mean any consciously directed effort to develop and cultivate our powers.
2. In the wider sense, it is a process that goes on throughout life, and is promoted by almost every experience in life.

‘Check Your Progress’ - 3

1. General education is for all the children up to certain age.
2. Specific profession or vocation.

‘Check Your Progress’ - 4

1. Bi-polar.
2. Tri-polar.
3. Multi polar.
2. 1. True.
2. False.
3. True.
4. False.

‘Check Your Progress’ - 5

1. As a product education is the sum total of what is received through learning the knowledge, skills, interests, attitudes and values that are the outcomes of learning as a process. So the education will produce the students of these qualities. Hence education is also a product.

‘Check Your Progress’ - 6

1. According to John Dewey, education is the development of all those capacities (physical, moral, mental and social) in the individual which will enable him to control his environment and fulfill his possibilities.

‘Check Your Progress’ - 7

1. Self.
2. Self reliant and selfless.

1.12 Unit-End Exercises

1. Explain the broader and narrower meaning of education.
2. Differentiate between
 - A. Teaching and Indoctrination
 - B. Training and Instruction
3. What is the importance of initiation in education?
4. Explain education as a product with suitable examples.
5. Explain education as -
 - A. Self actualization
 - B. Self realization

1.13 References

1. NCERT - *The Teacher and Education in Emerging Society*, New Delhi.
2. Taneja. V. R - *Educational Thoughts and Practices*.
3. N. R. Swaroop Saxena - *Foundations of Educational Thoughts and Practices*.
4. Bhatia and Bhatia - *Theory and Principles of Education*.

UNIT-2 ▢ EDUCATION-CONTRIBUTIONS OF VISIONARIES

Structure

- 2.1 Introduction**
- 2.2 Objectives**
- 2.3 Indian Visionaries**
 - 2.3.1 Gandhiji (Basic Education)**
 - 2.3.2 Tagore (Artistic Self Expression)**
 - 2.3.3 Vivekananda (Man-Making Education)**
 - 2.3.4 Aurobindo (Integral Education)**
- 2.4 Western Visionaries**
 - 2.4.1 John Dewey (Progressive Education)**
 - 2.4.2 Rousseau (Child Centered Education)**
 - 2.4.3 Froebel (Early Childhood Education)**
 - 2.4.4 Montessori (Early Childhood Education)**
- 2.5 Let Us Sum Up**
- 2.6 Answers to ‘Check Your Progress’**
- 2.7 Unit-End Exercises**
- 2.8 References**

2.1 Introduction

Education goes on changing from time to time. We notice greater diversity in the system of education as the years pass. Learned teachers and thinkers have been contributing new views on education with improved and changed techniques. They

have been throwing new light on the theory and practice of education and showing various possibilities in this field which is a very important field of human welfare.

Many eminent personalities have worked in this field and have explored fresh approaches in the field of teaching and learning. Based on their knowledge, experience and experimentation they have given guiding and inspiring ideas for the benefit of teacher. In this Unit, you will study the views of Indian and Foreign Visionaries like Gandhi, Tagore, Vivekananda, Aurobindo, Dewey, Rousseau, Froebel and Montessori on Education.

2.2 Objectives

After going through this Unit you will be able to:

- explain the views of the Indian educational Philosophers like Gandhiji, Tagore, Vivekananda and Aurobindo.
- evaluate the educational contributions of Gandhiji, Tagore, Vivekananda, and Aurobindo.
- comprehend the views of the Western educational philosophers of John Dewey, Rousseau, Froebel and Montessori.
- assess the educational contributions of Dewey, Rousseau, Froebel and Montessori.
- bring out the significance of the educational ideas of these visionaries of education for the present educational system.

2.3 Indian Visionaries

2.3.1 Mahatma Gandhi (Basic Education)

Mahatma Gandhi was a great leader, a practical philosopher and a political reformer of modern India. He was an apostle of peace, truth and non-violence. To him ‘truth is God’ and ‘God is truth’. He regarded his own life as ‘an experiment with truth’. Gandhiji is more known as the emancipator and prophet in the arena of politics, social service and spiritual dynamics. He is one of the greatest teachers of the mankind. “Basic Education” system was the important contribution of Mahatma Gandhi.

He believed in: almighty God, God as truth, ethics, morality, fearlessness and conscious. God is the source of light and life. He had a strong faith towards truth, ahimsa and love. According to Gandhiji, realization of truth is the ultimate goal of human life. He advocated truth in all our personal and social dealings.

He regarded ahimsa (non-violence) as the only means to the realization of truth and God. Ahimsa is a positive concept and it is external as well as internal. He advocated that the only true religion of man was the religion of love. It is through love, we can attain truth. His love attained the form of universal love. Gandhiji believed in the human brotherhood and in the establishment of 'a universal community of free persons without artificial barrier of caste, creed, color, wealth and power'. This community will be a "spiritual society" based on love, truth, justice, sathyagraha and non-violence.

Gandhiji's greatest creed was service of God through service of humanity (social service). He sacrificed his life for establishing an ideal state 'Rama Rajya' a classless society. He believed in simple living and high thinking. In his philosophy of education, he considered, education is a potent force for social reconstruction. It is an activity, which is necessary not only for social progress but also for moral, political and economic development. Along with principle of Basic education his philosophy of life was also included in education. His educational thought is relevant to life, the needs and aspirations of the emerging Indian society. His principle was to develop the individual through social contact and social service.

His 'education' is characterized as naturalistic in its setting, idealistic in aims and pragmatic in its methods and programs. According to Gandhi, 'By education, I mean all round drawing out of the best in child and man - body, mind and spirit'. His conception of education stands for harmonious development of all the aspects of human personality - intellectual, physical, spiritual and so on.

All round development of man was the important aim of education to Gandhi. He wanted to train the Hand, Heart and Head of the child. Vocational training and efficiency is also one of the aims of education, which means, education must enable every individual to earn his living independently. Therefore, he emphasized the vocational education. He has given importance for character formation. He emphasized culture - its preservation and enhancement. Gandhiji laid a great stress on the cultivation of moral, spiritual, social, ethical and aesthetic values.

Gandhiji's highest contribution in the field of education is the Basic education. Its salient features are as follows-

- 1 It satisfies the basic needs of the children and the society.
- 2 It is useful, productive and suited to the villagers.
- 3 Education is through Mother Tongue.
- 4 Learning and earning, self-supporting and education proceeds in nature.
- 5 It promotes cultural heritage, provides citizenship training and also solves employment problem to some extent.
- 6 Free and compulsory education to all children up to the age of fourteen.

- 7 Satisfies democratic, secular and social principles
- 8 Body and mind are encouraged for the mastery of a useful basic craft.

Curriculum constitutes practical activity like spinning, weaving, agriculture and a craft centered activity. No importance is given to text book. Gandhian approach emphasized on health, cleanliness, play and citizenship, languages, mathematics. Social studies, drawing, general science, home science, music, nature study, astronomy were other subjects. Importance is given for good handwriting.

Gandhiji emphasized to make productive craft and vocation as means of education. Learning by doing and learning by experience were encouraged. Correlation was established in the teaching methods. Co-curricular activities were also associated with craft centered methods.

2.3.2. Tagore (Artistic Self Expression)

Rabindranath Tagore a poet, modern saint and educationist, was born in 1861 in Calcutta. He received education mostly at home as he refused to follow 'the beaten track of learning'. He developed a taste towards literature and understanding of human nature. Tagore's interest in education made him to start a school in 1901 at Bolpur. It was called 'Shanti Niketan' which, later on developed into a famous university known as "Viswa Bharati University" which stands for international knowledge and understanding.

Tagore was Indian in spirit. He was greatly inspired by Indian philosophy, epics, Vedas and Upanishads. He was a true Vedantist. He developed a faith in humanity, brotherhood of man and fatherhood of God. Tagore was an individualist and naturalist besides being a realist too. He said that 'our education should be in full touch with our complete life'. He combined eastern ideals with western service. He said that 'the best function-of education is to enable us to realize that to live as man is great, requiring profound philosophy for its ideal, pooling for its expression and heroism in its conduct'. Love and action are the only medicines through which perfect knowledge could be achieved.

Tagore's educational philosophy is firmly based on his philosophy of life and on naturalism, humanism, idealism and internationalism. The three cardinal principles of his educational philosophy are -1. Freedom 2. Creative self-expression 3. Active communion with nature and man.

Tagore wanted education to develop freedom and creative self- expression. He aspired to inculcate education in free atmosphere. The child's mind should be brought in contact with nature. For him, nature was the greatest educator. Tagore conceived

education as dynamic, living and closely associated with life. He wanted man to be in harmony with his surroundings. The aim of education was to bring in the concept of joy, freedom, play, creative self-expression, activity principle, integration and co-ordination of all knowledge. To develop a sense of unity in the world and promote a well balanced harmonious and integrated personality of the child. He also aimed at an integrated culture of the east and the west along with the values of the past with the new values.

Tagore aimed at harmony with the universe necessary for self-realization. He advocates both individual and social aim of education. In total, Tagore's aim of education consisted of 1. physical development 2. individual development 3. moral and spiritual development 4. harmonious development and international understanding. Shanti Niketan gave importance to art, among the other subjects, learnt in the open air are music and picture making, dancing and dramatic art. The pupil is taught to master some form of handiwork or other. He is recommended frequent excursions and tours to gain firsthand knowledge. There are three sources of knowledge - Nature, Life and Teacher. The teacher enkindles independent thinking, imagination and judgement.

Tagore emphasized on the self-expression of the child through various forms of art, music, drama and handicraft. The artistic self-expression being the aim of education was very much pleasing to Tagore. In his curriculum, he recommended language, literature, history, geography, nature study, science, music and art. He emphasized the mother tongue as the medium of instruction. He was for activities like dancing, dramatics, drawing, music, arts and community service. He believed in activity and creative methods of teaching. According to Tagore, Teaching while walking was the best method of teaching, which is helpful for direct observation. Tagore believed in complete learning. Therefore, he considered that direct experience, activity method, research method, discussion method and self expression were the good techniques of teaching.

2.3.3. Vivekananda (Man-Making Education)

Swamy Vivekananda was a practical saint of modern India. He wanted to revise the ancient wisdom of India. He preached and practiced the principles of truth, honesty, sacrifice, brotherhood of man and realization of God. He had great faith in man. He was a world teacher and great educationist.

Vivekananda was born in Calcutta (1863). His early name was Narendranath Dutta. He came under the influence of Ramakrishna Paramahansa. There he was transformed and realized his self as a part of higher self (Atma). He was enlightened and got '*viveka*' i.e. knowledge, which was unique in all respects. His Principal remarked 'Narendra is

really a genius. He is bound to make his mark in his life'. He was the forerunner of Gandhi and many faiths in the welfare of mankind. He stood for universal brotherhood. He realized the dignity and diversity of human beings.

Vivekananda was a true Vedantist and a follower of Ramakrishna. The ultimate goal of human life is to attain wonderful unity with the creator. He described God as supreme power, infinite existence, infinite knowledge and infinite bliss. Man is incarnation of God. He emphasized the eternal communion of man with God. He held that religions differ in understanding god and worked for the good of mankind. For him, goal of life is freedom. Freedom is attained by work, worship, contemplation and knowledge.

According to Vivekananda, 'education is the manifestation of divinity which already exists in man'. Knowledge resides within the individual. He discovers it. 'Perfection is already inherent in man and education is the manifestation of the same'. He was a revolutionary in the field of education. Education is the concentration of mind and the collection of facts. He had great concern for masses of mankind. He asked, 'education that does not help the common mass of people to equip themselves for real life, which does not bring the strength of character, a spirit of philanthropy and the courage of lion; is it worth the name?'. Education is that, which enables one to stand on his own legs. Education should form the character, strengthen the mind and expand the intellect.

He summed up the aim of education in one sentence. 'The end of all education, and all training should be élan-making.'

1. Education must create faith in one's own self. This step leads to education and perfection. He must know his latent powers. This leads to completion and divine life.
2. Education should create self-confidence and self-reliance. *Shradha* leads to self-knowledge and material prosperity. It makes him to attain perfection and achieve glory of life.
3. Education should develop moral character- we must have life building, man making, character making and assimilation of ideas. 'The beauty and glory of life lies in character making.'
4. Education is worthless if it ignores the practical side of life, everyone should get his primary needs satisfied, stand on his own legs. He favored western knowledge and engineering.
5. Education has to promote universal brotherhood. *Atman* is same in all forms of life; the difference is in its manifestation. Education should call forth this power in every man. He stood for internationalism and unity of mankind.

6. Book learning is not education. It should aim at the infinite development of energy, zeal, courage and patience.
7. Education should generate the spirit of renunciation. We should work for others and be able to do something for the world.
8. Man is higher than all animals and none is greater than man.

Vivekananda had clear cut ideas about education.

1. The child does his own growing (self-education). Growth is a natural process. The child teaches himself. Opportunity should be provided and obstacles removed, nothing should be forced on the children.
2. Teaching should be adjusted to the needs of the children. Teachers should come down to the level of the students.
3. Concentration is the essence of education. It is the only valid method to attain knowledge and education. 'The treasure home of knowledge can be opened only through the key of concentration.' He recommends *Brahmacharya* and *Shradda* to be the best techniques and tools of concentration.
4. Learning can be mastered within a short time.
5. He was a champion of universal education i.e. education for all. Education should reach all persons in villages.
6. Vivekananda advocated national system of education. It must be based on our national needs, problems and aspirations. He insisted on mass education also. His curriculum includes history, grammar, language, literature, philosophy, theology, vedanta, geography, psychology, economics, social science, science and western knowledge and technology.

2.3.4. Aurobindo (Integral Education)

Sri Aurobindo was a saint and spiritualist. He practiced 'yoga' and 'sadhana'. The main aim of his sadhana was complete yoga and complete education. It was aimed at the achievement of 'world welfare' through the study and deep thinking of ancient Indian philosophy of life and spiritualism. It awakens in man the sadhana and yoga, truth, enlightenment, power and consciousness to develop the instinct of devotion to God and deep thinking. By this, man can conquer 'self' and the soul rises to extreme heights and becomes one with God. The second objective of complete education is aimed at studying spiritualism and philosophy of life. He had more faith in spiritualism and believed that the development of man's inherent powers was the main aim of education.

Educational philosophy

According to Aurobindo, both matter and spirit are necessary for the well being of mankind and education should help in bringing a balanced development of both. The Mother, true representative of Aurobindo has therefore said that education through Science and Technology would enable 'the material basis stronger, complete and more effective for the manifestation of the spirit'.

Aurobindo held that much professional integral education must emphasize the psychic and cognitive aspects in addition to the physical as denoted by the matter and spirit. The cultivation of these aspects of education must be the aim of integral education. The practices of the four austerities constitute the four fold aspects or discipline (*tapasya*). These are – Beauty, Power, Knowledge and Love.

The discipline of Beauty should involve a program of physical education in order to build a body. The austerity for Power relates to the control of sensations, which should be trained to acquire and develop knowledge. The discipline of Knowledge helps developing a mental makeup or an active and alert mind. The discipline of Love is the formation of desirable feelings and emotions, which should be directed towards, whole hearted clarity and goodwill towards others and communion with the divine.

Thus, integrated education aims at facilitating the manifestation of these four aspects of the supreme consciousness. "Know thyself" (*Tatwamasi*). If you can know yourself, you will know the whole world and have the key to unravel the mysteries of the universe. Understanding the self (*Atman*) or knowing the inner aptitude and aspirations of the child is the main task of the teacher. Sri Aurobindo has aptly pointed out that the duty of the teacher is to show the child where the true knowledge is and how that knowledge can come to the surface. The teacher even need not try to bring out the knowledge, which is the function of the child. This is the first principle of the true method of education.

Second principle is that the child should be consulted in his growth. Nothing should be imposed on him from above, but should start from within. Aurobindo is of the opinion that the education has to provide the opportunities for the natural development of the child. Thirdly, the child should be led from near to far, from known to unknown, which emphasizes experiences as the basis for all learning.

Sri Aurobindo has succinctly remarked that a good teacher has no method and also has every method. His educational thoughts constituted physical, mental, psychic and spiritual subjects in the curriculum. Language, Science, Mathematics, Social science and subjects which, promotes Internationalism are also included.

We can find that Aurobindo's ideals, principles were still influencing on most of

the peoples in his Ashram at Pondicherry. Persons of all ages, races, castes, religions were influenced by the Ashram. They lived like one family. Its fame spread far and wide. It became the center of spiritualism and sadhana. English, French, German, Languages, Science and Art subjects were taught in these schools. Freedom, free thinking and collective living were encouraged. Western and oriental education was also given.

‘Check Your Progress’ - 1

Fill in the blanks:

- a. The most important contribution of Mahatma Gandhi is system of education.
- b. The three sources of knowledge according to Tagore are.....,and.....
- c. The end of all education, and all training should be
- d. The main aim of education according to Aurobindo is

1. List four important features of Basic Education.

2. Mention the important principles of Tagore’s educational philosophy.

3. Write four important educational ideas of Vivekananda.

4. Mention four austerities given by Aurobindo.

2.4 Western Visionaries

2.4.1 John Dewey (Progressive Education)

John Dewey was an American philosopher, psychologist and a practical teacher who made significant contributions in the field of philosophy and education. He was born in Vermont in New England in 1859. He realized that the traditional methods of schooling were useless and that human contacts of everyday life provide unlimited, natural dynamic learning situations. In 1896, he established 'Laboratory school'. All his theories were tested, modified and clarified with practical experience of the school situation. The main purpose of the school was to carry on research and experiment in new ideas and methods of education. Dewey's aim was to 'create conditions for the discovery of more natural ways of teaching and learning'.

He is of the opinion that 'the school is not a preparation for life, it is life'. The school was experimental in two ways. 1) It made constant use of experiment and enquiry about the children's method of learning. 2) It was a laboratory for the transformation of school in to a miniature society. The teaching was done by means of problems arising in actual life.

Dewey believed in the theory of evolution of mind and knowledge. According to him the mind has an instrumental characteristic and it is a part of our evolution. Dewey believed in change. Knowledge helps man to direct the change. Knowing and doing

are one. Mind and action are one and inseparable. He has given a higher place to action than knowledge. According to him, knowledge and thinking are closely associated with action. These ideas made him to introduce the problem solving technique as a fundamental basis of education. He mentioned four steps in analyzing the problem. In applying the process of thinking Dewey says -

1. Student should be provided experience by engaging him in activities and then he would confront with the problem.
2. He must obtain information to deal with the problem.
3. Then hypothesis or suggested solutions must be formulated, and
4. He should be given opportunities to test his ideas and confirm the truth. Dewey stressed the importance of science and of scientific method as central in human affairs.

Dewey was called a great experimentalist. He wanted to put the experience in order to acquire education. He advocates 'education of experience, by experience and for experience'. He believed in the organic relationship between the individual and the society. The individual should commune with his fellow beings and appreciate their achievements. Education can break down the artificial barriers such as language, caste, color, creed, nationality, religion etc.

Dewey's educational doctrines are based on psychological approach to the social aspects of education. He recognized the individual differences and considered the interests and impulses of child. Dewey regards the child as the core of the educational process. The four basic interests of the child are conversation, inquiry, concentration and artistic expression. Therefore, education should be based on these four basic interests.

Education should aim at social efficiency. It should produce social consciousness in the child. He considered the school as a social institution, therefore should grow out of the home life. The teacher should channelize the child's activities in to social settings. The school is a social environment, 'simplified, purified, balanced and graded'. Originality and initiative should be the qualities of school life.

School should be a fundamental method of social progress and reform. He wanted a new 'social education'. To him, education is the means of social continuity and development of individuality. Dewey did not believe in traditional curriculum i.e. subjects. He wanted that the school curriculum should be organized round the child's activities and not subjects. He favored social experiences to be the main components of curriculum. Dewey used 'project' as the center of learning. Knowledge should be correlated with the project. He made provision for aesthetic, moral and religious education in his curriculum.

Dewey's method of teaching consists of three processes:

1. continuance of psychological order in the curriculum,
2. retention of problem method, and
3. extension of social opportunity.

He mentioned five steps in problem solving or experimental method as essential:

1. the genuine situation of experience
2. the problem should arise from the situation to stimulate the thinking of the child
3. obtaining information or make observation needed to deal with the problem
4. the suggested solutions, and
5. opportunity to test his ideas by application.

Dewey very much emphasized the role of the teacher. Teacher should have more concern with the pupil's impulses and interests than imparting knowledge. He should guide and provide opportunities to learn naturally. He favored self-discipline rather than rigid discipline. Dewey prescribed wider range of experiences and progressive activities.

2.4.2 Rousseau (Child Centered Education)

Jean Jacques Rousseau, educational philosopher born in Geneva (France), 1762, was a man full of contradictions. He developed love towards nature. He evolved a theory of education, which is called naturalism. He advocated 'State of Nature', 'Natural man' and 'Natural civilization'. He said that man is born free but with full of bondage. Naturally he wanted to liberate himself from the bondage of society. "Emile" – is a classic educational treatise of Rousseau.

Rousseau said that human nature is good and should be allowed to develop freely. Therefore, education has to be in harmony with original and unspoiled human nature. Learning takes place when child is free to develop and grow according to his natural impulses. Education is necessary because child is immature and unable to take care of himself. Natural instincts and interests of the child were given consideration in the educational aims. 'The attainment of fullest natural growth of the individual' was the aim of education to Rousseau. He is of the opinion that Natural man is greater than citizen. So, Men should be educated first for manhood and then for citizenship.

Simple and direct methods of instruction were, advocated by Rousseau. He has given more importance to the senses than books. Child should be taught by experience and not verbally. He advocated play-way method. In every play he wanted to give some

instruction to the child. 'Know childhood' was the first percept. The teacher should study the nature of his pupil. Rousseau divides the stages of human development into infancy, childhood, adolescence and youth. He has included the age between five years to twelve years in childhood. He lays emphasis on training of senses. Child should learn through experiences. Early education of the child should be negative. Negative education does not consist of teaching virtue or truth but in shielding the heart from vices and mind from errors. He was against imparting any education to the child. According to him, "in childhood the aim of education is not to utilize time but to lose it". Childhood should be for its own sake. "Nature desires that children should be children before they are men".

Rousseau recommends different methods of teaching. According to him ordinary school subjects are simply facts which are beyond the comprehension of the child. So he recommends that direct education at this stage is the training of mind through physical activities. "Exercise the body, the organs, the senses and powers, but keep the soul lying fallow as long as you can". This is the stage for sense training. Senses are the instruments of intellect. These are the first faculty to take form and attain perfection, therefore to be cultivated first. These are the basis for thought and reason. Feet, hands and eyes are our first teachers. Some general ideas may be taught.

Learning through self-experience and learning by doing are more effective than book learning. Rousseau is of the opinion that the child will learn his morality by natural consequences of his own actions. With regard to the discipline, he wanted complete freedom as the first step to induce discipline in the child. The child himself will learn natural discipline. The school organization should be in natural surroundings. He gave a new direction to the teaching profession by advising the teacher to study the subjects they have to act upon.

Geometry, drawing and music should be taught through experience, projects and active doing. Instruction must conform with the child's ability. Happy childhood is his main rule. "Treat your pupil according to his age" is the most-practical suggestion of Rousseau. He had shown the characteristic differences at the various stages in child's life. He laid down that child can reach maturity or perfection only if appropriate activities are provided at each stage.

2.4.3. Froebel (Early Childhood Education)

Friedrich Wilhelm August Froebel, a German was born on 1783. His philosophy was absolute idealism. He gave a place to education and the development of the individual. The ideas he preached were 'unity in diversity' and his 'theory of development'.

Froebel had a profound faith in religion. To him, there was an underlying unity in all things. So he says 'all things have come from the Divine Unity (God) and have their origin in the Divine Unity. All things live and have their beings in and through the Divine Unity. The Divine affluence that lives in each thing is the essence of each thing.' The education is to lead man to this pure inner law of Divine Unity. Education should enable an individual to know him-self and mankind.

Froebel believed in the unity of man, nature and God and also in the diversity within that unity. He prescribed that man should be conscious of these things. The purpose of education, according to him was to expand the life of the individual until it comprehends this existence through participation in all pervading activity.

According to his theory of development all things are growing, everything develops according to a universal or creative force. In respect of the development of mind, he said that mind is developed when it has the power and skill and variety in dealing with knowledge. Mind has three activities - knowing, feeling and willing. The mental development should be in accordance with all these. Individual must develop from within, self- active and free.

Froebel believed that mind evolved from within. Education is the active means to bring the man to a higher level in the evolutionary process. He wants the complete development of the child through spontaneous self-activity. He wanted unified development of the intellectual, physical and moral aspects of man's nature. He considered mind, body and soul as one.

Education must unfold the child's innate powers and his spiritual nature may be awakened. Freedom is given to the child in order to develop his energies, curiosity and activity. Froebel is of the opinion that life around the child is education. School is a place where the child learns truth, justice, responsibility, initiative and co-operation. He has given importance to the teacher who controls the growth of the child. He favoured school without books. He stressed on activity and social participation. Play became a means of individual development. He opposed rigid discipline and traditional formality of school atmosphere.

The Kindergarten

Kindergarten means a garden in which children may grow naturally like a plant under the care of an expert gardener. Books and intellectual tasks are absent in kindergarten schools. Self-activity, creativeness and social participation are characteristics. Song, movement and construction are the form of expression and these co-ordinate with one another. All the songs deal with common objects of life. Each song of Froebel consists of three parts:

- a. a motto for the guidance of the mother
- b. a verse music to sing to the child
- c. a picture illustrating the verse.

Froebel provided some gifts and occupations to stimulate activity so that the children could move the limbs and use their minds. The gifts were the sphere, the cube and the cylinder. The spheres refer to balls rolled and tossed by children. The cubes were used as building blocks. Froebel developed a series of building blocks for the benefit of children in the kindergarten schools. The cylinders are useful in the plays as stationary or movable elements.

The ball was selected as the first gift because of its universal appeal to children as a playing thing. There were six woolen balls of different color, material, form, motion, direction and muscular sensibility. There are other gifts for later stages, like square and triangular tablets, sticks and rings. Froebel's occupation comprises of construction with paper, sand, clay, wood and other materials. There are many others like mat and paper weaving, stick shaping, sewing, bead threading paper pricking and drawing. These gifts and occupations lead to the closer identification of the child with the divine spirit and social unity.

Constructive work should be given importance in the educational process. It should be the beginning and end. He recognized industrial training on social and economic grounds. Drawing, manual works are the important activities in kindergarten schools. His curriculum includes

1. Religion and religious instruction
2. Natural Science and Mathematics
3. Language
4. Art and objects of art. Provision was also made for nature study and gardening.

2.4.4 Montessori (Early Childhood Education)

Montessori's (1870-1952) House of Childhood was situated in the slums of Rome. She established the center of gravity of her system in the environment. The new approach of Montessori method has been described 'as a joyful process of self-discovery and self-realization'. The Montessori method is based on the following principles:

Education as development: Montessori considered education as a development from within. She says, "The child is a body which grows and a soul which develops. We must neither mar nor stifle the mystery which lies within these two forms of growth, but wait for the manifestations which we know will succeed one another". The education has to unfold the child's hidden powers.

Principle of freedom: Montessori believes that freedom is fundamental right of everyone. Liberty is to be given to child. “The school should permit free and natural manifestations of the child, if he is to be educated in a scientific manner”. Discipline must come through liberty. She stressed self-discipline, which comes through activity in an atmosphere of freedom and non-intervention.

Principle of individuality: Montessori insists on the maximum development of child’s individuality. Only liberty ensures such a development. Therefore, the child should be free to make his own choice, to handle the materials and work on its own pace. The child will learn by its own mistakes. The satisfaction that the child gets from its work motivates further.

Principle of auto education: According to Montessori, self education is the best method by which the child learns in his own way and at his own pace. She has given didactic apparatus, which controls every error and the child is able to correct himself. Here the teacher becomes more passive and the child becomes more active and responsible.

Principle of sensory training: According to Montessori, the senses play a very important role in the process of education. The senses are the gate-ways of knowledge. Hence education should be imparted through the senses. The child should be allowed to get direct experiences with some objects like pieces of wood, bells etc.

Principle of muscular training: She stressed muscular training as a part of early education of children. Child should know the proper use of his muscles, because it facilitates activities like writing, walking and running.

Principle of social development: Montessori observes, “the discipline to which the child habituates himself here is in its character not limited to the social development but extends to society”. She has called upon school to behave in such a way as to ensure the comfort and welfare of the group.

The practices of the Montessori system fall into three:

1. The exercises of practical life
2. The exercises in sensory training
3. The didactic exercises.

In the house, the pupils learn to do ordinary works independently like washing their hands, cleaning their nails, brush their teeth and so on. Exercises are arranged to train the child necessary in dressing and undressing. The furniture in the house are of such a size, that the pupils can handle them easily. Montessori devised certain gymnastic exercises to develop coordinated movements, especially for the children.

Montessori invented the techniques and instruments necessary for sensory training. Varied type of apparatus facilitates perception, touch, hearing etc. were devised she considered that, no intellectual development is possible without the ability to make fine sensory discrimination. Sense training prepares the child directly for intellectual education by perfecting the sense organs.

The didactic exercises are meant for teaching reading, writing and arithmetic. In her system, the teaching of writing precedes the teaching of reading. Letters are cut in a sand paper and painted on card board to learn the alphabets. The letters are impressed on the minds of children through visual approach. The pupils are also taught the phonetic sounds of the letter and practiced in analyzing the spoken word into sounds. They were taught to reconstruct the word with sand paper letters. They were also taught to handle the pen properly through exercises. Slips of paper or cards are used as didactic material for teaching reading. A name is written on the card. Sentences indicating commands are written on slips of paper. Montessori's concept of reading is that, it is 'the interpretation of an idea from the written signs'. The child is expected to read the sentences mentally. Ten rods are used for teaching numbers. Children are asked to arrange them in order of size and count them.

The Montessori system has several important things. The procedures are scientific, individualistic and psychologically sound. It has given importance to sensory training. The reading and writing taught in this system are unique. It has given complete freedom to children. The exercises provided are very useful and practical. The teacher acts as the observer. The environment is regulated to get auto education easily.

'Check Your Progress' - 2

1. Fill in the blanks:
 - a. John Dewey introduced the..... technique as a fundamental basis of education.
 - b. Rousseau advocated method.
 - c. According to Froebel mind has three activities like, and
 - d. The senses are the gate ways of
2. Mention the four steps suggested by John Dewey in analyzing the problem.

3. Write four important educational ideas of Rousseau.

4. Write important features of Froebel's Kindergarten.

5. Mention the important principles of Montessori method.

2.5 Let Us Sum Up

- 'Basic education' system was the important contribution of Mahatma Gandhi. It is centered on some basic craft. He favored all round development through education.

- The three cardinal principles of Tagore's educational philosophy are freedom, creative self expression and active communion with nature and man. According to him the three sources of knowledge are - Nature, Life and Teacher.
- Vivekananda said, "The end of all education and all training should be man making". The child should grow on its own. Opportunities are to be provided to the child. Teaching should be adjusted to the needs of the child. He has given importance to concentration. He stressed universal education and national system of education.
- Integral education emphasizes the psychic and mental aspects. Beauty, Power, Knowledge and Love are four austerities suggested by Aurobindo.
- John Dewey advocates education of experience, by experience and for experience and he was a great experimentalist. He believed in the theory of evolution of mind and knowledge. He introduced the problem solving technique as a basis of education.
- The attainment of fullest natural growth of the individual was the aim of education to Rousseau.
- Simple and direct methods were recommended. Child should learn through experiences. Early education of the child should be negative and given importance to sense training.
- Froebel preached 'unity in diversity' and 'theory of development'. He wanted mental development through activities like knowing, feeling and willing. He advocated early childhood education in kindergarten schools, wherein books are absent. Creativity and active participation were stressed.
- Montessori method based on principle of development, freedom, individuality, auto education, sensory training, muscular training and principle of social development. The practices in this system are - the exercise of practical life, sensory training and the didactic exercises.

2.6 Answers to 'Check Your Progress'

'Check Your Progress' -1

1. Fill in the blanks:
 - a. Basic education.
 - b. Nature, Life and Teacher.
 - c. Man making.
 - d. Know thyself.

- 2(1)
 - i) Useful, productive and suited to the needs of the villagers and society.
 - ii) Learning and earning, self-supporting and education proceeds in nature.
 - iii) Free and compulsory education to all children up to 14 years of age.
 - iv) Body and mind are encouraged for the mastery of useful basic craft.
- (2)
 - i) Freedom ii) Creative self expression and iii) Active communion with nature and man.
- (3)
 - i) Education should create self confidence and self-reliance, develop moral character and promote universal brotherhood.
 - ii) The child grows naturally on its own. Opportunity should be provided and obstacles are to be removed.
 - iii) Teaching should be adjusted to the needs of the child.
 - iv) Concentration is the essence of education and it is the only method to attain knowledge and education.
- (4)
 - i) Beauty ii) Power iii) Knowledge iv) Love

‘Check Your Progress’ - 2

1. Fill in the blanks:
 - a. Problem solving.
 - b. Play way.
 - c. Knowing, feeling and willing.
 - d. Knowledge.
- 2
 - i) Students should be provided experience engaging in activities and then he would confront with the problem.
 - ii) He must obtain information to deal with the problem.
 - iii) Formulation of hypothesis or suggested solutions
 - iv) Testing the hypothesis and confirm the truth.
- 3
 - i) The attainment of fullest natural growth of the individual was the aim of education.
 - ii) Simple and direct method, and play way method.
 - iii) Know childhood, child should be taught by experience and not verbally.
 - iv) Early education of the child should be negative, i.e. shielding the heart from vices and mind from errors.

- 4
- i) Kindergarten means a garden in which children may grow naturally like a plant.
 - ii) Books and intellectual tasks are absent in kindergarten schools.
 - iii) Self-activity, creativeness and social participation stressed.
 - iv) Song, movement and construction are the form of expression.
- 5
- i) Principle of development
 - ii) Principle of freedom
 - iii) Principle of individuality
 - iv) Principle of auto-education
 - v) Principle of sensory training
 - vi) Principle of muscular training and
 - vii) Principle of social development.

2.7 Unit-End Exercises

1. What are the salient features of 'Basic Education' system?
2. Explain briefly Tagore's concept of education for artistic self- expression.
3. Explain briefly the educational ideas of Vivekananda.
4. Explain the concept of Integral education of Aurobindo.
5. Explain the educational ideas of John Dewey.
6. Explain the Child Centered Education of Rousseau.
7. Explain the important features of Froebel's Kindergarten System of Education.
8. What are the principles involved in the Montessori Method of Education?

2.8 References

1. Bhatia and Bhatia-*Theory and Principles of Education*.
2. V. R. Taneja - *Educational thought and Practice*.
3. Nanjundaswamy A. S. - *Educational theory and Practice*.
4. Dash B. N. - *Teacher & Education in the Emerging Indian Society, Vol. I*.
5. J. Mohanty - *Indian Education in the Emerging Society*.
6. N.R. Swaroop Saxena - *Foundation of Educational Theory and Practice*.

UNIT - 3 □ AIMS OF EDUCATION

Structure

- 3.1 Introduction
- 3.2 Objectives
- 3.3 General and Specific aims of Education
- 3.4 Individual and Social Aims of Education
- 3.5 Aims of Education in Modern India as Envisaged in -
 - 3.5.1 Secondary Education Commission (1952)
 - 3.5.2 Indian Education Commission (1964)
 - 3.5.3 National Policy on Education (1986)
- 3.6 Let Us Sum Up
- 3.7 Answers to 'Check Your Progress'
- 3.8 Unit-End Exercises
- 3.9 References

3.1 Introduction

Education is a planned and purposeful activity, which is undertaken by the teacher and the learner for achieving clear cut objectives. Without an end (aim) no purpose can be achieved. "An aim is a foreseen end that gives direction to an activity". The aim is a yardstick with which we can measure our success and failures. It keeps both the teacher and the taught on the right track. Without the knowledge of aims, "the education is like a sailor who does not know his destination and the child is in a rudderless vessel with the sailor, drifting along some where ashore".

Education has several aims. The aims are not static, but they go on changing from time to time and from place to place in accordance to the philosophy of life. In this Unit you will study General and Specific aims, Individual and Social aims of education and the aims envisaged in some of the commissions.

3.2 Objectives

After studying this Unit, you will be able to:

- Classify the General and Specific aims of education.

- Distinguish between Individual and Social aims of education. Identify different aims of education.
- List out the aims as envisaged in.
 - a. Secondary Education Commission. (1952)
 - b. Indian Education Commission. (1964)
 - c. National Policy on Education. (1986)

3.3 General and Specific Aims of Education

Aims of education are usually classified into two categories: 1. General and 2. Specific. The general aims are universally applicable to all times and climes. They are determined on the basis of intrinsic values and perennial elements. General aims are usually formulated on the basis of culture, character, knowledge, judgement etc. Specific aims of education are determined on socio-economic conditions of the country.

‘Check Your Progress’ -1

1. Fill in the blanks:
 - a. Aims of education are classified into and
 - b. The general aims are determined on the basis of values and elements.
 - c. Specific aims are determined on conditions of the country.

3.4 Individual and Social Aims of Education

Aims of education are classified into two: i) Individual aim and ii) Social aim. Individual aims lay emphasis on the growth of individuality and freedom. Whereas social aims lay stress on the development of the society and its solidarity. These individual and social aims are determined according to the political ideology or social ideas of the concerned society.

Individual aims:

Education should aim at the training and development of the individual. The individual is supreme, his interests and needs should be given importance over others. Every individual is unique and can contribute to the social progress in his own way. Good

individuals can become good citizens. Education should prepare good individuals. Good individuals will realize the rights and responsibilities. Social institutions, particularly, the school should provide all favorable facilities for child's development.

Individual development as the primary aim of education has been emphasized by all thinkers. "Individuality is the ideal of life" according to T. P. Nunn and he added that 'a scheme of education is ultimately to be valued by its success in fostering the highest degree of individual excellence.' According to him an individual is the architect of his own fate. He is responsible for his own destiny. Education, therefore, must cater to the complete development of an individual. Education should develop the innate powers and capacities of an individual.

Rousseau and Nunn are of the opinion that 'the central aim of education is the autonomous development of the individual'. The natural quality of the individual has to be developed. Education has to provide an opportunity to know and develop those qualities. No two individuals are identical in interests, powers and abilities. Therefore, depending upon the individual traits we have to provide suitable education. Then only proper development becomes possible.

Social aims:

Education for the individual is good, but it should not become an obstacle to the society. Man is born in society and he is a part of the society. He can't live without it. He gets his needs satisfied only in the society. Man is a social being; he communicates and exchanges his views and ideas with others. By this, he gets knowledge, information and makes himself educated. The social value, mores and milieus make the individual socialized. Therefore education should have social aim.

Education should also develop social consciousness. This is helpful to the society. Social consciousness will help the individual to know how to live in a society, how to mingle with others, how to behave and how to solve the problems. The social aim of education has to make clear the social relation and to control the individual accordingly. This aim of education will develop the motive of sacrifice and service among people. School is the small reflection of the society. Hence education should be a bridge between the individual and society.

Prof. Bagley and John Dewey hold the view that social aim of education is to bring about social efficiency 'in the individual'. Education should make each and every member of the society socially efficient by utilizing the individual's abilities and aptitudes to the maximum extent possible. Such people will sacrifice their own desires for social welfare and progress. Gandhiji also advocated this aim of education. Even though, social aim of education limits the individuality, it protects society's desires.

Individual aim versus social aim :

These two aims seem to be contradictory and opposed to each other. If we stress individual aim too much, it will produce egoists, while extreme emphasis on social aim will create suppressed personalities. Hence, these two aims should not be opposite, but complementary to each other. One cannot exist without the other. By correlation of both the aims we can achieve more. As the individual acts on the society, the society also acts on the individual. Without society the individual will lose the meaning. In the same way, society can't exist without the individual. Therefore, education, in addition to individual aim should have social aim also. In the words of Adam, "Individuality requires a social medium to grow. Without social contacts we are not human". The synthesis of both the aims will be ideal.

'Check Your Progress' - 2

1. Fill in the blanks:
 - a. Individual aim and social aim areto each other.
 - b. Individual aim of education stresses the development of an
 - c. Social aim of education stresses the development of the

3.5 Aims of Education in Modern India

Soon after attaining the independence, a great responsibility was laid on our shoulders to shape the future of our country. To do this we need leaders and experts in all walks of life. Our country demands the future generation to become capable of taking up the responsibilities of national development. Education is the only means to achieve this. Hence formulation of good education policies with suitable aims of education and proper organization to achieve those aims is the foremost and prime need of the day. So the Govt. of India appointed some commissions to formulate suitable aims of education.

3.5.1 Secondary Education Commission (1952)

In 1952, Secondary education commission was appointed under the chairmanship of Dr. A. Lakshmanswamy Mudaliar to examine the prevailing system of secondary education in the country and to suggest measures for its organization and improvement. The commission, after considering the political, social and economic conditions and needs recommended the following aims:

1. Development of democratic citizenship: The success of the democracy depends on every citizen. Every individual should be trained for citizenship. It involves intellectual, social and moral qualities. Clear thinking, receptivity to new ideas, scientific attitude, open mindedness, independent judgement, capacity to distinguish between truth and propaganda were the qualities to be developed through education.
2. Training in the art of living: Education is to train children in the art of living efficiently. Progress of a society is possible only by mutual co-operation. Individual should support others and get the support of others. Development of discipline, co-operation, social sensitiveness and tolerance are necessary for mental good will. These are to be developed through education.
3. Improvement of vocational efficiency: Education is to improve the vocational efficiency of every individual. Success of democracy depends upon efficient citizens. Vocational training is necessary for improving efficiency. Appreciation of dignity of labor should be inculcated. Emphasis on craft, sculpture and engineering etc., should be made. Commission suggested vocationalization of education with diversified courses.
4. Development of personality: The education is to bring the development of wholesome personality i.e. physical, mental, social, moral and spiritual development. To achieve this, education should provide creative and constructive activities. Opportunities are to be provided to the students in schools to cultivate such qualities and to develop their personality to the fullest extent.
5. Education for leadership: Ideal leadership is required at all levels and in all spheres of life. Education should develop leadership qualities among students. To develop this, certain socially desirable qualities like- discipline, tolerance, sacrifice and social service are required. Good education can do this function.

3.5.2 Indian Education Commission: (1964)

Indian education commission (1964-66) was set up under the chairmanship of Dr. D. S. Kothari. This commission analyzed the problem of national development and recommended that education should be related to life, needs and aspirations of the people. It has to become a powerful instrument of social, economic and cultural change in our country. To achieve this, the commission has recommended the following aims of education.

1. **To increase productivity:** India is one of the poorest nations in the world. The

problem of unemployment and under employment is also there. The per capita income is very low. The gross national product is not satisfactory. Under such conditions education should be related to productivity.

Priority should be given to the following:

- a. Science education should become an integral part of education. Work-experience should be introduced at all stages of education.
- b. Application of science to productive process including agriculture and work-experience should be related to technology and industry.
- c. Secondary education should be vocationalized and emphasis should be on technical agricultural education at higher education level.

2. ***To achieve social and national integration:*** Absence of national unity gives shelter to the selfish individuals who do not care for the interests of the nation. National unity is essential for national reconstruction. The feeling of social and national integration can be best developed through education. The commission has suggested the following steps to be taken to strengthen national unity:

- a. Adoption of common school system.
- b. Making social and national service obligatory for all students at all stages.
- c. Development of appropriate language policy.

In addition, it emphasized mother tongue as the medium of instruction, promotion of national consciousness and to foster a sense of national solidarity among the students. It also encouraged the inculcation of democracy, secularism and socialism.

3. ***To accelerate the modernization:*** Science based technology involves social and cultural changes, which are generally described as 'modernization'. The knowledge has increased rapidly from a few decades. The education is to keep pace with the advances in knowledge, with the changes of curriculum, methods of teaching and adopting new techniques. Education has to develop proper interest, skills, attitude and values, so that the pace of modernization be accelerated.

The commission recommended for rapid advancement towards modernization and creation of new social order based on the process of modernization. It emphasized

vocational subjects, science and research. It also stressed the inculcation of value-oriented education.

3.5.3 *National Policy of Education: (1986)*

Since the adoption of the 1968 policy on education, there had been considerable expansion in educational facilities in our country. However, the general formulations are not completely implemented. As a result, problem of access, quality, quantity, utility and financial outlay, accumulated over the years, assumed massive proportions. So they had to be tackled with the utmost urgency. The Government of India announced in January 1985, that a new education policy would be formulated in the country. A status paper “Challenge of Education - A Policy Perspective”, was issued by the Ministry of Education, Government of India.

A comprehensive appraisal of the existing system of education was made. There was a country-wide discussion on educational reform. Finally the New National Policy on Education 1986 was approved by the Parliament in May 1986. The important aims formulated in new education policy are as follows:

1. The education is essentially for all. This is fundamental to all round development.
2. Education should further the goals of socialism, secularism and democracy.
3. Education should develop the manpower. It has to bring human resource development.
4. “Education is a unique investment in the present and future”. It is the main aim of national policy of education.
5. Up to a given level, all students, irrespective of caste, creed, location of sex, have access to education of comparable quality.
6. It aims at common educational structure, of 10+2+3 years, which has been accepted in all parts of the country. For the first 10 years efforts will be made towards an elementary education comprising of 5 years of primary and 3 years of upper primary, followed by 2 years of high school.
7. The policy aims at national curricular framework, contains a common core along with other components which are flexible.
8. It aims at removal of disparity and equalizing educational opportunities to all. This includes education for women, scheduled caste, scheduled tribes, handicapped and the minorities.

9. Education has to strengthen international co-operation and peaceful co-existence.
10. Minimum levels of learning will be laid down for each stage of education.
11. Providing resource support for implementing of educational transformation, reducing disparities, universalization of elementary education, adult literacy, scientific and technological research etc.
12. It aims at accelerating the implementation of three-language formula and the development of three languages.
13. It aims at pooling of resources in the field of research in education, science and technology and to establish network arrangements between different institutions in the country.
14. The policy aimed to overhaul the system of teacher education and give all needed facilities for their progress.
15. Open and distance learning, non-formal educational programs and open-university system are to be encouraged.
16. It proposed for de-linking degrees from jobs.
17. The policy recommends National Service Scheme, National Cadet Corps etc., to promote social and national development. The sports and physical education are considered as an integral part of education.
18. It aims at strengthening national institutes like UGC, NCERT, NUEPA, NCTE, AICTE, IMC, ICAR etc.
19. Work experience is viewed as purposive and meaningful manual work organized as an integral part of the learning process.
20. To develop awareness of the importance of protection of environment and observance of small family norm.
21. In higher education in general and technical education in particular, steps will be taken to facilitate inter-regional mobility.
22. By providing equal access to every Indian of requisite merit regardless of his origin.

‘Check Your Progress’ – 3

1. Mention the important aims of education recommended by Secondary Education Commission.

2. List out the major aims of education suggested by Indian Education Commission.

3.6 Let Us Sum Up

- ‘An aim is a fore seen end that gives direction to an activity’.
- Aims are classified into General aims and Specific aims.
- Aims of education can also be classified into Individual aims and Social aims.
- Education should train and develop the individual. Every individual is unique. His interest and needs should be given importance. Good individuals will become good citizens.
- Education should also aim at social development. Man is a social being. He gets his needs satisfied only in the society. Education should develop social consciousness and bring about social efficiency.
- Individual and social aims should not be opposite, but complimentary to each other. One can’t exist without the other. By co-relation of both the aims we can achieve more.
- Government of India has appointed commissions to re-orient and formulate the system of education to meet the demands of the country.

- Secondary education commission (1952-53) aimed at the development of democratic citizenship, training in the art of living, improvement of vocational efficiency by vocationalization of education with diversified course, development of wholesome personality and education for the development of leadership qualities.
- Indian education Commission (1964-66) stressed that the education should increase productivity, achieve social and national integration, accelerate modernization, inculcate social, spiritual and moral values.
- National Policy on Education (1986) gave importance to the education to all up to a given level irrespective of caste, creed, color or sex. It stressed the education for scheduled castes and scheduled tribes, physically challenged, minorities and to provide suitable facilities to these groups. It aimed at a common educational structure of 10+2+3. It suggested a national curriculum with common core elements and equal opportunities. Encouraged distance education and gave importance to science, technology and research. Sports, teacher education and work experience were also stressed upon. It also aimed at strengthening national institutions.

3.7 Answers to ‘Check Your Progress’

‘Check Your Progress’ - 1

1. 1. General & Specific.
2. Intrinsic, Perennial
3. Socio-economic

‘Check Your Progress’ - 2

1. 1. Complimentary.
2. Individual.
3. Society.

‘Check Your Progress’ - 3

1 Aims are as follows:

- i) Development of Democratic Citizenship.
- ii) Training in the art of living.

- iii) Improvement of vocational efficiency.
- iv) Development of Personality.
- v) Education for Leadership.

2. Aims are as follows:

- i) To increase productivity.
- ii) To achieve social and national integration.
- iii) To accelerate modernization.

3.8 Unit-End Exercises

1. “Individual aims and social aims are complimentary but not contradictory”. Elucidate this statement.
2. What are the important aims of education recommended by The Secondary Education Commission? (1952)
3. Discuss the aims of education recommended by National Commission. (1964)
4. What are the important aims formulated in New Education Policy? (1986)

3.9 References

1. J. Mohanty - *Indian Education in the Emerging Society*.
2. B. N. Dash - *Teacher and Education in the Emerging Indian Society*.
3. P. D. Shulda - *National policy on education*.
4. V. R. Taneja - *Educational Thought and Practice*.

UNIT - 4 □ INDIAN CONSTITUTION AND EDUCATION

Structure

- 4.1. Introduction
- 4.2. Objectives
- 4.3. Constitution - Meaning, Types
- 4.4. Features of Constitution of India
- 4.5. Directive Principles, Fundamental Rights and Duties
- 4.6. Constitutional Provisions on Education
- 4.7. Let Us Sum Up
- 4.8. Answers to 'Check Your Progress'
- 4.9. Unit-End Exercises
- 4.10. References

4.1 Introduction

The constitution of India is a very important document in the independent India. The framers of our constitution have taken sufficient care to ensure that different aspects of life like Fundamental Rights, The Directive Principles of State Policy etc., are duly enshrined in its pages.

New constitution was implemented in India on Jan 26th 1950. This was based on the principles of justice, liberty, equality and fraternity. It included social, political and administrative principles, provisions and articles. In the same way it included several aspects related to education also.

In this Unit you will study the Meaning and types of constitution, Features of constitution of India, directive principles, fundamental rights and duties and constitutional provisions on education.

4.2 Objectives

After studying this Unit, you will be able to:

- State the meaning of constitution.

- Identify different features of Indian Constitution.
- Distinguish between directive principles and fundamental rights and duties.
- List out the Constitutional Provisions on Education, and
- Recognize the different types of constitutions.

4.3 Constitution – Meaning and Types

Meaning:

A Constitution means a document having a special legal sanctity, which sets out the framework and the principal functions of the organs of the government of a state and declares the principles governing the operation of those organs.

Types of constitutions:

According to the traditional classification, constitutions are either unitary or federal. In unitary constitution the powers of the government are centralized in one government, viz; the central government. The provinces are subordinate to the center. In federal constitution, there is a division of powers between the federal and the state governments and both are independent in their own spheres.

The Constitution of India is neither purely federal nor purely unitary but it is a combination of both. It is a union of composite state of a novel type. It enshrines the principle that in spite of federalism the national interest ought to be paramount.

Constitutions can be classified into:

1. Cumulative (or evolved) and Conventional (or enacted)
2. Written and Unwritten, and
3. Rigid and Flexible.

Cumulative: A Constitution, which is the product of slow and evolutionary changes in the course of a long time, is called cumulative or evolved. ***Conventional -*** A conventional or enacted Constitution is deliberately made by a constituent assembly or is the product of the law made by parliament or king.

Written and Unwritten: A written Constitution is a single document in which all the basic principles of Government, the rights of the governed are written down. There may be cases with more than one document with different dates. Written constitution

has to grow by usage, interpretation and amendment. An unwritten Constitution is one in which principles of Government are not found in a single document; on the other hand they can be discovered in the customs, conventions and usages and in the numerous Acts passed by the legislature. Unwritten Constitution grows on the basis of custom rather than on the written law. e.g. England's Constitution.

Rigid and Flexible: A rigid constitution is one, which requires a special method for its amendment. Two thirds majority in the legislature may be prescribed as one of the essential conditions of amendment. E.g. USA, Switzerland, and Australia. A flexible constitution is one, which can be amended without making use of any special procedure. e.g. Britain. Indian constitution is a mixture of rigidity and flexibility.

‘Check Your Progress’- 1

1. Fill in the blanks:
 - a. The powers of the Govt. are in Unitary constitution.
 - b. In constitution there is a division of power between Federal and State Government.

1. Differentiate between written and unwritten constitution.

2. Differentiate between rigid and flexible constitution.

4.4 Features of Constitution of India

The salient features of the Indian Constitution are as follows:

1. The lengthiest constitution in the world -The Indian constitution originally consisted of 395 articles divided into 22 parts and 9 Schedules. As of now, 444 articles, 26 parts & 12 Schedules are there. It is a Sovereign, Socialistic, Secular and Democratic republic.
2. Parliamentary form of Government - both at the Center and the States. It gave responsibility to the legislature. The President is the Constitutional head of the state. The real executive power is vested in the council of Ministers whose head is Prime Minister.
3. Unique blend of rigidity and flexibility - A written constitution is generally said to be rigid. The Indian Constitution, though written, is sufficiently flexible.
4. Fundamental Rights - These are deemed to be distinguishing feature of a democratic state. Fundamental Rights are not absolute rights. They are subjected to certain restrictions.
5. Directive Principles of State Policy - These set out the aims and objectives to be taken up by the states in the governance of the country. These rights cannot be questioned in the court of law.
6. A Federation with strong centralizing tendency - Being a federal Constitution, it acquires a unitary character during the time of emergency. All powers are centralized in the Union Government and constitution acquires a unitary character.
7. Adult Suffrage - Under the Indian Constitution every man and woman above 18 years of age has been given the right to elect representatives for the legislature.
8. An Independent Judiciary -The constitution will safeguard the fundamental rights through independent and impartial judiciary. Supreme Court is the custodian of the rights of citizens.
9. A Secular State - India is a secular state, which has no religion of its own as recognized religion of the State. It treats all religions equally. Single citizenship - Constitution provides for a single citizenship for the whole India. There is only one, citizenship in India. i.e. the citizenship of India.
10. Fundamental Duties -The constitution (42nd Amendment) Act, 1976 has introduced a code of ten 'Fundamental Duties' for citizens.

‘Check Your Progress’ - 2

1. Fill in the blanks:

1. Directive Principles of State policy cannot be questioned
 2. Indian Constitution, though written is sufficiently
-

4.5 Directive Principles, Fundamental Rights

Duties and Directive principles:

Directive principles: The Directive Principles of State Policy contained in Part IV of the constitution set out the aims and objectives to be taken up by the States in the governance of the country. These are the ideals which the Union and State Governments must keep in mind while they formulate policy or pass a law. They lay down certain social, economic and political principles, suitable to peculiar conditions prevailing in India.

Article 41: Right to work, to education and to public assistance in certain cases - It directs the State to ensure the people within the limit of its economic capacity and development: a) employment, b) education, and c) public assistance in cases of unemployment, old age, sickness and disablement and in other cases of unaddressed want.

Article 45: Free and compulsory education for children - It requires the State to make provision for free and compulsory education for all children within 10 years until they complete the age of 14 years. The object is to eradicate illiteracy from the country.

Supreme Court has given status of fundamental right to this directive principle.

Article 46: Promotion of educational and economic interest of weaker sections - The state shall promote with special care the education and economic interest of weaker sections of people, and in particular of the Scheduled Castes and Schedule Tribes, and to protect them from injustice and of all forms of exploitation.

Fundamental Rights:

Part IV the constitution contains fundamental rights, which are in accordance with the trend of modern democratic thought, the idea being to preserve the rights, which is an indispensable condition of a free society.

Article 12: Definition of State

It says that unless the context otherwise requires, the 'State' includes the government and the legislature of each state and all local and other authorities within the territory of India or under the control of the Government of India.

Article 14: Right to Equality

It declares that, 'the state shall not deny to any person equality before the law or the equal protection of the laws within the territory of India'.

Article 15: No discrimination on grounds of religion, race, caste, sex or place of birth.

Clause 1. The state not to discriminate against a citizen on grounds only of religion, race, caste, sex or place of birth or any of them.

Clause 2. Prohibits citizens as well as the States from making such discrimination with places of public entertainment, of public resort, wells, tanks, roads, etc.

Clause 3. Empowers the State to make special provisions for the protection of women and children.

Clause 4. Enables the State to make special provisions for the protection of the interests of the backward classes of citizens and is therefore, an exception to Articles 15 and 29 (2) of the constitution.

Article 16: Equality of opportunity in public employment.

Clause 1. Guarantees equality of opportunity for all citizens in matters of 'employment' or 'appointment' to any post under the State.

Clause 2. Says that no citizens shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for or discriminated against in respect of any employment of office under the State.

Clause 3. Nothing in this article shall prevent from making any law prescribing in regard to a class or classes of employment of appointment to an office under the Government of, or any local or other authority, within a State or Union territory, any requirement as to reside within that state or union territory prior to such employment or appointment.

Clause 4. Nothing in this article shall prevent the state from making any provision for the reservation of appointment or posts in favor of any backward class of citizens which, in the opinions of the state, is not adequately represented in the service under the state.

Clause 5. Nothing in this article shall effect the operation of any law which provides

that the incumbent of an office in connection with the affairs of any religious or denominational institution or any member of the-governing body there of shall be a person professing a particular religion or belonging to a particular denomination.

Article 17: Abolition of Untouchability - Abolishes “untouchability” and forbids its practice in any form.

The enforcement of any disability arising out of untouchability is to be an offence punishable in accordance with law.

Article 19: Right to Freedom - It guarantees to the citizens of India the following six fundamental freedoms:

- a) Freedom of speech and expression.
- b) Freedom of Assembly.
- c) Freedom to form Associations.
- d) Freedom of movement.
- e) Freedom to reside and settle.
- f) Freedom of profession, occupation, trade or business.

But in the interest of the general public, in the interest of the sovereignty and integrity of India, state can impose reasonable restrictions on the exercise of the right of freedom.

Article 25: Right to Freedom of Religion:

- 25 (1) Guarantees to every person the freedom of conscience and the right to profess, practice and propagate religion. This is not absolute right. This right is, subject to public order, morality and health and to other provisions of part III of the constitution.
- (2) The state shall empowered by law -
- a) to regulate or restrict any economic, financial, political or other secular activity which may be associated with religious practice.
 - b) To provide for (i) social welfare and reform, and (ii) to throw open Hindu religious institutions of a public character to all classes and sections of Hindus.

Article 26: Freedom to manage religious affairs:

It says that, subject to public order, morality and health, every religious demonstration of any section of it shall have the following rights:

- (a) to establish and maintain institutions for religious and charitable purposes,
- (b) to manage its own affairs in matters of religion,
- (c) to own and acquire movable and immovable property,
- (d) to administer such property in accordance with law.

Article 27- Prohibition of Religious instruction in state aided Institution.

According to Article 28(1) no religious instruction shall be imparted in any educational institution wholly maintained out of state funds.

(2) Nothing in clause (1) shall apply to an educational institution, which is administered by the state but has been established under any endowment or trust which requires that religious instruction shall be imparted in such institution.

(3) No person attending any educational institution recognized by the state or receiving aid out of state funds shall be required to take part in any religious instructions that may be imparted in such institution or to attend any religious worship that may be conducted in such institution or in any premises attached there to unless such person or if such person is a minor, his guardian has given his consent thereto.

Article 29: Cultural and Educational Rights.

Article 29(1) guarantees to any sections of the citizens residing in any part of India having a distinct language, script or culture of its own, the right to conserve the same.

Article 29(2) no citizen shall be denied admission into any educational institutions maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them.

Article 30: Right of minorities to establish and manage educational institutions.

Article 30(1) guarantees to all linguistic and religious minorities the 'right to establish' and the 'right to administer' educational institutions of their own choice.

Article 30(2) prohibits the State from making discrimination in the matter of grant of aid to any educational institution on the ground that, it is managed by a religious minority or linguistic minority.

Fundamental Duties:

Part IV-A consists of Article-51 A was added to the constitution by the 42nd Amendment, 1976. This article for the first time specifies a code of fundamental duties for citizens. Article 51-A says that it shall be the duty of every citizen of India.

- a. to abide by constitution and respect its ideal and institution, the National Flag and National Anthem,
- b. to cherish and follow the noble ideals which inspired our national struggle for freedom,
- c. to uphold and protect the sovereignty, unity and integrity of India,
- d. to defend the country and render national service when called upon to do so,
- e. to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women,
- f. to value and preserve the rich heritage of our composite culture,
- g. to protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creature,
- h. to develop the scientific temper, humanism and the spirit of inquiry and reform,
- i. to safeguard public property and to abjure violence,
- j. to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievements.

‘Check Your Progress’ - 3

1. What are the fundamental freedoms guaranteed in Indian Constitution?

2. What are the directive principles mentioned in our Constitution?

4.6 Constitutional Provisions on Education

The Supreme Court has held that the Right to Education is now a fundamental right under Article 21 of the Constitution.

Article 24 Prohibits employment of children below 14 years of age in factories and hazardous employment.

Article 25 Guarantees to every religion to profess, practice and propagate any religion. This is not absolute right. The Government may impose restrictions on the grounds of public order, morality and health.

Article—26 States that every religious demonstration has a right to establish, maintain, manage religious and institutions and also acquire movable and immovable property.

Article—29 Prohibits religious instructions and teachings in state aided institutions established to impart education.

Cultural and Educational rights:

Article - 29(2) No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds of only religion, caste, language or any of them.

Article—30 Guarantees a right of minorities to establish and manage any educational institution of their choice. The state can't deny grant in aid to such educational institutions whether they are under the management of minority, based on any religion or language.

Article - 32(1) says whenever there is a violation of a fundamental right any person can move the court for an appropriate remedy.

Article - 45 The Constitution demands the State “to provide within a period of 10 years from the commencement of the constitution, for free and compulsory education for all children until they complete the age of 14 years”.

‘Check Your Progress’ - 4

1. Fill in the blanks:
 1. The is the guardian of fundamental rights.
 2. The article 45 says..... and education to all the children up to the age of fourteen years.

4.7 Let Us Sum Up

A Constitution is a document having a special legal sanctity, which sets out the framework and the principal functions of the organ of the Government of a State and declares the principles governing the operation of those organs. Constitutions can be classified in to:

- (1) Cumulative (or evolved) and Conventional (or enacted)
- (2) Written and Unwritten and (3) Rigid and Flexible. Indian Constitution is a mixture of rigidity and flexibility.

The lengthiest Constitution, Parliamentary form, blend of rigidity and flexibility, Fundamental rights, Directive principles, strong centralizing tendency, Adult suffrage, and independent judiciary, secular nature, single citizenship and Fundamental duties are the salient features of the Indian Constitution.

Directive principles - Article 41 states Right to work, to education and to public assistance in certain cases, Article 45 states Free and compulsory education for children, Article 46 states Promotion of educational and economic interests of weaker sections.

Fundamental Rights - Article 12 states the definition of State. Article 14 states Right to equality.

Article 15 states No discrimination on grounds of religion, race, caste, sex or place of birth. Article 16 states Equality of opportunity in public employment. Article 17 states Abolition of untouchability. Article 19 states Right to freedom. Article 25 states right to freedom of religion. Article 26 states Freedom to manage religious affairs. Article 28 states Prohibition of religious instruction in state aided institutions.

Article 29 states Cultural and educational rights and Article 30 states right of minorities to establish and manage educational institution.

Article 51 - (A) states the 10 fundamental duties of every citizen of India. Article 24 Prohibits employment of children below 14 years of age in factories and hazardous employment.

4.8 Answers to ‘Check Your Progress’

‘Check Your Progress’ -1

- 1. 1. Centralized.
- 2. Federal.

2. 1. Written constitution is a single document in which all the basic principles of Govt. and the rights of the governed are written down. It has to grow by usage, interpretation and amendment. Unwritten constitution is one in which principles of Govt. are not found in a single document. It grows on the basis of custom rather than the written law.
2. A Rigid constitution is one, which requires a special method for its amendment. A Flexible constitution is one, which can be amended without making use of any special procedure.

‘Check Your Progress’ - 2

1. 1. Indian
2. Flexible

‘Check Your Progress’ -3

1. 1. a) freedom of speech and expression b) freedom of assembly c) freedom to form associations d) freedom of movement e) freedom to reside and settle f) freedom to acquire, hold and dispose of property and g) freedom of profession, occupation, trade or business.
2. Article 41- Right to work, to education and to public assistance in certain cases; Article 45- Free and compulsory education for children and Article 46- Promotion of educational and economic interest of weaker sections.
2. 1. - (b)
2. - (a)
3. - (d)
4. - (c)

‘Check Your Progress’ - 4

1. 1. Supreme Court.
2. Free, compulsory.

4.9 Unit End Exercises

1. Explain the meaning and types of constitution.

2. What are the important features of Constitution of India?
3. Explain briefly the Directive principles of the Indian Constitution.
4. What are the fundamental rights? Explain briefly.
5. What are the fundamental duties of every citizen of India?

4.10 References

1. N.C.E.R.T -*The Teacher and Education in Emerging Indian Society*.
2. Dr. J. N. Pandey - *Constitutional Law of India*.
3. B. K. Gokhale - *Political Science*.

UNIT- 5 □ EDUCATION - PHILOSOPHICAL FOUNDATIONS

Structure

- 5.1. Introduction**
- 5.2. Objectives**
- 5.3. Meaning of Philosophy**
- 5.4. Relationship between Philosophy and Education**
- 5.5. Impact of Philosophy on Education**
 - 5.5.1. Idealism**
 - 5.5.2. Naturalism**
 - 5.5.3. Pragmatism**
 - 5.5.4. Eclectic**
- 5.6. Let Us Sum Up**
- 5.7. Answers to ‘Check Your Progress’**
- 5.8. Unit-End Exercises**
- 5.9. References**

5.1 Introduction

From the very beginning man has been continuously trying to know and understand the mystery of the Universe around him. He is trying to know the relationship with the physical world on one side and social world on the other. It requires keen observation, critical study and deep thinking. It is philosophy, which has been very useful and helpful to know the nature of man, his origin and relationship with nature, his aspirations and the tool he uses to achieve his aims.

Life and philosophy are so closely related that it is said that if there is life, there would be some philosophy of it also. The function of philosophy is to refine the interests of an individual. With this, it studies the views of the people. The differences in the views of people are quite natural. So many persons have expressed their philosophical views.

Philosophy is wisdom, means knowledge. Knowledge is related to education. Philosophy directs so many things in life. Likewise it directs the education also. It is

philosophy which co-ordinates the activities of the individual, including education, which depends on philosophy.

5.2 Objectives

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

- State the etymological meaning of Philosophy.
- Define Philosophy.
- Explain the relationship between Philosophy and Education.
- Justify the impact of Philosophy on Education.
- Differentiate the basic principles between Idealism, Naturalism, Pragmatism and Eclectic.
- Compare and contrast between Idealistic, Naturalistic and Pragmatic ideas with reference to aims, methods, curriculum and role of the teacher.

5.3 Meaning of Philosophy

The word Philosophy is derived from two Greek words - 'philos' means love and 'sophia' means wisdom. So the philosophy means 'love of wisdom' or 'love of truth'. Philosophy deals with the general problems of life. Traditionally, philosophy refers to a set of opinions, customs, beliefs and ideas about the nature of reality, truth and values. According to westerners, philosophy is a method of analysis, clarification and criticisms.

Philosophy deals with the questions of reality, knowledge and value. It is theoretical and practical. It is related to theoretical questions like - what is life? What is value? Where did man come from? Where does he go? and other practical questions like 'What kind of life is worth living'?

The following sentences will help to develop the concept of philosophy.

1. Philosophy is a personal attitude towards life and the universe.
2. Philosophy is a method of reflective thinking and reasoned enquiry.
3. Philosophy is an attempt to gain a view of the whole.
4. Philosophy is the logical analysis of language and the clarification of the meaning of words and concepts.

5. Philosophy is a group of problems as well as theories about the solution of these problems.
6. Philosophy is related to educational theories and provides suitable solutions to educational problems.
7. By providing some guidelines it directs education.
8. Philosophy provides us answers and gives directions to the educational ideas, beliefs and problems.
9. For the analysis of educational principles, philosophy is helpful and essential.

Dr. S. Radhakrishnan says, 'It is a logical inquiry into the nature of reality'.

‘Check Your Progress’ -1

Fill in the blanks:

1. Philosophy means
2. Philosophy is a personal attitude towards
and
3. Philosophy is a logical inquiry into the nature of

5.4 Relationship between Philosophy and Education

Philosophy and education are closely related. They are interdependent. Philosophy gives suitable answers to educational problems. "A sound philosophy of education is based on adequate philosophy of life". In fact, philosophy is the groundwork or foundation out of which come the objectives of education. Philosophy and education walk hand in hand. In this relationship, philosophy and education are re-constructive, they give to and take from each other in the ebb and flow of thought and action, they are means to one another and ends, and are process and product also.

Philosophy points out the way, to be followed by education. For example, while modifying the child's behavior, the philosophy solves the questions like in which direction modification should be carried out? What should be the standards and values, to strive for? Philosophy thus deals with the ends and education with the means to achieve those ends. Education is like laboratory in which philosophic theories and speculations are tested and made concrete. Philosophy is wisdom education transmits that wisdom from one generation to the other. In reality, philosophy is the theory of education.

Philosophy formulates the method, education its process. Philosophy gives ideals, values and principles. Education works out these ideals, values and principles.

Education is the best means for the propagation of philosophy. Ross has summed up this point, “philosophy and education are two sides of the coin, and the former is the contemplative, while the latter is the active side”. Education then as Adam has put it, “is the dynamic side of philosophy”. Philosophy sets the goal of life; education provides the means for its achievement.

All great philosophers of the world have also been great educators. The great philosophers like Plato, Dewey, Socrates, Gandhiji etc., are also great educationists. They reflected their philosophical views in their educational schemes.

Philosophy determines all the broad aspects of education. It is philosophy that provides aims to education. These aims determine the curriculum, the methods of teaching and techniques, the textbooks, the problems of school organization, concept of school discipline and also role of the teacher. In the different schools of philosophy, such as idealism, naturalism and pragmatism, the aims, curriculum, method, discipline etc., are varied. Philosophy is theoretical and education is practical and thus philosophy is closely related to education. Thus, as long as we need aims of education, philosophy will continue influencing and determining both the matter and the method of education.

‘Check Your Progress’ - 2

Fill in the blanks:

1. All great philosophers of the world have also been great
2. Education is the side of philosophy.
3. The best means for the propagation of philosophy is

5.5 Impact of Philosophy on Education

a) Philosophy and Aims of Education:

The aims of education are related to the aims of life and the aims of life are creations of the philosophy of certain time. Hence the aims of education are determined according to the aims and philosophy of life. Education tries to achieve aims of the life as goals of education and these aims of the life are determined by the philosophy of life prevalent at the time. Different philosophers, based on their own thinking, considering the demands of the society of their times have formulated different aims of life and education has always tried to achieve those aims as different goals of education. Thus as aims of life

change, aims of education also change accordingly. Every educational aim is an expression of a philosophy of life. It is philosophy, which determines whether the aim of education should be intellectual or moral, useful or liberal, individual or social. Such things are resolved by philosophy.

b) Philosophy and Curriculum:

Philosophy is one of the three foundations of curriculum, the other two being psychology and sociology. Philosophy determines the aims and objectives of education, so also it determines the shape of the curriculum. Philosophy mainly influences the choice of subjects to be included in the curriculum, It tells us why a particular subject should be taught and what benefits accrue from it. The philosophy of a country at a particular time determines the curriculum in which such subjects, activities and experiences are included which are supposed to meet the emerging demands of the society at a particular time.

c) Philosophy and Methods of Teaching:

Philosophy is closely related to the methods of teaching. Changing philosophies change the methods of teaching. Hence, different schools of philosophy prescribe different methods of teaching. According to Prof. Saxena, “philosophy is the way of thinking and way of working. As such these two factors determine the nature, style and actual operation of methods of teaching”. The naturalists want education to be child centered and expect the teacher to use such methods, which enable him to recognize the innate capacities of children. They support Dalton plan, Heuristic, Montessori method etc., The children must have free atmosphere to grow. Some philosophers stand for non-intervention by the teacher. The children should have complete freedom and a good environment for their development to the fullest extent. The Pragmatist advocates Project method as more practical and experimental. The idealists advocate question-answer, discussion and lecture method, which ensure the total development of child’s personality. Since different philosophies advocate different methods of teaching, it proves clearly that philosophy and methods of teaching are closely related.

d) Philosophy and Role of the Teacher:

Philosophy has a great influence on the teacher both in the area of thinking and behaving. A teacher is not a teacher alone, but he is a philosopher also. The teacher

must have the knowledge, light and the reason for progress and for search of the truth. All this he can have only if he has an insight into philosophy. According to Plato, “A philosopher is one who has a taste for every sort of knowledge, one who is curious to learn and is never satisfied”.

The teacher is expected to influence the children with his philosophy. He should be conscious about needs of children and the society. He should work properly to meet these needs. The teacher’s outlook, belief, ideology and conduct will have a profound influence on the development of children. Hence, he should possess proper moral and spiritual values.

Philosophy helps the teacher to maintain, ‘a proper balance between the formal and the informal, the intentional and the incidental mode of education’.

5.5.1 Idealism:

Idealism is born out of Plato’s “Theory of Ideas”. According to this doctrine, the ultimate supremacy is of ideas. Idealism recognizes the ideas, feelings and ideals more important than mental objects, i.e. the mental or material one. According to Idealism, mind is real and material world is unreal.

Reality is found in man’s mind rather than in his physical environment. The world of experience is more significant than material universe. To the idealist ‘Mind and Soul’ are more important than the ‘Matter and the Body’. Idealists consider the development of human personality as the supreme objective of life.

Plato, Pestalozzi and Froebel introduced the Idealism in education. They advocated its importance in education and laid more emphasis on aims and principles of education than on other aspects.

Idealism and Aims of Education:

1. Self-realization or Exaltation of personality - It implies the realization of the highest potentialities of the self in a social and cultural environment.
2. To ensure spiritual development-Education is to develop the child mentally, morally and above all spiritually.
3. To cultivate Truth, Beauty and Goodness -Helps to develop spiritual values.
4. Conservation, Promotion and Transmission of cultural heritage - Education is to acquaint the child with the cultural heritage so that he conserves, promotes and transmits it to the rising generation.

5. Conservation of inborn Nature into Spiritual Nature - Helps to sublimate the inborn raw instincts of the child into spiritual qualities.
6. Preparation for holy life -Education should create suitable condition and provide an environment, which is helpful for the development of spiritual values in a child.
7. Education is to help man and to direct his efforts towards the attainment of rationality in the universe and in his own person.

Idealism and Curriculum:

Idealists give more importance to thoughts, feelings, ideals and values than to the child and his activities. They firmly hold that curriculum should be concerned with the whole humanity and its experience to the study of humanities, culture, art, morality, history, philosophy, literature and religion. The Sciences explain the physical environment. Therefore, the human aspects of Sciences also must be taught. They have given importance for physical education also. The study of Hygiene and Physiology and practice of Physical skills, Gymnastics and Athletics must form an integral part of the school curriculum. Today, they emphasize to teach the significant knowledge which is of permanent value.

Idealism and Method of Teaching:

Questioning, discussion and lecturing are very important methods of teaching. But the creative projects are very effective in educating the child in Idealism. The emphasis should be on the spontaneous activity of the pupils. Their 'creative mental activity' should be developed. Froebel insisted play-way method. Aristotle advocated Inductive-Deductive method. Idealists are of the opinion that, any and every method may be employed to realize the ideals set and determined before. Idealists advocated the use of textbooks as a source of knowledge.

Idealism and Role of the Teacher:

The place of teacher in Idealism is very high. According to the idealists, proper manipulation of the teaching process is impossible without the teacher. An Idealist teacher is imbued fully with high degree of self-knowledge, self-dynamism and qualities of spiritualism. The teacher's life should be model to the child and he tries to shape the individuality of the child to a life of purity, virtue and great achievements. The student

is influenced by the teacher's personality. He guides and directs the child with love, affection and sympathy. He provides a conducive atmosphere and plans experiences for the child. So, for Idealists teacher is a guide and philosopher.

5.5.2 Naturalism:

Rousseau is known to be the founder of Naturalism. Naturalism is concerned with 'natural self' or 'real self'. For naturalists the material world is the real world. This, material world is being governed by certain laws. Naturalism is also termed as materialism. For them nature is everything and behind everything there is nature. Hence, man should investigate the truths of nature through Science. Naturalists do not believe in spiritual development. To them matter is important, which is the ultimate reality and ultimate truth.

Naturalism has mainly three forms - i) Naturalism of physical sciences tries to explain the experiences in light of natural laws, which are external in nature. ii) Mechanicalism, another form of naturalism, regards man as a mere machine. iii) Biological naturalism, which tries to explain man as a product of evolution and as the highest creature who inherits the racial past consisting of natural instincts and emotions. Aristotle, Comte, Bacon, Hobbes, Huxley, Spencer and Kilpatrick are the supporters of naturalism.

Naturalism and Aims of Education:

1. 'Self expression' is the aim of education under the naturalistic school of philosophy.
2. The mechanist considers the man as a machine, they lay down that the aim of education is "to make the human machine as efficient as possible by attending to construction, by elaborating it and making it capable of more and more complicated tasks".
3. Biological naturalism advocates that the attainment of happiness of man is the aim of education.
4. The aim of education should be the re-direction and co-ordination of instincts of man to achieve those goals which "have individual and social value".
5. According to evolutionists, the aim of education should be "to equip the individual for struggle for existence and thus to ensure his survival".

6. Other naturalist's advocate that education should enable the individual to adjust himself to the environment.
7. Some naturalists believe that, education should conserve and preserve cultural heritage and develop it further.
8. Rousseau advocated natural development of the child according to his inborn qualities and capacities in a free environment.
9. According to T.P. Nunn, the aim of education should be to develop a self-developed and self-realized individuality.

Naturalism and Curriculum:

According to naturalists, curriculum should consist of subjects, which reflect the inborn tendencies, natural interests, natural activities, individual differences and sex problems of children so that they develop their individuality naturally and normally. Curriculum contains games, sports, physical culture, biology, physics, nature study, language, history, geography and other allied subjects.

The child's activities and natural interests get priority in the curriculum. The curriculum should facilitate the manifestation of natural power of the child. Naturalists believe that only a little knowledge of mathematics and language is enough. The naturalists, in general, contend that the child's present experiences, interests and activities should determine the choice of studies.

Naturalism and Methods of Teaching:

Direct experience with nature, things and men is the keynote of instructions according to naturalists.. All knowledge must emerge out of actual situation and experience. Proper method of importing knowledge is through observation and experimentation. Naturalists stressed Learning by doing, Learning by experience and Learning by Play as the bases of teaching.

Naturalists advocated child centered methods like activity method, Play-way method, Project method and Heuristic method. All these methods are self-learning methods and are very effective and purposeful. The Scout movements, School union, School journey, Children's club etc., are the schemes of naturalism.

Naturalism and the Role of the Teacher:

The teacher has a peculiar place and duty to perform in naturalism. Neither is he to interfere with the activities of children, nor is he to provide any ideals. He must not

impose himself on them. He has to provide them suitable opportunities to create conditions, which are conducive to natural development.

For naturalists, nature is the only supreme teacher, in its close contact the child develops normally and naturally. The place of the child is more important and central than, the teacher. The teacher should so sympathetically and affectionately behave towards the child, that he feels full freedom to develop himself according to his natural qualities, interests and capacities. The teacher should set the stage and allow the child to act freely according to his inherent capacities and the teacher is to act as an observer and guide.

5.5.3 Pragmatism:

The term Pragmatism is derived from the same Greek word meaning action. According to Prof. Arnaud Reid, pragmatism makes “activity, engagement, commitment and encounter” its central theme. Pragmatists emphasized the action rather than thought. Thought is subordinated to action. It is made an instrument to find suitable means for action. That is why pragmatism is also called Instrumentalism. Pragmatism also locates, identifies or traces values in the human experience. Therefore it is called humanism. Since, pragmatism advocates the experimental methods of science, it is also called Experimentalism, thus stressing the “practical significance of thought”.

This philosophy was originated from America. William James, John Dewey, Schiller and Kilpatrick are the chief exponents of this philosophy. Pragmatism is human-centric according to which, man’s own experiences are the centers of reality and truth.

Pragmatism and Aims of Education:

Pragmatism does not believe in predetermined aims of education. It emphasizes that the aims of human life always change with changing times, places and circumstances.

1. In the words of Ross, education must create “new values and the main task of educator is to put the educand into a position to develop values for himself”.
2. The aim of education is to direct “the impulses, interest and abilities towards the satisfaction of the felt want of the child in his environment”.
3. Pragmatists believe that man is primarily a biological and social organism, the aim of education should be to transmit the social background and outlook of the community to the rising generation.
4. Pragmatism wants to cultivate a “dynamic and adaptable mind, which should be

resourceful and enterprising in all such situations, a mind which should have power to create values in an unknown future”.

Pragmatism and Curriculum:

Pragmatism gives us several criteria for curriculum construction.

Utility forms the first criterion. The school must provide experience that are useful to the child, hence the curriculum should include subjects that will impart knowledge, hygiene, physical training, history and geography, mathematics, science - domestic science for girls and agricultural science for boys, should be included in the curriculum.

Secondly, the curriculum should be based on the child's natural interest. At the primary stage, the curriculum should include Reading, Writing, Counting, Art, Handwork and Drawing.

Thirdly, the curriculum is based on the principle of the child's occupations, activities and experiences. Hence, the curriculum should consist of activities, which are socialized, free and purposive.

Lastly, the principle of integration deals with the integration of subjects and activities. So, the subjects should be closely inter-linked and correlated to form right concepts and proper understandings in children.

Pragmatism and Methods of Teaching:

Based on some principles, pragmatists devised and formulated the methods of teaching. The first principle of the pragmatic method is to establish a relation with the life of the child, his desires and purposes, his interests and inclinations. The second principle of pragmatism in educational method is “learning by doing” or “learning through one's experience”. According to Ryburn, experience is the truest and the best master, whose lessons we never forget. The third principle of the pragmatic method is integration of the learning process. The method should be such that it integrates and correlates the different subjects and activities.

Kilpatrick, follower of John Dewey formulated a solid and practical method of teaching, i.e. “Project method”. “A project is a whole hearted, purposeful activity, proceeding in a social environment”. This method is active and dynamic in nature, in which the child learns by his own activities and experiences.

Pragmatism and Role of the Teacher:

The most important responsibility of a teacher is to guide the young children through complexities of life. Teacher has to observe, plan and encourage the activities of the students and provide suitable environment and experiences. He is a friend, a philosopher and a guide. The teacher should also create such situations that all children are able to develop social interests, attitudes and habits for the welfare of the society.

5.5.4 Eclectic Philosophy

Education is a dynamic process, which has to conform to the changing conditions and environment throughout the ages. One cannot adhere to any one philosophy of education strictly. We have to draw strength and inspiration from the best in all philosophies and fuse them into a new philosophy suiting to the higher values of life.

This harmonious blend of diverse philosophies is called Eclectic Philosophy. It means the pulling together of views and ideas from different philosophies into comprehensive whole. In the words of Ross, “most educational systems draw their sustenance from more than one school of philosophical thought, they are to a greater or of lesser degree, eclectic”.

Eclectic Philosophy and Aims of Education:

1. Education for ‘individual development’ and education for ‘social efficiency’ are the aims of education.
2. Education should give a child a command of the basic process of learning.
3. Education should bring about the development of a moral character.
4. Education should develop moral character.
5. Education should promote good health.

Eclectic Philosophy and Curriculum:

In the curriculum all the philosophies support life centered education. According to them there is one ‘subject’ for education, and that subject is ‘life’. In curriculum, the subjects like History, Social and physical sciences, Logic, Grammar and Rhetoric are included. They advocate a broad based, view of “total experiences”. This envisages in the child, the development of essential skills, desirable attitudes and individual and social virtues.

Eclectic Philosophy and Method of Teaching:

Regarding the methods of teaching, the interest of the child is considered very important. “Method according to the circumstances” is advocated. They have given a place for ‘drill’ and considered the importance of freedom as a means. They have advocated problem method and supported play way and ‘learning by doing’.

Eclectic Philosophy and Role of the Teacher:

All philosophies stress the importance of the role of the teacher in the process of education. Teachers are to be prepared carefully for this role by means of proper courses of instruction and practical applications.

‘Check Your Progress’ - 3

1. Fill in the blanks:

- a. Aims of education are related to the aims of
- b. A teacher is not a teacher alone, but he is a also.....
- c. Mind and ‘Soul’ are more important than the and
- d. Naturalism is concerned withor
- e. Pragmatists emphasized on rather than thought.
- f. Harmonious blend of diverse philosophies is called ...

2. Match the following:

- | | |
|---------------|----------------------------------|
| 1. Idealism | a) Action rather than thought |
| 2. Naturalism | b) Mind and soul is important |
| 3. Pragmatism | c) Blend of diverse philosophies |
| 4. Eclectic | d) Matter is important |

3. Write any four aims of education according to Idealists.

4. What are the three forms of Naturalism?

5. Write four criteria's for curriculum construction of Pragmatism.

5.6 Let Us Sum-Up

- Philosophy means Love of wisdom or Love of truth.
- Philosophy refers to a set of opinions, customs, beliefs and ideas about the nature of reality, truth and values. It is a method of analysis, classification and criticisms.
- Philosophy and education are closely related and inter dependent.
- Philosophy provides aims, in turn determines curriculum, methods, role of the teacher and so on. Philosophy is theoretical and education is practical.
- Idealists recognize the ideas, and feelings and ideals are more important than material objects. Self-realization, Spiritual and Cultural developments are important aims in idealism.
- Idealistic curriculum includes humanities, sciences and physical education. Questioning, discussion, lecturing, creative projects are the methods in idealism. For idealists, Teacher is a guide, friend and philosopher.
- For naturalists, nature is everything. Self-expression, individual development,

cultural development is stressed in aims of naturalism. Curriculum consists of subjects, which reflect natural interest and activities of child and include child-centered methods like play way,

- Project and Heuristic method - The role of the teacher here is to act as an observer and guide.
- Pragmatists emphasized on action. They do not believe in pre-determined aims. The aims change from time to time. Curriculum is based on utility, child's natural interests, occupation, activities and experiences. Methods constitute, learning by doing, integration and project method. Teacher has to play important role as a guide, friend and philosopher.
- No system of education can depend on any one philosophy. The harmonious fusion of different philosophies helps us to have a good system of education.

5.7 Answers to 'Check Your Progress'

'Check Your Progress' -1

1. Love of wisdom
2. Life, universe
3. Reality

'Check Your Progress' - 2

1. educators
2. dynamic
3. education

'Check Your Progress' - 3

1.
 - 1.life
 2. philosopher
 3. matter, body
 4. natural self, real self

5. action
6. eclectic
2.
 1. - b
 2. - d
 3. - a
 4. - c
3. The aims of education according to idealists are:
 - i) Self-realization
 - ii) Spiritual development
 - iii) Cultural development
 - iv) Preparation for holy life
4. Three forms of naturalism are:
 - i) naturalism of physical sciences
 - ii) mechanicalism
 - iii) biological naturalism
5. The four criteria's are:
 - i) utility
 - ii) child's natural interests
 - iii) child's occupations, activities and experiences
 - iv) integration

5.8 Unit End Exercises

1. Explain the concept of Philosophy.
2. Explain how Philosophy and Education are related.
3. How does Philosophy affect the aims, curriculum and method in education?
4. Compare and contrast Naturalism and Idealism with reference to aims, methods, curriculum and role of the teacher?
5. What is Pragmatism? Explain the impact of Pragmatism on education with respect to aims, curriculum, methods and role of the teacher.

5.9 References

1. V. R. Taneja: *Educational Thought and Practice*.
2. N. R. Swaroop Saxena: *Foundations of Educational thought and Practice*.
3. K. Bhatia and B. D. Bhatia: *Theory and Practice of Education*.
4. Nanjundaswamy A. S: *Educational Theory and Practice*.
5. Dash B. N.: *Teacher and Education in the Emerging Indian Society*.
6. J. Mohanty: *Indian Education in the Emerging Society*.

UNIT - 6 □ EDUCATION - SOCIOLOGICAL FOUNDATIONS

Structure

- 6.1 Introduction**
- 6.2 Objectives**
- 6.3 Nature and Scope of Sociology of Education**
- 6.4 Education and Society**
- 6.5 Education and Culture**
- 6.6 Education and Social Change**
- 6.7 Education and Modernization**
- 6.8 Education and Economic Development**
- 6.9 Agencies of Education**
- 6.10 Let Us Sum Up**
- 6.11 Answers to ‘Check Your Progress’**
- 6.12 Unit-End Exercises**
- 6.13 References**

6.1 Introduction

Importance is given to the philosophical, psychological and scientific basis of education. During modern times due importance should also be given to the sociological basis of education. That means, education should give importance to the needs, ideals and aspirations of Society. Sociological basis of education lays a great emphasis on the development of good citizens who are capable of achieving more and more progress and development by means of education.

In this Unit, you will study nature and scope of Sociology of education, role of Education with respect to various components like society, culture, social change, modernization, economic development and also agencies of education.

6.2 Objectives

After studying this Unit, you will be able to -

- Explain the nature and scope of sociology of education.

- Explain the impact of education on society.
- State the characteristics of culture.
- Define culture.
- Explain the role of education in the transmission and refinement of culture.
- Identify the factors responsible for social change.
- Explain the role of education in promoting desired social change.
- Explain the role of education in bringing modernization.
- Bring out the relationship between education and economic development.
- Identify the different agencies of education.

6.3 Nature and Scope of Sociology of Education

The French philosopher ‘August Comte’ used the word “Sociology” for the first time. He is called the Father of Sociology. He defined sociology as “the application of scientific method in the study of relationship between the society and the individual”. Generally, the study of social life and society is termed as sociology.

According to Giddings, Sociology is “the origin, growth, structure and activities of the society”. Sociology studies the multi dimensional behaviour of human beings. Likewise education also studies, changes and modifies the human behavior. So education and sociology are inter-knitted. Emile Durkheim made an early attempt to provide a sociological perspective to education. To him education was a social thing.

Education is one of the dynamic elements in sociology. Karl Manhein, in his ‘Man and Society’ states that “education can only be understood when we know for what society and for what social position the pupils are educated”. If we want to plan a pattern of education that can create a new and better society, proper analysis of the social conditions under which we are living is essential. There is a close relationship between society and education. Education is the process, which is socially directed and it is the product of social factors and influences.

‘Sociology of Education’ is of recent origin and a new branch of study. R. C. Angell defines Sociology of education as ‘the scientific analysis of the social process and patterns involved in the educational system’. Education is the combination of social acts and sociology is the analysis of human interactions. Sociology of education makes an effort to study education in the socio-cultural context. According to Ottaway,

Sociology of education “is the study of relation between education and society- which is concerned with educational aims, institutions, administration and curricula in relation to the economic, political, religious, social and cultural forces of the society in which they function”.

Sociology of Education differs from Educational Sociology.

Educational Sociology as a discipline is designed to prepare education for their future tasks. It is the application of general principles and findings of sociology to the administration and process of education.

According to Brookover, “Sociology of Education is the scientific study of the analysis of the social processes and the patterns involved in the educational system”. The scope of the Sociology of Education is as follows -

1. Relationship of the educational system to various aspects of the society: This includes the function of education in the future, the process of social control and the power system, social-cultural change, social class or status system and the educational system.
2. Human relations with the school: This includes nature of the school culture, the pattern of social interaction, social position, social stratification and the informal patterns of interaction in the school.
3. Impact of the school on the behavior and personality of its participants: This includes the teacher’s social role and his personality, the impact of his personality and the socialization of pupils in the school.
4. The school in the community: This includes the community with reference to the school organization, analysis of the educational process, the relationship between the school and the community and the demographic and ecological factors of the community in relation to the school.

‘Check Your Progress’ -1

1. Fill in the blanks:
 1. The first person who used the word ‘sociology’ for the first time was
 2. Sociology of education is the study of relation betweenand
 3. Sociology of education is the scientific analysis of social and

6.4 Education and Society

‘A Society’ is a particular type of organization, where people live together in a geographical territory with a spirit of belongingness. A society is never static, it is dynamic always changing. It is a collection of people who have their values and needs, likes and dislikes, hopes and aspirations. There is a feeling of belongingness, cohesion and involvement among the members of the society. A society changes its shape, its life-style and ethos, value system and philosophy according to actions and aspirations of its members.

Education and Society are closely interrelated. One can’t exist without the other. It is the society, which determines and formulates the pattern of its education according to its needs, ideals and aspiration. Education follows and tries to realize the ideals of society, which it serves. The changing pattern of a society brings about corresponding changes in the educational processes and patterns.

Impact of Society on education:

- a. It has been already made clear that the ideals of a society determine the ideals and values which education is to achieve.
- b. Political ideologies also influence education. Society organizes education according to political aims and ideals, which are to be achieved through educational processes and programs.
- c. Economic Condition of a society influences greatly the educational pattern. Societies, which are economically sound, can provide much towards education when compared to the societies, which are economically unsound.
- d. Religious ideas and beliefs of a society influence the education pattern to a great extent. Secular and liberal societies promote liberal attitudes and respect for all religions emphasizing moral basis for educational processes and programs.
- e. Society changes with the change of social ideas, attitudes and values of people and changes also occur in the educational policies and programs.

Impact of Education on society:

As society influences education, education also influences society in its own ways -

- a. Education preserves and conserves social and cultural heritage of a society, which is the function of a society.

- b. Education brings the development of social awareness, social feelings and social attitude in an individual and makes the individual social-minded and service oriented.
- c. Education spreads political awakening in the people, develops civic sense of their rights and duties for their own good and good of society.
- d. Education provides various types of vocational training to children to uplift themselves and bring about economic progress and prosperity of their society.
- e. Education eliminates social evils from an individual and from society for the good of society as well as an individual. Education is essential for social control also.
- f. Education brings about social change and social reform for the benefit of the individual and for welfare of society.
- g. Education socializes a child. It imbibes the cultural, social values and ideals of a society.

‘Check Your Progress’ - 2

1. Explain the meaning of Society.

2. Bring out the impact of education on society.

6.5 Education and Culture

Meaning of culture:

The word 'culture' has been derived from the Latin word 'culture', which means to grow, to develop, to nourish and to civilize. The culture can be defined in many ways. In common usage, it means good manners and good taste. 'Culture means transmission of social heritage from one generation to another easily'.

E. B. Taylor defines culture as, "a complex whole, which includes knowledge, beliefs, arts, morals, laws, customs and any other capabilities and habits acquired by man as a member of society". According to Sutherland and Woodward, "culture includes anything that can be communicated from one generation to another". To Mac Iver, "culture is the expression of our nature in our modes of thinking, living, literature, religion and so on".

The words 'acquired' and 'communicated' are very significant. The word 'acquired' refers to the capacity for learning, which is an exclusive power of human beings. Human beings know the techniques of communication, which is the secret of social heritage. The very fact that school exists in society is because the culture can be acquired and communicated and it is also cherished in schools.

The characteristics of culture are as follows -

1. Cumulative: Culture grows with passage of time, gets accumulated, retains the desirable and discards the rest.
2. Dynamic: Culture is in constant flux. It is ever changing. It is not static, but keeps on enriching itself, gets modified or refined and responsible for 'cultural change'.
3. Diffuse: Changes in the social life of one culture get diffused into another culture, directly or indirectly.
4. Transmission: Cultural traits and patterns are transmitted from one generation to another generation.
5. Responsive: Culture responds to the changing needs of man and gets refined.

Cultural lag

According to Ellword, culture is of two types: 1) Material Culture 2) Non-material culture. Material culture includes man made things like Science and technology, comforts and luxuries of life, techniques of agricultural and industrial production, etc. Non-

material culture includes ideals, attitudes and values, beliefs, aspirations, customs, etc.

We know that culture changes constantly. In the process of change the material aspects of culture sometimes change more rapidly than the non-material aspects of culture. Due to this, a gap is created between material and non-material culture. This differential rate of change is called 'cultural lag'. Cultural lag affects society and it poses a number of problems of social adjustment to the people. The education should always try to bring some sort of balance between these two cultures to avoid cultural lag.

Education for Transmission and Refinement of Culture:

The role of education in passing on the culture of society from generation to generation has been well recognized since long. The importance of the relation between school and community is also well established. The school was conceived of originally to hand over the skills, self-maintenance, the customs, the traditions, etc. J. S. Mill highlights the role of education with regard to culture. 'Education is the culture in which each generation purposely gives to those who are to be its successors'.

The progress of civilization in a society is closely linked with the transmission of culture. The main task of education is to equip man so as to render him a better personality. Education can't achieve this goal unless it brings culture within its fold. In fact, true education is incomplete without cultural heritage.

Preservation of culture is essentially the function of education. The goal of activities of every society is the preservation of culture. Education is basically a process of cultural transmission. Through education we learn ideas, ways, means, tradition, etc. and follow them. Various media are helpful in this task. Due to this the culture of one generation will be transferred to another generation. Man is equipped to live in society through the transmission of culture through the educative process.

Many foreigners ruled our country. Their culture has influenced us, since then our ways and ideas have changed. Whichever is useful to us has been followed and that will remain for longer duration in our life. Our Indian culture also influenced the westerners and they have followed many aspects of our culture. This kind of imitation is natural. Because we imitate the new, desirable things in our culture is known as refinement of culture. Culture is refining constantly. Many reformers in our country have brought social and religious reforms and are responsible for the refinement of our culture. There were several false beliefs and customs like caste system, untouchability, child marriage, etc. which needed to be discouraged. Thus culture needs refinement. Such refinements have to be brought about through education.

Education develops an individual into a cultured person. It preserves, transmits,

refines and develops the culture of a society. So, education and culture are mutually interdependent and complimentary to each other.

‘Check Your Progress’ - 3

1. What are the characteristics of culture?

2. Define culture.

Fill in the blanks:

- a. The differential rate of change is called
- b. Culture means transmission of from one generation to another.

6.6 Education and Social Change

Meaning of Social Change:

A change in the life style of a group, a community or a society is called as social change. It may include a wide variety of changes in dress habits, food habits, marriage rituals, customs, traditions, folkways, mores, taboos, behaviours, techniques, etc. to change in attitudes, beliefs and values. Social change may be defined as the process in which it is describable a significant alteration in the structure and functioning of a particular system. According to sociologists, social change means variation or modification in any aspect of social process, pattern and form.

Social changes are usually complex. The course of change may be gradual or rapid, peaceful or violent, continuous or intermittent, orderly or erratic. The magnitude of change may be small or large. It is difficult to predict which direction or directions a

certain change will take and what sort of changes it will lead to. Social change is a universal phenomenon, it occurs in all societies.

Factors influencing Social change:

Physical factors: Whenever there is a change in physical environment, there occurs important change in society. Geographical and environmental factors like climate, topography, natural resources, means of communication, etc. influence the life, culture, occupation, food and dress of the people in a particular environment. Natural calamities bring radical changes in the respective societies.

Demographic factors: Change in the size and the composition of the population is a very important factor leading to the social change. Imbalance caused by the change in ratio of males and females in a given population can lead to a social change.

Political factors: Political factors can also be responsible for social change. The world wars were responsible for so many changes in the world. The political parties, which are ruling the country, also influence this aspect.

Economic factors: Karl Marx says that the character of a society depends upon the way in which the economic problems are solved by any society. Economic change will make prominent changes in the society. By the increase of production, the income, status, way of life of the peoples will improve. Establishment of industries, urbanization and trade unionism are responsible for several kinds of social change.

Scientific and technological factors: By scientific and technological progress, the attitude of human beings changes. The inventions and discoveries have caused several far-reaching social changes in the lives of people. These have completely changed our style of living, modes of thinking and social relations and even morals.

Cultural factors: Due to several reasons our culture is changing. This is very important part of social change. Influence of one culture over other culture leads to social change. Communication between diversified cultural groups causes social change. Culture diffusion also brings social change.

Voluntary acts of individuals: If we turn the pages of History, we come to know that all important social and cultural changes are brought about by men of genius. Lenin in Russia and Mahatma Gandhi in India, have had a profound influence on peoples and society.

Ideological factors: As the word implies, “Ideas rule the world”. They bring about a social change. Ideas like communism, Fascism, Nazism, Socialism, Gandhism and Democracy have impact on changing the pattern of society.

Role of education in promoting desired social changes:

Education is considered as the most powerful instrument of social change. It is through education that the society can bring desirable changes and modernize itself.

Education has been and is being played as an agent of socialization of the younger generations so as to reach the expectations of the society. The school must act as an instrument of significant social change. Education is the fundamental method of social progress and reform. Education guides the children towards new values and assists the development of intelligence and increases the society's potential for its own transformation.

Many of our leaders and reformers wanted social reforms, rural reconstruction, political freedom, social consciousness and upsurge of new functional values among the Indian people through modern education. Society promotes industrialization, urbanization, rural development and social mobility by various means, one of the main ones being education.

The axe of education can cut down the thick roots of outmoded traditions, superstitions, ignorance, backwardness, etc. which hinder the process of social change. Education acts as a 'social equalizer' and 'social leveler' by providing vocational training, skills and knowledge to its citizens. The outstanding function of education should be to prepare children for active and co-operative democratic citizenship in changing world.

'Check Your Progress' - 4

1. What are the factors responsible for Social change?

2. What is the meaning of Social change?

6.7 Education and Modernization

Modernization is a complex process, which influences all aspects of human life. Modernization is “a process, a movement from traditional and quasi-traditional order to certain desired types of technology and the resultant changes in the social structure, value orientations, motivations, achievement and aspirations”. It means a ‘value change’, significant institutional modifications and improvement of standards of performance and achievement. Modernization involves “the substitutions of old images and forms with new ones”.

Modernization stands for discriminate selection between what is worthy and what is unsuitable in a particular situation. It is not a mechanical imitation of some modernized country. Industrialization, urbanization, rapid transportation and communication, educational revolution, etc. are the steps in the progressive direction of modernization.

Role of Education in Modernization:

Education and modernization are closely linked. It is education that serves as an efficient instrument for effective modernization. If a nation is to modernize itself, the spread of education in rapid pace is essential. Education produces the skilled personnel to perform differential roles in life. They would contribute to the growth of a nation through their creative abilities and productive efforts.

Education is the key that opens the doors of modernization in various fields like economic, industrial, technological and social fields. The Kothari Commission (1964-66) says: The process of modernization will, therefore be directly related to the pace of educational advance and the one sure way to modernize quickly is to spread education, to produce educated and skilled citizens.

Education is the powerful instrument that can be used by the nation to modernize itself at the shortest possible time. Right kind of education is pre-requisite for achieving technological and economic progress. Education contributes to modernization by developing proper sense of rights and duties, personal and social maturity, and skill of work and management, with right attitudes and dedication, which are necessary for individual and collective progress.

Education unifies the people into nations by developing communication skills and feeling of fellowship. Education contributes to the modernization by supplying the various personnel for running and coordinating administration with appropriate specialization.

Education brings about healthy changes in the outlook of pupils towards individuals,

groups and the nation as a whole, and towards things, institutions, events and processes. Education helps in preserving, enriching and refining intellectual systems into new forms in the material and non-material aspects of modern life. Education being an effective instrument of change is closely connected with the modernization of education itself. According to the changing goals, with new technology and growing knowledge, education can't remain static. It has to modernize its own systems continuously.

‘Check Your Progress’ - 5

1. Define modernization.

6.8 Education and Economic Development

Economic development means the proportion of income that is devoted to physical investment. Some economists take increase in per capita income as an indicator and measure of economic growth. Some other economists are of the opinion that a well-oriented labour force can increase the income of a country. John Vaizey redefines economic development comprehensively as the total effect of development of the labour force, the accumulation of physical capital, and in addition to the stock of knowledge and the skill available in the community”. Education can contribute to the labour force and stock of knowledge and skill.

Relationship between Education and Economic Development:

The relationship of education and economic development for the prosperity of mankind was emphasized long ago. According to Adam Smith and Marshall “education confers great indirect benefits even on the ordinary workman. It stimulates his mental activity, it fosters in him a habit of wise inquisitiveness, it makes him more intelligent, more ready, more trustworthy in his ordinary work, it raises the time of his life in working hours, it is an important means towards the production of material wealth”.

Speaking about the talent that may be acquired from education, Adam Smith

observed that the acquisition of talents through education cost a real expense, which formed a fixed capital and realized in the persons concerned. Further, those talents made a part of their fortune as well as that of their society.

Among the various roles which education has got to play, its role in economic development through human resource development is perhaps the most significant at present. Harbison and Mysers hold the view that the educational process of human resource development is necessary for the transformation of social and political institutions, for which the people of modernizing countries strive.

The system of education and economic growth in a given social set up are inter related in such a way, that one can't exist without the other. Deterioration in education therefore will affect economic development and slow economic development will affect educational system and standards. According to B. G. Tilak, the relationship between education and economic growth is "a two-way process" and has reciprocal relationship marked by mutual contribution.

Education enlightens the masses to fight against economic and social exploitation. It also increases productive efficiency of the individual and the group - in fact of the whole production system. Human capital formation has both quantitative and qualitative dimensions.

‘Check Your Progress’ - 6

1. Define Economic development.

6.9 Agencies of Education

Society has developed a number of specialized institutions and organizations to carry out the functions of education. The main function of these is to nourish and develop the culture and experiences, which come through our heritage. Such institutions are called "Agencies of education". Agencies of education are generally divided into three types, namely - formal, informal and non-formal.

In formal agencies, education is systematically organized and deliberately planned;

i.e. the process of education goes in planned way. The aims, curriculum, tools and techniques are decided before hand. Everything is in a planned way. Schools and colleges will provide such education. If observed critically these are having limited scope and differ from natural experiences.

In informal agencies, education is not systematically organized and well planned. The process of education goes in unplanned way. No fixed aims, curriculum and timetable nor any rigid rules and regulations. It provides opportunity to all. The peoples educated by experience throughout their life. e.g. Family, religious organizations, news papers and magazines, cinema, radio and television.

Non-formal education has its beginning where formal education ends. It is in fact, continuing education. Non-formal education includes the education outside the school to the peoples of different ages. This is not rigid as formal education and not non-organizational and unplanned as informal education.

Non-formal education is a system or organization in which the nature of education is determined in accordance with the needs and convenience of the student. It tries to provide educational opportunities for those engaged in some profession and for those who were, for some reason, deprived of education. It presents such practical foundations of education that education becomes a natural part of life and helps to stimulate society into progressing towards continuous education.

Formal Agencies of Education:

School: The school, which is a social institution, is established to provide education to all. The term school denotes a particular place, a place where education is imparted in a definite way. It means education is imparted in a definite place, time and methods and by appointed teachers. To provide desirable experiences, to modify the behaviour of the child in expected way, to make good citizen, to develop innate powers and social consciousness, the school, which is a formal and active agency, is established.

Functions of the School: Education is a social control and an instrument of social change. Therefore school is an agent of doing social function. The school performs the following functions.

1. Develops physical, mental, moral and spiritual powers in the child.
2. Provides suitable vocational training.
3. Prepares the child for democracy and good citizenship.
4. Develops the right conduct.
5. Develops patriotism and national pride.

6. Conserves and transmits culture to future generation.
7. Promotes the emotional integrity.
8. Develops international understanding.
9. Promotes constructive and creative activities.
10. Brings all round development of the child.
11. Provides education for social control and refinement.
12. Prepares for social service by creative social consciousness.

Informal Agencies of Education:

The Family: The family is the most important informal and active agency of education, which influences children. Family is the fundamental unit of the society and it is a small society, hence it is the base for socialization of the child. Home first introduces the social, cultural and spiritual heritage. This helps to shape the personality of the child. Love, cooperation, sympathy, service and sacrifice are the qualities received by the members of the family. Moreover, “Mother is the first teacher”. So, the child is influenced more, by mothers care and nurturing, her love and affection.

The child learns the physical skills in home from elders and family members through imitation. Child learns the language at home. Family, which stresses its culture through generation, helps moral, mental, religious and spiritual development.

Functions of the family: The important functions of the family are as follows -

1. Affection - Parents will provide the child greatest care and love. The parents indirectly train him to reciprocate love to his other members of the family.
2. Economic - Child is dependent on his parents for satisfying his economic need. They have to provide his food, clothing, education, recreation and other needs. Family acts as a medium for transmitting vocational knowledge and technical skill to children.
3. Educational - Home is the first institution of education and mother is the first teacher of a child. Family educates the child in his health habit, speech pattern, basic ideas and the manifold attitudes towards himself and associates. In fact, the family provides the foundation on which future structure of the child’s education is constructed.
4. Social - Family performs an important social function by training the child for the society of which he is to become an active member. It cultivates social relationships, which are essential conditions for a healthy social life.

5. Moral - Family provides early training to the child in practical moral behaviour. Child learns to be honest, truthful, respectful and disciplined in the family.
6. Religious-Family gives religious training which develops virtues like purity of thought, humility, kindness and fellow feeling.
7. Cultural -Family passes onto the child, its own traditions and pattern of conduct and the culture of the society.
8. Recreational - Family gives recreation to the child, which is necessary for the development of the child's personality.
9. Mass Media - The term 'mass media' is usually defined as agencies of communication, which convey identical information to a large number of persons. Cinema, Radio, Television, Newspaper, etc., are the mass media influencing in one way or the other way all the members of the society.
10. Radio - Radio as a means of communication has a great recreational and educational value. It broadcasts scientific and cultural facts, enlightens public opinion, stimulates curiosity and interests and brings about better understanding of events. Radio has broadened the outlook of people with regard to religion and culture. Using radio as an instrument of classroom teaching is a welcome step. 'School broadcasting' has become an essential feature in many modern countries of the world. Programs are designed and presented by experts. Radio programs are more comprehensively integrated towards educational, cultural and moral end. It has certain limitations also. It can't cater to the individual needs. In non-formal education radio as an agency of education can be very useful because it can reach the masses so quickly.
11. Television: This is a multi sensory media of modern world and it has made communication rapid. It has changed the behavior and thought, entire country has been made a school. It has been helpful for common people to see and get the knowledge of some important things and scientific facts. The reality and stability of television has increased its importance. By using this, new ideas and techniques can be learnt.
Because of non-availability of time in school timetable, educational programs can be recorded and can be used at leisure time. Television is a powerful agency of mass communication. Next to home and school, television has a more profound

influence on the education of the child. The future of television, judging by its potentialities and tendencies, makes a bright promise.

Non-formal Agencies of Education:

Correspondence courses, Open University, Open School and Distance Education, all these different names imply the same meaning. These have made education accessible to a large number of learners who, due to various reasons could not make use of conventional forms of institutions. Distance education means the separation of the teacher and the student and the consequent use of a large media to enable the learning process to take place. A large number of Universities in India provide correspondence courses for various degrees. Open school started by the CBSE, Delhi provides education through correspondence course.

‘Check Your Progress’ - 7

1. Match the following:
 1. Formal agency a) Distance education
 2. Non-formal agency b) Family
 3. Informal agency c) School
2. Fill in the blanks:
 1. is a powerful agency of mass education.
 2. is the first teacher.

6.10 Let Us Sum Up

Sociology of education is the scientific study of the analysis of the social processes and the social patterns involved in the educational system. Education and Society are closely related. It is the society, which determines and formulates the pattern of its education according to its needs, ideals and aspirations. Education follows and tries to realize these. As the society changes, correspondingly education also changes.

Education also influences society by preserving social and cultural heritage, by developing social awareness, spreads political awakening, provides vocational training and eliminates social evils. Culture means transmission of social heritage from one generation to another easily. Culture changes constantly. Material aspects of culture

change more rapidly than non-material aspects of culture causing cultural lag. Education plays a very significant role in transmission and refinement of culture.

Social change means variation or modification in any aspect of social process, pattern and form. Physical, demographic, political, economic, cultural, ideological, scientific and technological factors and voluntary acts of individuals influence social change. Education can bring desirable changes by socializing the younger generation, it can bring social progress and reform, develop social values, cut down the outmoded traditions and act as a social equalizer or leveler.

Education serves as an efficient instrument for effective modernization. Education contributes to modernization by developing proper sense of rights and duties, personal and social maturity, Skill of work and management, with right attitudes and dedication. Economic development through human resource development is perhaps the most significant role of education at present. The institutions and organizations, which are established by the society in order to carry out the functions of education, are called Agencies of education. There are three types of agencies - Formal, Informal and Non-formal. School is a formal agency of education. Radio, Television, Press etc., are the non-formal agencies of education.

6.11 Answers to Check Your Progress

‘Check Your Progress’ -1

1. 1. August Comte
2. Education, Society
3. *Process, Pattern*

‘Check Your Progress’ - 2

1. A society is a particular type of organization, where people live together in a geographical territory with a spirit of belongingness.
2. Education conserves and preserves social and cultural heritage. It develops social awareness, feelings and attitude in an individual. It spreads political awakening and sense of rights and duties, provides vocational training and eliminates social evils from an individual and from society.

‘Check Your Progress’ - 3

1. 1. Culture is cumulative, dynamic, diffusive, transmissive and responsive.
2. 1. Cultural lag
2. 2. Social Heritage.

‘Check Your Progress’ - 4

1. The factors, which influence social change are - Physical, Demographic, Political, Economic, Scientific and technological, Cultural and Voluntary acts of individuals.
2. A change in the life style of a group, a community or a society is called as social change.

‘Check Your Progress’ - 5

1. Modernization is ‘a process, a movement from traditional and quazi-traditional order to certain desired types of technology and the resultant changes in the social structure, value orientations, motivations, achievement and aspirations’.

‘Check Your Progress’ - 6

1. Economic development is the total effect of development of the labour force, the accumulation of physical capital, and addition to the stock of knowledge and the skill available in the community.

‘Check Your Progress’ - 7

1. 1. Formal Agency - School
Non-formal - Distance education
Informal - Family
2. 1. Television. 2. Mother.

6.12 Unit-End Exercises

1. Discuss the nature and scope of Sociology of Education.
2. Explain how education influences society.
3. Define culture. What are the characteristics of culture?
4. Explain the factors affecting social change. What is the role of education in promoting desired social change?
5. Explain the relationship between education and economic development?
6. What are the agencies of education? Explain the Family as an agency of education.

6.13 References

1. V. R. Taneja: *Educational Thought and Practice*.
2. N. R. Swaroop Saxena: *Foundations of Educational thought and Practice*.
3. K. Bhatia and B. D. Bhatia: *Theory and Practice of Education*.
4. Nanjundaswamy A. S: *Educational Theory and Practice*.
5. Dash B. N.: *Teacher and Education in the Emerging Indian Society*.
6. J. Mohanty: *Indian Education in the Emerging Society*.
7. N.C.E.R.T–*The Teacher and Education in Emerging Society*.

3. The progressive Europeans of Australia and Africa use it and their relations with India are increasing day by day.
4. Latin and Greek had brought resurrection in England; similarly these will do it in India.
5. Indians themselves are in favour of studying English more than Arabic or Sanskrit or Persian.
6. Indians might be made learned in English literature and it is the duty of the Government to make efforts for it.
7. The students of Oriental Institutions want the financial help whereas the students reading in English schools are ready to pay fees, etc.

12.6 Unit-End Exercises

1. Elucidate the merits and the demerits of the educational system introduced by the British.
2. Write a note on the positive effects of the system of education as introduced by the British in India

12.7 References

1. Aggarwal, J. C. (1996) *Teacher and Education in a Developing Society*, New Delhi: Vikas Publishing House. Pvt. Ltd.
2. Chandra, S.S. (2003) *Indian Education Development, Problems, Issues and Trends*, Meerut: R. Lall Book Depot.
3. Keay, F. E. (1879) *A History of Education in India and Pakistan*, Calcutta: Oxford University Press.
4. Mukherji, S. N. (1974) *History of Education in India (Modern Period)*, Baroda: Acharya Book Publications.
5. Rai, B. C. (1999) *History of Indian Education*, Lucknow: Prakashan Kendra.
6. Rai Garg (1977) *Indian Education. Review and Preview*, Ambala Cantt, The Associated Publishers.
7. Rawat, P.L. (1981) *History of Indian Education*, Agra: Rain Prasad and Sons.

After our independence the first action of real significance taken by the Government of India in the field of education was the appointment of a University Commission in 1948 under the Chairmanship of Dr. S. Radhakrishnan. The Commission laid stress upon the standard of Education and pointed that secondary education, which was the weakest link in Indian Education, was mainly responsible for the low standard. Simultaneously it laid a stress upon the need of technical education, along with agricultural and medical professional education.

12.5 Answers to ‘Check Your Progress’

‘Check Your Progress’ - 1

1. European literature and science will be propagated among the Indians.
2. Funds will be employed only for encouraging English education.
3. Future allocation of funds to oriental students and teachers will be stopped.
4. No funds will be available for printing of oriental works.
5. The medium of education will be English.

‘Check Your Progress’ - 2

The Hunter Commission left the organization of the curriculum on provincial Governments with the suggestion that they should organize the same in their respective areas according to the needs of the locality concerned. At the same time the Commission also suggested that subjects useful for life should be incorporated in the curriculum. It opined that agriculture, physics, trigonometry, geography, medicine and accountancy should be included in the curriculum as these subjects are closely related to life.

Check Your Progress - 3

Macaulay advanced the following facts for proving English to be the most useful language for Indians.

1. It is the language of the Rules and highly placed Indians use it.
2. It is possible that it might be the language of trade and commerce in the Eastern Waters.

5. Indians themselves are in favour of studying English more than Arabic or Sanskrit or Persian.
6. Indians might be made learned in English literature and it is the duty of the Government to make efforts for it.
7. The students of Oriental Institutions want the financial help whereas the students reading in English schools are ready to pay fees, etc.

Medium of Instruction: The Wood's Despatch pointed out that due to dearth of course books in Indian languages, the medium of education should be English. But this should be used by those people who have proper knowledge of English and are able to understand the European knowledge through this language.

‘Check Your Progress’ - 3

1. What is contribution of Lord Maculay towards medium of instruction?

12.4 Let Us Sum Up

With this unit, we complete a long journey of British rule in India. In 1947, in free India our educationists summed up both the aspects of Indian education.

Putting forward, the criticism of British Education in India, Indian Educational Policy of today was planned and organized by a foreign agency and has been submitted to the severest criticism. It is described as a foreign plant, not suited to Indian soil and therefore showing an unseemly growth. It is described as an attempt to make India lose her National Characteristics and make the people, ‘Indian by Birth’ and ‘English in taste, manners and outlook’.

Repudiation of Orientalist's Ideas: Opposing the Orientalists, Lord Macaulay wanted to discontinue the Oriental Educational Institutions. He said, "The admirers of Oriental system of education have used another argument, which, if we admit to be valid, is decisive against all changes". He concluded that to assist the oriental system of education means to put a deadlock in the way of future progress.

Medium of Instruction: Criticizing the native literature and languages, Lord Macaulay advocated English to be made the medium of instruction in India. He said, "A single shelf of a good European library was worth the whole native literature of India and Arabia". He maintained that current Indian languages are mostly incomplete, inefficient and lacking in scientific vocabulary. Hence, important books may not even be translated in those languages. Therefore, Macaulay discarded the local languages and degraded these literatures. He cracked many malicious jokes on Sanskrit literature, which proved his ignorance of it.

Support to English: Lord Macaulay flourished in an age when English nation and English language were, progressing throughout the whole world by leaps and bounds. British had taken their own culture and literature as the best in the whole world. They were trying to gain political and cultural supremacy throughout the world. In support of English, Lord Macaulay said, "It stands pre-eminent even among the languages of the West... whoever knows had ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations. It may also be said that the literature now extant in that language is of greater value than all the literature which three hundred years ago was extant in all the languages of the world together".

Macaulay advanced the following facts for proving English to be the most useful language-for Indians.

1. It is the language of the Rules and highly placed Indians use it.
2. It is possible that it might be the language of trade and commerce in the Eastern Waters.
3. The progressive Europeans of Australia and Africa use it and their relations with India are increasing day by day.
4. Latin and Greek had brought resurrection in England; similarly these will do it in India.

education through English medium for the Indians. However, it recommended for the development of Indian literature. It suggested that the books of Western literature and science should be translated in these languages. Also original books should be written and the writers should be rewarded and encouraged.

Employment: About employment Wood laid down the following principles:

1. While selecting the candidates for Government services their academic qualifications should be considered well.
2. Academically, highly qualified persons should be preferred than the others for Government services.

The Hunter Commission left the organization of the curriculum on provincial Governments with the suggestion that they should organize the same in their respective areas according to the needs of the locality concerned. At the same time the Commission also suggested that subjects useful for life should be incorporated in the curriculum. It opined that agriculture, physics, trigonometry, geography, medicine and accountancy should be included in the curriculum as these subjects are closely related to life.

‘Check Your Progress’ - 2

1. Briefly explain Hunter’s ideas towards curriculum.

12.3.3 Medium of Instruction

Positive effects of English language- It is believed by several thinkers that the introduction of the English language led to the opening of the doors of the West to the East. They are also of the view that even at present after about six decades of independence though the influence of tradition persists, the impact of the west on the attitudes; dress habits and manners etc. of the educated class is obvious.

Schools and the Number of Students: Historian Mill had said that each village of Madras had a primary school, but the number of the students per school was very little. Sir Munroe accepted that in the population of 1,25,00,000 only 1,88,000 people were reading. It means that out of each 67 persons only one boy was going to school. In the districts of Bellary and Kanara the average number of students per school was about 12. Some people used to educate their children at their homes. Generally they did not go to schools. Sir Munroe accepts that 26,903 students were being educated at their Homes in Madras city. This number was five times the number of the students going to schools.

Most of the students were Hindus. Very few of the girls entered the schools. In Bellary district the data show that out of 9,941 students, there were only 91 girls. The general condition of the schools was unsatisfactory. Most of them were giving ordinary education in provincial language. Twenty-three schools were teaching Sanskrit and only one in English. There was no uniformity in the course of study. Some schools were giving education in Persian and Marathi. Nevertheless, primary schools were, in general, teaching ordinary arithmetic, reading of manuscripts and documents. Students were made to learn by heart beautiful poems and read stories and also good instructions.

Course of Study: Wood recognized the usefulness of Sanskrit, Arabic and Persian, and recommended them as subjects of study in regular institutions. Like Macaulay, he also recognized the usefulness of Western knowledge for Indians.

Education of women: Despatch threw light on women education and praised the persons engaged in this pious work. It suggested for its further encouragement through Grant-in-aid and other measures. It also approved the declaration of Governor-General that the Government should favourably assist the female education in India. It said, “The importance of female education in India cannot be over-rated. We cannot repair from repressing cordial sympathy with the efforts which are being made in the direction”.

Muslim Education: About Muslim education, Wood said that Muslims are too backward in education. He suggested that they should be encouraged to gain more education and efforts should be made in this direction.

Vocational Education: The Despatch paid attention to the vocational education. It suggested that schools and colleges should be set up at suitable places for vocational education so that people may get such education.

Encouragement to the Oriental Education: The Despatch supported Western

Causes of Failure

Thus, Filtration Theory failed as a government policy in India due to following reasons:

1. Expansion of Mass Education: The Government began to increase the number of English schools. It was, however, unable to provide jobs to all the educated Indians. Naturally many of them started new schools to get themselves employed. This began to create more job seekers.

2. Awakening: As the number of schools increased a lot, this system only fulfilled the need of education of the common people. Educated on Western lines some people were of wide vision and without caring for Government services and self-interest they started schools for educating general public. Thus, an awakening took place. People became conscious of their real status. Later on-led by Mahatma Gandhi they played leading roles in the national Movement and the British rulers had to leave India.

The aim of Education: According to Wood's Despatch (1854) the aim of education was to raise intellectual fitness and moral character of the educands.

‘Check Your Progress’ -1

1. Which are changes enforced by March Resolution in Indian education?

12.3.2 Curriculums

Sir Thomas Munroe, the Governor of Madras, ordered all the Collectors of the Province of Madras to survey the educational condition of the province and report to him. On the basis of these references he (Sir Munroe) prepared his own report as follows:

to all, or should it be given to only a selected few.

This Unit discusses about aims, curriculum and medium of instruction as practiced in India at the time of British system.

12.2 Objectives

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

- explain the aims of British System of Education.
- describe curriculum as suggested by different Commissions of Education, and
- analyse the Problem of medium of instruction.

12.3 British System of Education as practised in India–A Critical Evaluation with respect to

12.3.1 Aims

As is clear by the text of the resolution of March 7, 1835, the following changes were enforced in Indian education by it:

1. European literature and science will be propagated among the Indians.
2. Funds will be employed only for encouraging English education.
3. Future allocation of funds to oriental students and teachers will be stopped.
4. No funds will be available for printing of oriental works.
5. The medium of education will be English.

Filtration theory fulfilled the aim of Lord Macaulay and the directors of the Company. It decided the education policy of India supported by the higher authorities. The higher education began to progress rapidly. The declaration of Lord Hardinge of 1844 gave preference to people educated in English schools for the Government service. So, the main aim of education was securing Government job for which a large number of Indians started studying in English schools. After getting Government service, the educated persons were cut off from the common people. Thus, education created a false vanity among the educated persons. They became more self-centered. They started thinking themselves higher than an ordinary Indian. They maintained very little touch with common people. They became Anglicized to such an extent that even their daily routine and behaviour became westernized. Sometimes it used to be worse than that of the European officers. The higher and rich class went on progressing and common people went on degenerating. 'Filtration Theory' continued to cast its shadow up to 1870 after which it faded from Indian soil.

UNIT - 12 : BRITISH SYSTEM OF EDUCATION– AS PRACTISED IN INDIA

Structure

- 12.1 Introduction
- 12.2 Objectives
- 12.3 British System of Education as practised in India–A Critical Evaluation with respect to
 - 12.3.1 Aims
 - 12.3.2 Structure
 - 12.3.3 Curriculum
 - 12.3.4 Medium of Instruction
- 12.4 Let Us Sum Up
- 12.5 Answers to ‘Check Your Progress’
- 12.6 Unit-End Exercises
- 12.7 References

12. Introduction

During the period from 1813 to 1833 education was expanded. The responsibility for expanding education fell on the Company. It was asked to spend at least one lakh rupees per year on education. The Company had not been given any specific instruction on this issue. Consequently, the direction of education remained uncertain during these 30 years due to the following:

The Medium of Instruction: It could not be decided whether the medium of instruction should be English or Indian languages. There were many developed languages in the country such as Hindi, Urdu, Sanskrit, Arabic, Persian, Gujarati, Marathi, Bengali, Tamil, Telugu, Kannada and many others. So the question arose as to which languages should be taken up as the medium of instruction. Many groups with divergent views on this issue came up on the surface.

System of Education: Allied to former question was another issue was how to expand English education in the country.

Aim of Education: This was the problem to solve. Should education be made available

2. Compare the recommendations of Hertog Committee with Hunter's for reforms in education.

11.8 References

1. Aggarwal, J. C. (1996) *Teacher and Education in a Developing Society*, New Delhi: Vikas Publishing House. Pvt. Ltd.
2. Chandra, S. S. (2003) *Indian Education Development, Problems, Issues and Trends*, Meerut: R. Lall Book Depot.
3. Keay, F. E. (1879) *A History of Education in India and Pakistan*, Calcutta: Oxford University Press.
4. Mukherji, S.N. (1974) *History of Education in India (Modern Period)*, Baroda: Acharya Book Publications.
5. Rai, B.C. (1999) *History of Indian Education*, Lucknow: Prakashan Kendra.
6. Rai. Garg (1977) *Indian Education Review and Preview*, Ambala Cantt, The Associated Publishers.
7. Rawat, P.L. (1981) *History of Indian Education*, Agra: Ram Prasad and Sons.

- a. Infant classes should, as far as possible, be entrusted to trained teachers; and for this and other reasons the development of educational provision of girls and women is of paramount importance.
- b. The education of children in the primary school should be based more upon the natural interests and activities of young children and less upon book-learning. Concentration on narrow learning is unsound.
- c. The curriculum of the rural middle school should be closely related to children's environment; and if English is taught to any children of "middle school" age it should not be allowed to result in an excessive amount of linguistic grind.
- d. The mother tongue should as far as possible be the medium of instruction throughout the high school stage, but English should be a compulsory language for all pupils at this stage. But the teaching of English should be made more domestic.
- e. More systematic attention should be paid to the teaching of Fine Arts; and steps should be taken to secure for high schools a supply of qualified teachers of Fine Arts.
- f. The pre-service education course of teachers of primary and middle schools should be a three year course without any gap.

‘Check Your Progress’ -7

7. Four types of institutions are necessary. (a) junior Technical or Industrial Institution or Trade School with a two year course after the Senior Basic Stage; (b) Technical or Industrial Institution or Trade School with a two year course after the Senior Basic Stage; (c) Technical High School with a six year course after the Junior Basic Stage, (d) Senior Technical Institution the duration of course is to be fixed in consultation with employers; and (e) University Technological Departments, providing facilities for research work. Part-time schools are also necessary.

11.7 Unit End Exercises

1. Examine critically the main recommendation of Wood's despatch with reference to vocational education.

13. ***Vocational Education:*** The Despatch paid attention to the vocational education. It suggested that schools and colleges should be set up at suitable places for vocational education so that people may get such education.
14. ***Encouragement to the Oriental Education:*** The Despatch supported Western education through English medium for the Indians.
15. ***Employment:*** About employment Wood laid down the following principles:
 - (i) While selecting the candidates for Government services their academic qualifications should be considered well.
 - (ii) Academically, highly qualified persons should be preferred than the others for Government services.

‘Check Your Progress’ - 5

Defects of Higher Education

- a. As the only aim for acquiring higher education is to get an employment, the scope of education has become narrower. The persons who are not selected for Government jobs are unable to get into other jobs as well.
- b. Undue importance is attached to the examination system. Therefore, the students aim only at passing the examination.
- c. The courses are absolutely bookish. Very little attention is paid towards intellectual development. Instead of attaining real knowledge, students try to get through the examination by cramming the material.
- d. The development of Indian languages has been stunted due to the importance given to English.
- e. Industrial and technological education is neglected. The persons who acquire this education do so only to get Government jobs. Vocational education is not properly attended to.

‘Check Your Progress’ - 6

Recommendations of Wood Abbott Commission

The most important recommendations outlined in the first part are:

of Public Instruction should be set up in all the provinces. Its highest official should be designated as the Director of Public Instruction. He should be assisted by Deputy Educational Director, Inspectors and Deputy Inspectors of Schools.

6. ***Establishment of Universities:*** The Despatch suggested for the setting up of the universities at Calcutta, Bombay and Madras and if necessary at other places too.
7. ***Establishment of Regular Institutions:*** The Despatch emphasized establishment of the graded schools as follows:
 - a. Universities
 - b. Colleges
 - c. High Schools
 - d. Middle Schools
 - e. Primary Schools
8. ***Extension of Public Education:*** As 'Filtration Theory' failed, Wood emphasized useful education for the public. As the public itself was unable to get such education, increase in the number of Primary, Middle and High Schools was emphasized.
9. ***Grant in aid System:*** Wood's Despatch suggested Grant-in-aid system for the institutions which fulfilled certain qualifications. He also suggested that the rules and regulations for Grant-in-aid should be framed on the lines practiced in England.
10. ***Training of Teachers:*** Despatch expressed the desire of opening schools in every provinces of India, as they were in England so that teaching work could be conducted properly and efficiently.
11. ***Education of women:*** Despatch threw light on women education and praised the persons engaged in this pious work. It suggested for its further encouragement through Grant-in-aid and other measures.
12. ***Muslim Education:*** About Muslim education, Wood said that Muslims are too backward in education. He suggested that they should be encouraged to gain more education and efforts should be made in this direction.

year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India”.

‘Check Your Progress’ - 3

1. Meaning of the word ‘Literature’ means English literature
2. Indian scholar means a scholar in Locke’s philosophy
3. Medium of instruction should be English
4. Support to English
5. Proposal for preparing code in English.
6. Repudiations of orientalist’s ideas
7. Religious concept and
8. Ways of Grant English utilization.

‘Check Your Progress’ - 4

Wood’s Recommendations

Wood’s Despatch is a long report consisting of 100 paragraphs. In it all the important educational points have been dealt in detail. The main recommendations of the Despatch are as follows:

1. **Acceptance of Educational Responsibility:** For the first time the Despatch clearly accepted the responsibility of British Government for education in India.
2. **The aim of Education:** According to Wood’s despatch (1854) the aim of education was to raise intellectual fitness and moral character of the educands.
3. **Course of Study:** Wood recognized the-usefulness of Sanskrit, Arabic and Persian, and recommended them as subjects of study in regular institutions. Like Macaulay, he also recognized the usefulness of Western knowledge for Indians.
4. **Medium of Instruction:** The Wood’s Despatch pointed out that due to dearth of course books in Indian languages, the medium of education should be English. But this should be used by those people who have proper knowledge of English and are able to understand the European knowledge through this language.
5. **Department of Public Instruction:** The Despatch recommended that Department

educational reorganization committees, and their reports have considerable local significance. The Inter University Board also discussed many important educational problems during their annual meetings.

So far we have been concerned with indigenous types of education in India. But as India came more and more in contact with European countries their way of life, including their system of education, was bound to be influenced. Before the introduction of education on Western lines into India instruction was confined to a very small portion of the population. Those of the lower castes and outcastes were practically without any literary education. Persons belonging to the landholding and trading classes were often receiving some kind of education preparing them for their work in life. In this unit, more emphasis was on changes brought by education commissions.

11.6 Answers to ‘Check Your Progress’

‘Check Your Progress’ -1

1. The aim of these Mission schools was religious propaganda so the teaching of Bible was essential.
2. All the schools were running regularly with asset course of study. School hours were fixed and Sunday was a closed day.
3. The curriculum of these schools was vast. It included Vyakaran, History, Geography, etc.
4. These Missionaries had arranged for the publication of text book. Due to their efforts dearth of text books was removed.
5. Previously, one teacher used to teach all the classes, but these Missionaries arranged for more teachers. On the modern lines they-started teaching through different teachers.
6. The medium of education in these schools was local language.

‘Check Your Progress’ - 2

1. Clause 43 of the Act stated, “It shall be lawful for the Governor-General-in-Council to direct that out of any surplus which may remain of the rents, revenues and profits arising from the said territorial acquisitions, after defraying the expenses of the military, civil and commercial establishment and paying the interest of the debt, in manner hereinafter provided, a sum of not less than one lakh rupees in each

universities, three types of training schools have been suggested for non graduate teachers, viz., (a) Pre-primary teachers, (b) Basic teachers and (c) Non-graduate teachers of high schools. Refresher courses for trained teachers have been considered necessary.

8. An efficient medical service to see that the children are made and kept healthy.
9. Special schools for children suffering from mental and physical handicaps.
10. The creation of employment bureaus.
11. Social and recreational activities on a fairly large scale.
12. A proper educational administrative system with a strong Education Department at the Centre. But the provinces are to remain as the main units for educational administration except in regard to university and Higher Technical Education, the activities of which are to be coordinated on an All-India basis. It would also be necessary for provincial governments to resume all educational powers from local bodies, except where these are functioning efficiently.

‘Check Your Progress’ - 7

1. Which are the four types of institutions suggested by Sargent?

11.5 Let Us Sum Up

An attempt to solve educational problems of the vast population of this subcontinent on the sound line of ‘basic’ education and the proper follow up through well designed stages of secondary, university, technical and adult education is not an easy task. Besides the reports discussed in this Unit, several other reports were published during the period. Almost all the State Governments appointed their own

Schools) are to be of two types: (i) Academic High School, providing instruction in arts and pure sciences; and (ii) Technical high schools, specializing in applied sciences and also in industrial and commercial subjects. Girls' schools are to teach Domestic Science, besides the subjects meant for boys. Mother tongue is to be used as the medium of instruction in all high schools.

4. University education including post-graduate and research facilities for picked students, viz., one in ten to fifteen high school leavers. The minimum length of a university degree course is to be three years and the present intermediate course is to be abolished the first year of the course being transferred to high schools and the second to universities. For unifying and coordinating the activities of different universities, the institution of an all India body on the lines of the university Grants Committee of Great Britain is also suggested.
5. Technical, Commercial and Art Education, the amount, type and location of each type of institutions to be determined to large extent by the requirements of industry and commerce. Four types of institutions are necessary.
 - a. junior Technical or Industrial Institution or Trade School with a two year course after the Senior Basic Stage;
 - b. Technical or Industrial Institution or Trade School with a two year course after the Senior Basic Stage;
 - c. Technical High School with a six year course after the Junior Basic Stage,
 - d. Senior Technical Institution the duration of course is to be fixed in consultation with employers; and (e) University Technological Departments, providing facilities for research work. Part-time schools are also necessary.
6. Adult Education, both vocational and non-vocational for 9 crores of illiterates (age group: 10-40).
7. Full provision for the training of teachers. The Scheme will require 2,217,733 teachers, viz., 2,000,000 non graduate teachers (33,333 for the pre primary stage, 1,196,200 for the Junior Basic Stage, 625,560 for the Senior Basic stage and 181,320 for the junior departments of high schools) and 181,320 graduate teachers for the senior departments of high schools. But while the graduates are to be trained in training colleges and teaching departments of

5. The Government should establish a vocational training college, working in close association with an ordinary training college.

‘Check Your Progress’ - 6

1. What are the recommendations of Abbott Wood for primary education?

Sargent Report (1944)

The need for providing India with a system of education in approximation to these available in other civilized countries drew the serious attention of leading educationists of the country. Sir John Sargent, the then Educational Adviser with the Government of India, was asked by the Reconstruction Committee of the Viceroy’s Executive Council to prepare a memorandum on Post-war Educational Development in India. At their meetings in October, 1943, and January, 1944, the CAGE accepted the memorandum, which was published as a report entitled “Post-war Educational Development in India”. But Dr. Sargent’s name is closely associated with it. The report is, however, a patch-work of different reports published from time to time by the CAGE to consider the different aspects of Indian educational problems. It aimed at attaining the educational standard of contemporary England within a minimum period of forty years. It provides for:

1. A reasonable provision of pre-primary education for children between 3 and 6 years of age about 10,00,000 places in nursery schools or classes.
2. Universal, compulsory and free primary or basic education for all children between the ages of 6 and 14, divided in the Junior Basic (6-11) and Senior Basic (11-14) stages on the lines suggested by the Second Kher Committee. The first type of schools is to be compulsory for all, but the second type is meant only for those who would not proceed to the high school.
3. Secondary or high school education for six years for selected children in the age-group of 11-17. Admission to this stage is to be made on a selective basis, and only promising children (about 20 percent, from Junior Basic

the natural interests and activities of young children and less upon book-learning. Concentration on narrow learning is unsound.

3. The curriculum of the rural middle school should be closely related to children's' environment; and if English is taught to any children of "middle school" it should not be allowed to result in an excessive amount of linguistic grind.
4. The mother tongue should as far as possible be the medium of instruction throughout the high school stage, but English should be a compulsory language for all pupils at this stage. But the teaching of English should be made more domestic.
5. More systematic attention should be paid to the teaching of Fine Arts; and steps should be taken to secure for high schools a supply of qualified teachers of Fine Arts.
6. The pre-service education course of teachers of primary and middle schools should be a three year course without any gap.

The main recommendations of the second part are:

1. The expansion of vocational education should not greatly outstrip the development of industry.
2. General and vocational education is not essentially different branches, but the earlier and later phases of a continuous process. Each subject in the vocational school has its origin in the non-vocational school.
3. Vocational education must be based on an adequate general education. The entrance standard should not, as a rule, be below that reached at the end of the middle school (Class VIII). Pupils from this stage can be admitted to junior vocational schools. Pupils who have successfully completed the higher secondary school course can be admitted to senior vocational schools.
4. The junior vocational school, receiving its pupils at the end of Class VIII and providing a three year course, would be parallel to the higher secondary school. The senior vocational school, receiving its pupils at the end of Class XI and providing a two year course, would be parallel to the higher secondary school. Part time schools should be provided for further education of young men already in employment. A limited number of higher secondary should have an agricultural bias.

The committee then examined secondary and university education. They were looked upon as designed to produce competent officials. The committee was satisfied, no doubt, with the general condition of secondary education, but it pointed out the large failure at the matriculation examination as mere wastage. The main causes were:

1. laxity of promotion from class to class in earlier stages, and
2. the pursuit of higher education by too large a number of undeserving students.

Even here, the committee was not without suggestions. The remedies as suggested were:

1. introduction of varied curricula in middle vernacular schools and the retention of a large number of pupils in such schools;
2. the diversion of more boys to industrial and commercial careers at the end of the middle school stage;
3. the provision of alternative courses in the high school stage, and
4. class promotion in lower classes should be given strictly.

The committee felt satisfied at the growth of university education but even in that respect it had remarks to offer.

Wood-Abbott Report (1937)

As the C.A.B.E. felt that expert advice was necessary for educational reorganization, Government of India invited Messrs. A. Abbott, formerly Chief Inspector of Technical Schools, Board of Education, England, and S.H. Wood, Director of Intelligence, Board of Education, England, for making necessary suggestions. They visited the country during the winter of 1936-37 and submitted their Report in June 1937. The report is divided into two parts, viz., (1) General Education and Administration by Mr. Wood, and (2) Vocational Education by Mr. Abbott.

Recommendations of Wood - Abbott Commission

The most important recommendations outlined in the first part are:

1. Infant classes should, as far as possible, be entrusted to trained teachers; and for this and other reasons the development of educational provision of girls and women is of paramount importance.
2. The education of children in the primary school should be based more upon

2. Stagnation, i.e., retention of a child in a class for more than one year.

Wastage was ascribed to:

1. absence of a systematic organization of adult education, which resulted in the increased chances of a relapse into illiteracy;
2. the difficulty of providing schools in villages with a population under 500;
3. uneven distribution of schools - large areas having few schools, while distinctly narrow areas having too many schools plagued with almost unhealthy competition;
4. an inadequate utilization of existing schools, which meant that in spite of schools being in close proximity, a large number of children failed to attend them;
5. the demand for separate boys' and girls' schools, or separate schools on communal or religious basis;
6. bad teaching owing to either too much of paired or tripled class-teaching in single-teacher or two-teacher schools, or unsatisfactory training attainment of teachers or inadequate and inefficient inspection;
7. unattractive curricula because unrelated to actual conditions of life; and
8. unsatisfactory provision of compulsory primary education. Such is the critical analysis of Wastage as tabulated by the Hartog Report.

The following remedies were offered for combating against wastage:

1. adoption of a policy of consolidation, i.e., the weeding out of inefficient schools;
2. liberalization of school curricula, adjustment of school hours and holidays to seasonal requirements, and the fixing up of the minimum duration of the primary course to a period of four years;
3. provision of suitable training, refresher courses and salaries for teachers;
4. need for a keen vigilance over the lowest classes for reducing wastage and stagnation;
5. strengthening of the inspectorate;
6. the village primary school should serve as a centre for rural reconstruction; and
7. introduction of compulsion after a careful preparation of the ground.

secondary education should be put on the right track for giving a desirable direction to university education.

Hartog Report(1928)

In May 1928 the Simon Commission (an Indian statutory Commission for inquiring into social, political and economic progress of India) appointed a sub-committee with Sir Philip Hartog as the chairman to inquire into the growth of education in British India and potentialities of progress. The committee submitted its report in September, 1929. The report admitted that during 1917-27 there had been a rapid growth in the bulk of education in all branches and that it had become widespread among all the communities. There was a considerable improvement in the quality as well. Striking signs of interest in education were also noticeable. It became evident that the interest should be maintained through well-devised plans.

But the committee was not satisfied with the progress of literacy made during 1882-1922. There were two main causes for such a poor progress: (1) neglect of primary education and (2) too much attention paid to higher education in the past. The report enumerated obstacles which hampered the progress of primary education in this country, viz., the rural problem formed the chief difficulty, as 74.4 percent of Indians depend on agriculture; again owing to the scantiness of roads and means of communication a great difficulty was encountered in collecting children in schools. Physical obstacles, low density of population, general poverty, ignorance and conservatism, irregular attendance owing to seasonal illness, superstitious beliefs and caste barriers, religious, communal and linguistic differences, and above all the unsatisfactory attempt of provincial legislatures at introducing universal, compulsory primary education — one and all of these went a long way in not helping the proper growth of mass education in India.

The committee further observed, “Primary education is ineffective, unless it at least produces literacy. On the average, no child who has not completed a primary course of at least four years will become permanently literate”. But on examination the committee found that in British India, out of every hundred boys in Class I in 1922-23 there were only 19 reading in Class IV in 1925-26. The diminution in number was attributed to two main causes:

1. Wastage, i.e., premature withdrawal of children from any stage before the completion of the primary course, and

Commission. Most of the recommendations of the Commission were patterned on his views.

The Aims of the Commission

The Commission was required to examine the condition and workings of the Calcutta University and suggest measures for its reforms. It was authorized to study the condition of other universities in the country. After the name of its chairman, this Commission is also popularly known as Sadler Commission.

Functions of the Commission

In March, 1919 the Commission submitted its report to the Government. This report was in 13 parts and it had elaborate suggestions for reforms of Calcutta University. The suggestions, though for Calcutta University, could be equally applicable to other universities in the country.

The Commission started its report with the examination of secondary education, as it considered it as the basis of University education. The Commission studied the various problems of University very carefully and gave constructive suggestions for the reforms of both secondary and university education. The Commission examined the organization, nature and working method of the University and gave suggestions for their improvement.

Defects of Secondary Education

The Commission drew attention to the following defects of secondary education:

1. The secondary schools are suffering from lack of useful educational tools and equipments.
2. Secondary education had become narrow because of being over influenced by public examination.
3. The standard of secondary education has fallen down to a deplorable degree.
4. The secondary schools are not inspected periodically and they are not given useful suggestions for their improvement.
5. Suitable subjects for intermediate classes are not included in the curriculum.
The Commission was of the opinion that the study of subjects to be taught at the intermediate stage should be begun at the secondary level also.

The Commission opined that secondary education at the time neither prepared students for university education nor did it create self-dependence in youths. So the

1. Compulsory primary education should be introduced in the areas where a certain percentage was fixed by the Governor-General-in-Council.
2. After securing the sanction of the Government, the local bodies shall enforce the rule. Local bodies shall have the right to introduce compulsion in the whole or part of the area under their jurisdiction.
3. Local bodies were also given the right to levy cess to meet the cost of free and compulsory primary education.
4. Expenditure on education was to be shared by the local bodies and the provincial Governments in the ratio of 1:2.
5. Primary education should be made compulsory for the boys of the age groups of 6 to 10. The defaulting guardians should be penalized for non-compliance of the provisions of sending their wards to recognized primary schools.
6. The primary education shall be made compulsory for girls.
7. Guardians whose income is less than Rs. 10 should not be asked to pay any fee for their wards.

Although Gokhale's Bill was rejected it focused the attention of the entire country on education. The Government reconsidered its policy on education and a new educational policy was launched in 1913.

The Calcutta University Commission 1917-1919

Historical Background

The appointment of this Commission was proposed in 1914, but due to the outbreak of the First World War, it could not be possible. Because of the First World War, the proposed Chairman of the Commission, Lord Haildon had refused to head it. The Government, too, concentrated its attention and energy over the war. However, the Government had become keen to find out the defects in the educational system. It felt the necessity to do something for education in order to pacify the public opinion. So the Calcutta University Commission was appointed in 1917 under the Chairmanship of Sir M.E. Sadler. The Commission was named after, Calcutta University as it was principally required to look into the affairs of this University and suggest measures for its reforms. Sir Asutosh Mukherji, Dr. Ziaddin Ahmad, Dr. Gregory, Sir Hartog and Prof. Ramsay Muir were some of the more important members of the Commission. Sir Austosh Mukherji was the most influential member of the

to get education. At this time the Maharaja Sayaji Rao Gaikwad of Baroda had made primary education free and compulsory within the territories of his State in 1906. This attempt inspired Gokhale. As a member of the Imperial Legislative Council, he moved the following resolution on March 19, 1910.

“That this council recommends that a beginning should be made in the direction of making elementary education free and compulsory throughout the country, and that a mixed commission of officials and non officials be appointed at an early date to frame definite proposal”.

Following were the important suggestions contained in this resolution:

- a. Elementary education should be made free and compulsory in the area where 35 percent boys were receiving education. This provision should apply to the age groups of 6 to 10 years.
- b. The cost of primary education should be shared by the provincial Government and the local bodies in the ratio of 2:1.
- c. A Secretary should be appointed to organize, supervise and look after the primary education.
- d. There should be a separate department in the Central Government to draw up a scheme for the expansion of primary education. In the budget statement there should be a portion describing the progress of primary education at the primary stage.

The Government assured Gokhale that it would seriously consider the matter and so he withdrew his resolution. Later on, the Government accepted only last three recommendations of Gokhale. In 1940, a Department of Education was organized in the Central Government and the Secretary was appointed. The record of the progress of primary education also started to be published by Government. But the Government did not make the primary school education free and compulsory, while this was the main plank of Gokhale's Bill.

Gokhale's Bill 1911

Gokhale was not discouraged. He made further attempt to draw the attention of the people in India as well as in England towards the condition of education. He waged a stronger fight against the Government and presented a Bill on March 16, 1911 in the Legislative Council. The object of the bill was to provide for gradual introduction of principle of compulsion into the elementary education system of the country. The following were main suggestions contained in the Bill:

11, 1904. This later on became a law in 1904. It highlighted the defects of Indian education in the following manner:

Defects of Higher Education

1. As the only aim for acquiring higher education is to get an employment, the scope of education has become narrower. The persons who are not selected for Government jobs are unable to get into other jobs as well.
2. Undue importance is attached to the examination system. Therefore, the students only aim at passing the examination.
3. The courses are absolutely bookish. Very little attention is paid towards intellectual development. Instead of attaining real knowledge, students try to get through the examination by cramming the material.
4. The development of Indian languages has been stunted due to the importance given to English.
5. Industrial and technological education is neglected. The persons who acquire this education do so only to get Government jobs. Vocational education is not properly attended to.

‘Check Your Progress’ - 5

1. Discuss the defects of Higher education according to Indian University Commission.

Gokhale’s Bill 1910

Gopal Krishna Gokhale was very much concerned towards primary education in India. With the policy of the Government of India, enunciated in 1904, primary education was gaining a good ground. However, it was not in proportion to the growing population of India. Only 2.38 percent boys and 2.07 percent girls were able

2. Certain facilities for teaching should be given after amending the constitution of the universities.
3. There should be a suitable representation of the teachers and the scholars of the affiliated colleges in the University Senate.
4. There should be a suitable arrangement for teaching in the colleges affiliated to the universities. The rules for recognition should be strictly observed and enforced.
5. Affiliated colleges should be strictly supervised by the universities.
6. Universities should appoint teachers to impart higher education.
7. Suitable amendments should be made in the curriculum and the examination system of the universities.
8. Hostels should be built for the students.
9. Arrangement for scholarships should take place according to the position of the students.
10. The standard of the Matric examination should be high, while abolishing the Inter-Examination, the curriculum of B.A. should be three years.
11. There should be a managing committee for every college. Besides managing the colleges concerned, it should also appoint competent teachers. It should pay attention towards the discipline of the students and the construction of buildings and hostels, etc.

(iii) Evaluation: The Commission did not aim at introducing any revolutionary change in the system of university education. It sought to recognize the existing pattern, though its recommendations did not find favor with the Indian public. There was no representation of any Indian in the Commission though later on Dr. Gurdas Banerjee and Syed Hasan Bilgrami were made members. Even then Indians did not feel happy. They were suspicious of the intentions of Curzon. They thought that Government wanted to suppress nationalism. By recommending the abolition of second-rate degree colleges the Commission created a wave of anger among the Indian educationists.

Indian University Act (1904)

On the basis of Indian University Commission (1902) Lord Curzon decided to frame the educational policy of state. An Education Act was put forward on March

4. British Government will spend more money on education.

All the proceedings of Shimla Conference were not disclosed. It did not have any Indian representative in it. Hence, Indians took it to be a conspiracy against them and felt annoyed. They thought that probably the Government wanted to abolish the national feeling through discarding Indians from education field and handing it over to European and Christian missionaries.

Indian University Commission (1902)

In accordance with his education policy declared at Shimla Conference, Lord Curzon appointed 'Indian University Commission' in 1902. The main reason for an appointment of this Commission was that Curzon himself thought that an ideal university should have two aspects. Firstly, it should aim at expanding and encouraging knowledge and education. Secondly, it should build the character of the students. From this viewpoint, Calcutta, Madras, Bombay, Punjab and Allahabad universities had certain shortcomings which were responsible for lowering the standard of education. Thus, it was necessary to enquire into the present condition of the universities. British Government also considered Indian universities as Indian counterparts of London University. Since London University had been reorganized in 1898, Indian universities also needed to be amended.

(i) Terms of Reference: Following were the terms of reference of Indian University Commission:

1. To survey future prospects and the conditions of the universities in India established by the British Government.
2. To suggest ways and means for the organization and working of Indian universities.
3. To lay down the procedures by which the standards of Higher Education may go up at the earliest.

(ii) Suggestions: The Commission visited various universities. It put forward the report containing following recommendations in regard to Higher education:

1. The Senate and Syndicate should be re-organized. The members of the Senate and Syndicate should be reduced to 9 and 15 respectively and their term should be of five years.

it could not give any original suggestion or educational ideas. Its report was a revised and enlarged version of Charles Wood's Report of 1854.

Education in India was developed with a greater stride during the 20 years that followed the appointment of Hunter Commission. The number of schools and colleges increased. But the standard of education fell down due to paucity of funds. The educational institutions did not have proper buildings, libraries and other necessary equipments. There were no trained teachers for schools. Bookish knowledge was overemphasized, the students were not given practical experiences useful in actual life situations. Thus, the education given to youths was one-sided. The sole purpose before the students was to pass the examinations with good marks. In fact, nothing useful in practical life was taught to them. In its report the University Education Commission of 1902 has remarked that, "the purpose of education in India is not to receive education but to pass examination". The Indian public was not unaware of this defect. However, two groups of people were thinking differently about education. One group was keen for expansion of education and the other group was perturbed over the fall of standard of education. Gopal Krishna Gokhale was the advocate of the first group. He insisted on expansion of education. He believed that the Indian youths should be educated on the Western pattern as the same would do well whether it was of poor standard or high. Thus, Gokhale emphasized quantity instead of quality. In a way, he was very right because it was from the quantity that quality could also come out. In view of the things as existing then this appeared to be the right measure also because of the very few people educated in English.

Shimla Education Conference (1901)

Lord Curzon convened a conference with himself in the chair with the view to reform Indian education. Education Directors from every province of India and the representatives of Christian missionaries were invited in this conference. It continued for 15 days and considered every aspect of Indian education from Primary to University. Here, for the first time, Curzon declared his educational policy as follows:

1. British Government will continue to control every item of the education and also direct Indian education.
2. Public institutions will be established as and when needed. They shall serve as models for the private institutions.
3. The Central Government will have complete control over Indian education. Their educational policy shall also be conducted and directed.

Hunter Commission (1882)

By 1882 it was considered necessary to assess the development of education in the country and to remove the defects which had crept into it. For this purpose Lord Ripon appointed the Indian Education Commission on February 3, 1882 under the Chairmanship of William Hunter, a member of the Executive Council of the Viceroy. The Commission, popularly known as Hunter Commission after the name of its Chairman, had twenty members, some of whom were Indians. Among these were Syed Mohmud, Anand Mohan Basu, P. Ranganada Mudaliar, Hazi Gulam, K.T. Talang, Maharaj Jitendra Mohan Tagore and Bhudeo Mukherji. Dr. Miller was its member as a representative of the missionaries, B.L. Rice, the D.P.I. of Mysore, was the Secretary of the Commission.

The Aims and Objectives of Hunter Commission

1. To assess the position of primary education and to give suggestions for its reforms.
2. To evaluate the work of the missionaries in the field of education.
3. To find out if the Government institutions should be allowed to continue.
4. To assess the utility of the grant-in-aid system. To find out the attitude of the Government towards the private Indian enterprises in the field of education. To find out if they received encouragement from the Government.
5. To study the problem of primary education and to suggest measures for its reforms. But the Commission also chose to look into the affairs relating to secondary and higher education.

Within ten months the Commission produced a report of about 700 pages after hard labour. This report is of historical importance. The Commission made several sittings for the first two months in Calcutta, then for the next eight months it toured round the whole country. The Commission elicited opinion from provincial Governments. It formed a number of committees in various provinces to study the problem of primary education. It obtained more than 300 suggestions from various groups of persons. Although the Commission worked very hard for full ten months,

literature and science should be translated in these languages. Also original books should be written and the writers should be rewarded and encouraged.

15. *Employment:* About employment Wood laid down the following principles:

- a. While selecting the candidates for Government services, their academic qualifications should be considered well.
- b. Academically, highly qualified persons should be preferred than others for Government services. Lord Stanley was the Secretary of State for India. This post was created when the power was transferred to the Crown from the East India Company after the revolt of 1857. Lord Stanley was a supporter of Wood's Despatch. He was keen to find out to what extent education was responsible for the outbreak of the revolt. He issued a Despatch in which he emphasized the importance of primary education neglected till then. He did not attach any importance to the grant-in-aid system which, in his opinion, was responsible for the neglect of primary education. So he urged in his Despatch that the government itself should take the responsibility of primary education and levy local taxes to meet a part of its expenditure. He was influenced by Wood's ideas and also by the educational policy then in force in Great Britain. At the time, public school system in Great Britain was being developed with the help of local taxes for education. Stanley desired that the same policy should be adopted in India as well. He also emphasized the necessity of training of teachers.

Due to Stanley's Despatch, the provincial Governments were made responsible for primary education. By 1871, the department of education came under the direct control of the provincial Government. During the regime of Lord Mayo the provincial Governments were authorized to make expenditure on education themselves. Lord Lyton increased this power further. Now the provincial Governments were empowered to spend on education a part of the revenue they received from law courts and irrigation departments. These developments could not make much difference to the shape of education as the same was governed by the educational policy of the Central Government which enjoyed this power up to 1882.

'Check Your Progress' - 4

1. Mention Woods recommendations towards women's education.

- (i) Universities
 - (ii) Colleges
 - (iii) High Schools
 - (iv) Middle Schools
 - (v) Primary Schools
8. **Extension of Public Education:** As 'Filtration Theory' failed, Wood emphasized useful education for the public. As the public itself was unable to get such education, so increase in the number of Primary, Middle and High Schools was emphasized. In order to co-ordinate education at these various levels it was suggested to implement scholarships and other schemes.
 9. **Grant in aid System:** Wood's Despatch suggested Grant-in-aid system for the institutions which fulfilled certain qualifications. He also suggested that the rules and regulations for Grant-in-aid should be framed on the lines practiced in England.
 10. **Training of Teachers:** Despatch expressed the desire of opening schools in every provinces of India, as they were in England so that teaching work may be conducted properly and efficiently.
 11. **Education of women:** Despatch threw light on women education and praised the persons engaged in this pious work. It suggested for its further encouragement through Grant-in-aid and other measures. It also approved the declaration of Governor-General that the Government should favourably assist the female education in India. It said, importance of female education in India cannot be over-rated. We cannot repair from repressing cordial sympathy with the efforts which are being made in the direction".
 12. **Muslim Education:** About Muslim education, Wood said that Muslims are too backward in education. He suggested that they should be encouraged to gain more education and efforts should be made in this direction.
 13. **Vocational Education:** The Despatch paid attention to the vocational education. It suggested that schools and colleges should be set up at suitable places for vocational education so that people may get such education.
 14. **Encouragement to the Oriental Education:** The Despatch supported Western education through English medium for the Indians. However, it recommended for the development of Indian literature. It suggested that the books of Western

The Wood's Despatch (1854)

As Charles Wood was the Chairman of the Board of Control, so the declaration was christened as 'Wood's Educational Despatch', though it was written by John Stuart. It decided the educational policy of the Company Government. 'Wood's Educational Despatch' has a very important place in the History of Education in India.

Wood's Recommendations

Wood's Despatch is a long report consisting of 100 paragraphs. In it all the important educational points have been dealt in detail. The main recommendations of the Despatch are as follows:

1. ***Acceptance of Educational Responsibility:*** For the first time the Despatch clearly accepted the responsibility of British Government for education in India.
2. ***The aim of Education:*** According to Wood's despatch (1854) the aim of education was to raise intellectual fitness and moral character of the educands.
3. ***Course of Study:*** Wood recognized the usefulness of Sanskrit, Arabic and Persian, and recommended them as subjects of study in regular institutions. Like Macaulay, he also recognized the usefulness of Western knowledge for Indians.
4. ***Medium of Instruction:*** The Wood's Despatch pointed out that due to dearth of course books in Indian languages, the medium of education should be English. But this should be used by those people who have proper knowledge of English and are able to understand the European knowledge through this language.
5. ***Department of Public Instruction:*** The Despatch recommended that Department of Public Instruction should be set up in all the provinces. Its highest official should be designated as the Director of Public Instruction. He should be assisted by Deputy Educational Director, Inspectors and Deputy Inspectors of Schools.
6. ***Establishment of Universities:*** The Despatch suggested for the setting up of the universities at Calcutta, Bombay and Madras and if necessary at other places too.
7. ***Establishment of Regular Institutions:*** The Despatch emphasized establishment of the graded schools as follows:

William Bentinck passed the following orders in resolution:

First: His Lordship-in-Council is of the opinion that the great object of the British Government ought to be the promotion of European literature and science among the natives of India; and that all the funds appropriated for the purpose of education would be best employed on English education alone.

Second: But it is not the intention of his Lordship-in-Council to abolish any college or school of native learning, while the native population shall appear to be inclined to avail themselves of the advantages which it affords, and his Lordship-in-Council directs that all the existing professors and students at all institutions under the superintendence of the Committee shall continue to receive their stipends. No stipend shall be given to any student that may hereafter enter at any of these institutions; and that when any professor of Oriental learning shall vacate his situation, the Committee shall report to the Government the number and state of the class in order the Government may be able to decide upon the expediency of appointing a successor.

Third: It has come to the knowledge of the Governor-General-in-Council that a large sum has been expended by the Committee on the printing of oriental works; His Lordship-in-Council directs that no portion of the funds shall hereafter be so employed.

Fourth: His Lordship-in-Council directs that all the funds which these reforms will leave at the disposal of the Committee be henceforth employed in imparting to the native population a knowledge of English literature and science through the medium of English language; and His Lordship-in-Council requests the Committee to submit to Government with all expedition, a plan for the accomplishment of this purpose.

Changes Enforced in Indian Education

As is clear by the text of the resolution of March 7, 1835, the following changes were enforced in Indian education by it:

1. European literature and science will be propagated among the Indians.
2. Funds will be employed only for encouraging English education.
3. Future allocation of funds to oriental students and teachers will be stopped.
4. No funds will be available for printing of oriental works.
5. The medium of education will be English.

Ways of Grant Utilization: Macaulay made a declaration stating the ways of expenditure of the money granted for education in India. Following points are worth mentioning in this regard:

1. British Government's main aim is to spread European literature and Science among Indians and so all the money granted for education will be spent for that purpose.
2. Oriental institutions will not be closed and their teachers and students shall continue to receive their pay and scholarships as usual.
3. Oriental literature will not be published in future as sufficient money had been spent on this item.
4. The money, thus saved, will be spent in the spread of English literature and Science among Indians through English medium.

This declaration decided the policy, medium, means and aims of education in India as adopted by the British Government. Governor-General himself was admirer of English education. Therefore, assisted by Lord Macaulay, he got the opportunity of enforcing his thoughts. He thought that many social evils will end with the development of English education.

‘Check Your Progress’ - 3

1. Write main features of Macaulay's Minute of Indian Education:

Resolution of March 1835

Lord William Bentinck accepted the arguments advanced by Macaulay in support of his educational policy. He observed, "I give my entire concurrence to the sentiments expressed in this minute". The Resolution of March 1835 was the first declaration of the British Government in the sphere of education in India. It determined the aim, content and the medium of Instruction in India. Promotion of Western sciences and arts was acknowledged as the avowed object.

became essential for her to issue another notification. In 1833 the notification concerning education in India was issued. Following facts were notable in the notification:

1. The missionaries of all the countries were given the facility of preaching their religion in India.
2. The Governor of Bengal was made superior to the Governors of other provinces and his policies were to be followed by others.
3. Any Indian or natural citizen of the emperor territory was not to be appointed to any service or post on the basis of caste, creed or some other consideration.
4. Educational grant was raised to Rs. 1,00,000 from Rs. 10,000.
5. In the Council of the Governor-General, a fourth member i.e. Law Member was added.
6. In due course of time, the provision of this Charter influenced the education in India to a very great extent. This Charter of 1833 occupies a very important place in the history of Indian education.

‘Check Your Progress’ - 2

1. Mention Charter Act, 1813.

Lord Macaulay came to India as a Law Member of the Council of Governor-General on June 13, 1834 during the violent Oriental and Occidental controversy. According to the Charter of 1833, he was appointed Law Member of the Governor-General’s Council. He was a learned scholar of English literature and a very fluent orator. He was appointed the chairman of the Society of Public Instructions of Bengal by Lord William Bentick. Thus, Lord Macaulay advocated Western education and English medium for education in India. He proposed to stop the grants of Oriental institutions and save the unnecessary expenditure. He wanted to utilize the money properly in opening English schools and developing the Western system of education in India.

He was of the view that medium of instruction should be the Indian language along with English as well. Special importance should be given to English in the education of Indian people, because it was through English that they could catch up with the latest trends in literature, science, philosophy, religion and other subjects. English alone would revolutionize the thoughts of the Indian people for enabling them to hold their own uniqueness ultimately. At first, English teachers should be appointed and later they might be replaced as able Indians were available. The British Parliament gradually accepted the suggestions given by Grant and the same were implemented. But this process took 40 years when in 1813 a Charter was published.

The Charter of 1813 A.D.

The Charter of 1813 was published due to efforts of Charles Grant. Wilberforce helped Grant immensely, in getting his ideas accepted. This Charter gave a new direction to education. Therefore, Charles Grant is regarded as the father of modern education in India. The charter of 1813 revolutionized the enlightened opinion in India. Now it became a responsibility of the Company to make arrangement for education of the Indian people. The British Parliament advised the Company that it should spend at least one lakh rupees per year on education. The Christian missionaries were made free to spread education in the country on their own lines. The Charter had a good impact on the Indian people. Many enlightened Indian groups opened their own educational institutions to protect their civilization and culture. Thus, there was expansion of education in the country before the next Charter was published after 20 years in 1833. During these 20 years, both the modern and indigenous system of education expanded.

In 1813 the East India Company was compelled to accept responsibility for the education of the Indians. Charter Act of 1813 made a provision for an annual grant of a sum of not less than one lakh rupees for the promotion of learning in India. Clause 43 of the Act stated, "It shall be lawful for the Governor-General-in-Council to direct that out of any surplus which may remain of the rents, revenues and profits arising from the said territorial acquisitions, after defraying the expenses of the military, civil and commercial establishment and paying the interest of the debt, in manner hereinafter provided, a sum of not less than one lakh rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India".

The territorial boundary of East India Company was gradually expanding so it

In 1712, a training college for the teachers was founded and the trained teachers were appointed in Madras for the purpose of teaching English and the Bible to Tamil children.

‘Check Your Progress’-1

1. List out the characteristics of Missionary Schools.

11.4 Transformations Brought About by the Commissions - A Brief Account

The English people wanted to win the sympathy and support of influential Hindu and Muslim people. The higher class section of the Muslim population demanded the establishment of a Madarsa for higher education. The English people accepted this demand at once. Warren Hastings laid the foundation stone of the Calcutta Madarsa in October, 1780. Its main purpose was to educate the higher class Muslim gentry and to make them faithful supporters of the English government providing good government services.

Charles Grant was an ordinary officer of the Company. He had come to India in 1773. He played an important role in education of the period. He studied the problems of education in India very closely. After his return to England he wrote an essay entitled ‘Observation’. It contained a description of the conditions of the Indian people. It pointed out the deplorable affairs in the educational field. The description given in the ‘observation’ influenced the British Parliament and it took upon itself the responsibility of education in India. Some people criticized Grant for drawing a very uncharitable picture of the Indian people in his essay. Grant had observed that “Light must be brought through education in India. Then the people will learn to behave rightly. So far they have not been told about the right things. So education should be given to them for understanding things in the right perspective”. However, Grant’s real purpose was to help the Indian people.

(3) **The French:** The French established their trading company in the year 1664 in India and opened their factories at Mahe, Yaman, Karaikal, Chandranagore and Pondicherry. At these places, they started their schools too. They established a secondary school at Pondicherry where French language was taught. In the primary schools education was imparted by Indian teachers through the medium of local languages. In every school there was a religious missionary who preached the religion. Non-Christian children also were entitled to admission to these schools. They were, however, encouraged to go to the schools with the find bait of food, clothes, books and other necessary paraphernalia for educational purpose. Like their Portuguese brethren, the French were also the followers of the Roman Catholic. Their work was appreciable in relation to those institutions where education in religion was imparted. After the downfall of the French, their colonies came under the possession of the English and consequently the system of education too underwent a change.

(4) **The Danes:** In the seventeenth century the Danes established their factories at Tranquebar near Tanjore and at Serampore in Bengal. From political point of view the Danes could not rise in importance in our country, but their religious and educational spheres are of magnitudinous significance. It would not, however, be an exaggeration to affirm that the Danes were the pioneers of modern educational system in India. Later on, these Danish missionaries joined the English.

In the year 1706, the Danes sent two German missionaries named Ziegenbalg and Plustschau to Tranquebar - a Danish settlement in South India. Plustschau and Schwartz continued the work after the death of Ziegenbalg in the year 1719. They were assisted in their mission by 'Christian Mission Committee' when they did not receive financial help from Denmark. The Danes "substantially identified themselves with the English colonies in South India, halting where they halted and advancing where they advanced". Ziegenbalg and Plustschau learnt Tamil and Portuguese on their arrival in India and extended the field of their activities up to Tanjore, Madras, Tinevali and Trichinopoly. They converted 50,000 people into Baptists by religious conversion through education. But these Indian converts, it is true, were allowed to remain within their own castes even after the change of their religion.

The Danes established several elementary schools for the Muslims. The medium of instruction was the local language. With the assistance of Schultz, Ziegenbalg translated the Bible into Tamil and wrote a book on Tamil grammar. Schultz translated the Bible into Telugu. Besides, a Tamil dictionary was also compiled. They were considerably assisted in the work of the spread of Christian doctrines by the printing press. In the year, 1712-13 A.D. a press of Tamil and Roman scripts was established.

educational activities. Xavier did appreciable work in India in the field of education. In the year 1542, he preached Christianity by traveling on foot to distant villages and their streets. He had managed to place a number of books on Christian religion in every village. In 1575, he founded a University, i.e., St. Anne University at Bandra near Bombay and established a press at Cochin. Another religious missionary was De Nobiley, who called himself a western Brahmin and dressed himself like Indian ascetics as well as kept a Brahman cook for food. His services in the cause of Christianity are remarkable.

The Portuguese established the first Jesuit College in 1575 at Goa in India where three hundred students received education. By 1580, more colleges were established at Goa and other places too. Bernier has referred to a Jesuit college at Agra which had been founded by Emperor Akbar being influenced by the Jesuit priests. Here children of some thirty families received education. In seventeenth century, downfall of the Portuguese had taken place. Their educational efforts also came to an end with it. One of the chief causes of their downfall was their policy of intervention in religious matters which was strongly opposed by the Indians. As a matter of fact, their keen educational efforts can be explained by their objective to the spread of their religion. It is an incontrovertible fact that the educational efforts of these early missionaries were of mediocre character and their contribution to modern Indian educational system was insignificant and of no magnitude. The consequences of their religious policy forewarned the British too. After the downfall of the Portuguese some Indian Christians endeavored to continue educational ventures for some time but no remarkable progress could be achieved in it.

(2) *The Dutch:* In the beginning of the seventeenth century, the Dutch also established their trading companies in India. At that time, their naval strength was considered to be supreme in the world. They started their commercial concerns at Chinsura and Hoogli in Bengal. It is, however, worthy of note that from the very beginning they adopted an inflexible policy of non-intervention in religious affairs. They were not under the spell of propagating their religion among the Indians. They looked simply to their commercial interests. It is true, however, that they established some schools for the education of the children of Company's servants; the Indian children too were allowed to read in these schools. They tried to convert Roman Catholics into Protestants to a certain extent. They preached the tenets of the Protestant Church among the Christians through educational institutions. They extended the sphere of their activities even up to Ceylon.

Earlier Missionary Efforts

In the very beginning of the seventeenth century, the Western immigrants had begun pouring into our country. Following the advent of the Portuguese in India, the Dutch, the French, the Spaniards and the English came to our country. They established here primarily their commercial companies and at the end of Moghul Empire, they founded business houses in the distant ports in India. Soon their trade flourished. Later on, these trading companies, taking advantage of the political weakness of the country, entered into war engagements with one another in order to establish their empires. The East India Company, established in the year 1601, also participated in this conflict and at length succeeded in establishing her empire in India.

The object of the European traders' settlement in India was missionary too. They said that they "came to India in search of Christians and Spices". Therefore, soon after their arrival, they established their schools aiming at the education of the children of their Anglo-Indian servants and spreading the Christian religion. In the initial stage, they undertook only the elementary education in their hands.

The East Indian Company too, on her part, made education as a means of the propagation of their religion in the beginning, but in course of time, she had to have recourse to the policy of religious neutrality for certain political and administrative reasons and followed this policy until 1813. Thus, the reality, the Company did not put forth any appreciable endeavors in the direction of the educational progress of the country within a hundred years of its formation.

(1) *The Portuguese:* It was in the year 1489 that the first Portuguese voyager named Vasco de Gama had disembarked at Calicut. Afterwards different groups of Christian missionaries began to preach and propagated the creed of Roman Catholicism at Western sea coast of India. As a result of their efforts, a new system of education was born in this part of the country. They established various schools for the sake of propagating their religion and educating the children of the Portuguese, the Eurasians and Indian converts. Their main centers of operation were Bombay, Goa, Daman, Diu, Ceylon, Chittagong and Hoogli, etc.

Indeed, the Portuguese can well be regarded as the founders of modern system of education in India. They started schools for elementary education where in education was imparted mainly in religion, local language, Portuguese, arithmetic and crafts. For higher education they established Jesuit colleges, where they imparted education in Latin, Religion, Logic and Music and trained the bishops.

The most eminent of all the early missionaries to come to India was St. Xavier. He was a follower of a schism of Jesuitism. These Jesuits were famous for their

naturally drew their inspiration from English models rather than from Hindu or Muslim traditions. This unit describes all important commissions of education along with mission schools.

11.2 Objectives

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

- trace the role of British Education in India
- list out the characteristics of missionary Schools
- point out the implication of Macaulay's minutes
- explain recommendations of Hunter's Commission of Education
- bring out the significances Gokhale's Bill
- explain the recommendations of Hortog Committee
- review the Sargent Report on Education

11.3 Salient Features of Mission Schools

During the period 1813 to 1833, a large number of Primary schools were started by the Missionaries and if it be minutely seen, then, it will be clear that due to the virtues of these Missionaries, the education in India got reorganized and modern schools were organized on the lines of the Missionary schools. Their characteristics were as follows:

1. The aims of these Mission schools were religious propaganda and so the teaching of Bible was essential.
2. All the schools were running regularly with asset course of study. School hours were fixed and Sunday was a closed day.
3. The curriculum of these schools was vast. It included Vyakaran, History, Geography, etc.
4. These Missionaries had arranged for the publication of text book. Due to their efforts dearth of text books was removed.
5. Previously, one teacher used to teach all the classes, but these Missionaries arranged for more teachers. On the modern lines they started teaching through different teachers.
6. The medium of education in these schools was local language.

UNIT - 11 □ EDUCATION DURING BRITISH PERIOD

Structure

- 11.1 Introduction**
- 11.2 Objectives**
- 11.3 Salient Features of Mission Schools and earlier Missionary efforts**
- 11.4 Transformations brought about Commissions- A Brief Account**
- 11.5 Let Us Sum Up**
- 11.6 Answers to ‘Check Your Progress’**
- 11.7 Unit-end Exercises**
- 11.8 References**

11.1 Introduction

India has a rich heritage. The centers of education in ancient India attracted scholars from every corner of the world. Taxila and Nalanda have been the best known of such ancient Universities. But with the passage of time, these centers were closed because of the hostile Muslim invaders. Even then, the schools of learning continued in every part of the country, which were organized by the individual teachers, who devoted their whole life for the cause of education.

In 1600 A.D. East India Company was established in England, when, Akbar the Great was Indian Monarch and Mughal Empire was at its glory. For more than 150 years, this Company was occupied with its commercial establishments and contemporary rival companies. No educational activities were undertaken for about one hundred years. Its attention was drawn to educational matters in 1698, when in England a Charter Act was passed, which required the company to maintain schools in its garrisons. It had nothing to do with the education of Indians, as the provisions of the act were meant for the children of the Company's European servants. Thus it was no surprise that company did not accept the responsibility of educating Indians.

By the middle of eighteenth century the company had established itself politically. It was then that the company was called upon to encourage education among its subjects as the earlier Hindu and Muslim rulers had done. But the court of Directors

2. Biswas A. and Aggarwal, S. P, *Development of Education in India*, Concept Publishing Company, New Delhi (1986)
3. Murthy, S. K., *Contemporary Problems and Current Trends in Education*, Prakash Brother Educational Publishers, Ludhiana (1982)
4. Rawat, P. L, *History of Indian Education*, Ramaprasad and Sons, Bhopal (1986)

3. Secular and religious subjects were taught in Madarsahs. Apart from religious subjects, the other subjects taught were languages, literature, logic, philosophy, astrology, arithmetic, history, fine arts, medicine and agriculture.

‘Check Your Progress’ - 3

1. lecture
2. blessings
3. sanads

‘Check Your Progress’ - 4

1. (d) All the above
2. (b) Strict paradah system was followed

10.6 Unit-end Exercises

1. Write a brief note on Muslim education and its common characteristics.
2. What were the two types of educational institutions and the curriculum prescribed in these institutions?
3. Draw out the differences between Muslim education and Vedic education with respect to the following aspects
 - a. Teacher- pupil relationship
 - b. Student discipline
 - c. Women education
4. Critically analyze the strengths and weaknesses prevailed in Muslim education system.
5. If you find any Maktabas and Madarsahs in your city, visit them and write a detailed report about the process of education going on there.

10.7 References

1. Bhatnagar, S, *Education Today and Tomorrow*, Loyal Book Depot. Meerut (1983)

- Pupil was initiated through a formal ceremony called “Bismillah” in Maktabas.
- Curriculum included religion, literature and practical subjects.
- Discussion, analytical and inductive methods were employed for imparting instruction with rote memory and lecture method.
- Teacher - pupil relation was good. Individual attention was given to students.
- Encouragements like rewards were given and severe corporal punishment was given.
- Hostel facilities were provided to the students and staying in hostel was comfortable for student.
- Women education was not encouraged.
- Spiritual education was not much in practice.
- Education was confined to cities and state capitals.

10.5 Answers to Check Your Progress

‘Check Your Progress’ -1

1. Weapon
2. Urdu
3. Religion
4. Motivation

‘Check Your Progress’ - 2

1. (e) Initiation ceremony
(f) Primary education
(b) Teacher
(a) Higher education
(c) Prayer
2. In Vedic educational system it is ‘Upanayana’ and in Buddhist educational system it is ‘Pabbajja’ ceremony which resembled ‘Bismillah’ ceremony.

so strictly prescribed in Muslim period. Compared to Vedic and Buddhist education, students in this period enjoyed comfortable stay in these hostels with slackened discipline.

10.3.9 Women Education

Women remained generally deprived of education owing strict pardah system. They could not attend Maktabas or Madarsahs like male students. With a few exceptions of learned women, there was absolutely no universal system of women education prevalent during this period. The daughters of royal family and those of nobles were educated privately at home. We get references of princess having proficiency in literature, music, military art, warfare, politics and administration.

‘Check Your Progress’ - 4

Choose the right alternative for the following statements.

1. There was state patronage for education in Muslim period. We can say this because -
 - a. Rulers appointed learned men in various administrative posts.
 - b. There was encouragement for art and literature.
 - c. Mosques and schools were built.
 - d. All the above.
2. “Women education was neglected in Muslim period” the reason is
 - a. More schools were not there.
 - b. Strict pardah system was followed.
 - c. Women were considered inferior to men.
 - d. Women themselves were not interested.

10.4 Let Us Sum Up

- Muslim education developed during the reign of Delhi Sultans and Mughal emperors.
- It was based on religion and verses from Quran were taught.
- It imparted secular as well as religious education.
- In Maktabas, primary education was provided and Madarsahs, higher education was provided.

‘Check Your Progress’ - 3

Fill in the blanks

1. In Madarsahs method of teaching was in practice.
2. Teacher’s were considered as important to attain knowledge.
3. There was the convention of awarding or certificates at the end of academic career.

Hints: blessings, lecture, tamghas, sanads.

10.3.7 State Patronage and Growth of Education

Learning was held in high esteem and the learned were loved and respected all over the country. The state encouraged the learned in every possible way. Judges, lawyers and ministers of religion were taken from these classes. Many Hindus, with a view of reaping these benefits felt allured to receive Islamic education, and efforts were made to attain proficiency in Persian and Arabic languages and secured high posts in the state.

Some of the Mohammedan who invaded India did not put much effort for advancement of Indian Education. Some of them ruined the centers of education already existed and built mosques and schools in those places. Afterwards certain rulers encouraged education in the country. Some rulers were great patrons of arts and literature and kept artists, historians and poets in their courts. The Sultans of Delhi made proper provision for the education of Mohammedan masses, there were two Maktabas in every Muslim colony. Madarsahs were established and liberal grants were sanctioned. Later, some of the kings withdrew state financial aid from educational institutions. On the whole, most of Muslim rulers encouraged education in their respective ruling period. History gives reliable evidences to educational development.

10.3.8 Hostels

For Maktab students hostel facilities were not provided except in a few places. But there were hostels provided for students studying in Madarsahs. Big *jagirs* or estates were attached to these Madarsahs and hostels for the purpose of meeting daily expenditure, and maintenance purpose. These hostels were situated amidst the town where all the means of comfort for the students were provided conveniently. Here, we can see a distinction between the early Vedic and Buddhist education system as far as comfort of student is concerned. The hard mode of living was not

10.3.4 Methods of Teaching

In Maktabas, the method of teaching was very simple. It was an oral method and students learnt verses of Quran by cramming and memorizing. After that they were taught alphabets to write. In Madarsahs also lecture method was in practice. Individual attention was paid to the abundant development of students. Sometimes discussion method, analytical and inductive methods were also adopted. Monitor system was in practice, that is, students of higher classes were teaching to the students of lower classes. Students were also used to learn in solitude doing self-study.

10.3.5 Teacher - Pupil Relationship

The teachers were also called as *Ustads*, *Shaiks*, or *Imams*. They were held in great esteem and were highly religious minded and enjoyed a unique position in society. Pupils would revere their teachers and serve them. Like ancient Indian education system, teachers regarded pupils as their own sons. Teachers came into close contact in Madarsahs where there was hostel arrangement. Service of teachers was deemed as the sacred duty of pupils. Teacher's blessings were considered important to attain knowledge. Teachers of Maktabas and Madarsahs paid individual attention to the students.

10.3.6 Student Discipline

Discipline, moral conduct and humility were regarded as the essential attributes of students. Corporal punishment was much in practice in this period where as we see this less in Vedic education. Modifying the behaviour through proper practice and providing a model or setting example in front of students by the Guru was there in Vedic period. In Buddhist period in the Monasteries students were under strict supervision. But in the period of Muslim education, guilty student was publicly caned, whipped or beaten with fists. We get references of some severe kind of punishment in literature in this period. On the other hand, intelligent and able students were properly rewarded. There was the convention of awarding *sanads* or certificates and *tamghas* or medals to the students at the end of their academic career at some specific stage.

Curriculum

Two types of subjects were taught in these centers, one of the secular and the other of the religious kind. Subjects like Persian, Arabic, grammar, prose, composition literature, logic, philosophy, astrology, arithmetic, history, fine arts, geography, medicine and even agriculture were taught which come under secular subjects category.

Medium of instruction in higher education was Arabic. Usually lecture method was followed to give instruction. The religious education included a comprehensive and profound study of the Quran commentary, traditions of the prophet Mohammed, Islamic law, and tenets of Sufi creed. King Akbar established separate institutions for Hindu children, wherein Hindu philosophy and literature were taught along with Persian.

‘Check Your Progress’ - 2

1. Match the following

- | A. | B. |
|----------------------|------------------------|
| i. Bismillah | a) Higher education |
| ii. Maktabas | b) Teacher |
| iii. Moulvis | c) Prayer |
| iv. Madarsahs | d) Religion |
| v. Namaz | e) Initiation ceremony |
| f) Primary education | |

2. Name the initiation (admission) ceremonies performed in Vedic and Buddhist education system which resembled “Bismillah” ceremony.

3. What were the subjects taught in Madarsahs?

would engage a teacher for the education of their children at their own houses. Besides Maktabas, there were monasteries (Khanqahs) and shrines (Dargahs) where education was imparted to the children of Islam.

Admission Ritual

Education used to begin with the performance of the initiation ritual known as Bismillah which was performed at the age of 4 years 4 months and 4 days. We can very well say that it resembled the ceremony like upanayan (in Vedic period) and Pabbaja (in Buddhist period). At the time of this ceremony the child used to wear a new crown while Maulvi recited verses from Quran inaugurating the child's education.

Curriculum in Maktabas

Persian script was taught, but first only to see and read then writing and grammar. Good writing was essential and more practice was done in that. Verses from Quran were taught for daily prayer, some ritual prayers were taught. Stress was given on correct pronunciation. Knowledge of moral values was taught through the medium of related literature and poetic works also were taught. With all these the elementary arithmetic, mode of conversation, correspondence skills, drafting of petitions etc., were included. Theoretical and practical knowledge was given in most of the subjects. With Persian language, Urdu was also studied in these Maktabas.

Madarsah (Higher Education)

Madarsahs were like higher education centers. Higher Islamic education was imparted there. Like present day higher education system, eminent scholars, famous teachers used to deliver lectures in these centers. Teachers were appointed either by state or by private parties. A private body or respective benefactors looked after the administration. Land grants were given to these institutions.

Admission Procedure

Religious rituals were not conducted to permit the student in these centers. The student who has completed education in Maktabas normally used to get direct admission in Madarsahs. The course was of a period of ten to twelve years. Apart from the grants, the State Government provided for lodging and boarding facilities to the students in hostels.

successive dynasties or the rulers changed. The main aims were as follows:

- propagation of knowledge, as Hazrat Mohammad's message reveals "knowledge is divine and without it salvation is not possible".
- propagation of religion, that is the spread of Islam.
- propagation and forming of major laws of Islam and expound of social tradition.
- preparing the individual for material and worldly progress and for future life.
- strengthening the administration and special political principles through education.
- evolve special system of morals based on Islamic doctrines.

‘Check Your Progress’ -1

Fill in the blanks with appropriate words given below:

(religion, motivation, weapon, administration, Urdu)

1. Education was likein the hands of kings to serve their own interest.
2. A new language was emerged from intermixing of Arabic and Persian languages.
3. Propagation ofwas one of the main aims of Muslim education.
4. With introduction of hostel system devices like reward and punishment were in practice.

10.3.3 The Two Types of Educational Institutions

Education in this Muslim period was given at two levels - primary and higher. The primary course lasted for 10 - 12 years after which students could take up higher education. The two types of institutions were Maktab and Madarsahs.

Maktab (Primary Education)

In Maktab, pupils were given the knowledge of the alphabet and religious prayers. The child's primary education took place in these schools. The students here were taught writing, reading Quran, namaz or prayer, azaan, arithmetic, drafting, conversation, letter - writing etc. The term 'Maktab' is derived from Arabic Kutub, means a place where writing is taught. The teachers were called Moulvis. Maktab were attached to mosques. Majority of the children of a locality assembled in the Maktab and received regular education. But some of the rich or well to do people

have been different with different rulers. After the Gulam, Khilji, Tughlak, Sayyad and Lodhi dynasties, Mughal kings established many educational institutions in India. This education had its roots in religion. The Holy Quran which was the collection of messages of Hazrat Mohammed became the instrument of social direction for the Muslim kings to serve their own interest. To quote a relevant example from the history, we have understood that king Akbar aimed at organizing the nation on a new pattern by harmonizing political, religious and social aspects of society, where as the sole objective of Aurangzeb, on the contrary, was to spread Islamic education and culture.

Therefore, it is a tough task to describe this Muslim education system under common headings but an honest effort has been made to bring most popular common features of this period. In this unit you are going to study Muslim education and its salient features and other characteristics.

10.3.1 Common Characteristics of Muslim Education

In spite of the different educational features prevailed in the period which stretched more than seven decades, we find some common characteristics in Muslim education. Most important among them are listed below.

- The education of this period was profoundly influenced by Islam religion.
- Muslim education had practical and materialistic viewpoints. Apart from religion, subjects like sculpture, agriculture, medicine, military science, painting, construction, manufacturing of weapons and other various manual skills were taught.
- Arabic and Persian languages were taught; even people from other religion learnt these languages. A new language “Urdu” emerged from inter- mixing of these two languages.
- State encouragement was there as rulers provided state grants to educational institutions. Muslim rulers helped to develop the art of writing history and literature.
- With the introduction of hostel system, motivation devices like reward and punishment was in practice.

10.3.2 Aims of Muslim Education

The aims of Muslim education underwent modifications as the attitudes of

Mughal dynasty in this country which ruled for fairly a longtime till the British clutches thronged upon the Indians. Though this medieval period is filled with political and military disturbances and upheavals, still we find that a system of education did evolve, mainly for the propagation of Islamic religion. This is called as 'Muslim Education'. The Muslim rulers in India generally took a keen interest in education. Hindu and Islamic systems of education influenced each other to a great extent.

10.2 Objectives

After studying this Unit you will be able to:

- know the beginning of Muslim education and the influence of rulers on it.
- compare the aims of Muslim education with the earlier systems of education in India.
- name the subjects taught in Maktabas and Madrasas.
- analyze the methods of teaching.
- describe teacher-pupil relation and compare it with earlier systems of education.
- understand punishment and reward system prevailed at that time.
- recognize the role of state in promoting education.
- give reason for negligence of women education.

10.3 Muslim Education

According to Hazrat Mohammed, of all the gifts that parents can give to their children, the best gift is liberal education. The ink in the pens of student is purer and noble than even the blood of martyrs. When Muslim kings came to India, for them the time was very favourable. The rulers established permanent empire in India and they introduced a new educational system of their own. Those days, the ancient systems of education like Vedic, later Brahmanical, Buddhist and Jain were prevalent in the country.

In the early period, the personal character of the ruler was the most important factor affecting education. If the ruler was of a literary taste, education and learning were encouraged and the royal court attracted poets, philosophers, scholars and literary men. On the other hand, if the ruler was devoid of literary tastes, there was a definite setback, in learning.

Students, at this juncture we have to understand that the aim of Muslim education

UNIT : 10 □ EDUCATION IN MEDIEVAL INDIA

Structure

- 10.1 Introduction**
- 10.2 Objectives**
- 10.3 Muslim Education**
 - 10.3.1 Common Characteristics of Muslim Education**
 - 10.3.2 Aims of Muslim Education**
 - 10.3.3 The Two Types of Educational Institutions**
 - 10.3.4 Methods of Teaching**
 - 10.3.5 Teacher-Pupil Relationship**
 - 10.3.6 Student Discipline**
 - 10.3.7. State Patronage and Growth of Education**
 - 10.3.8 Hostels**
 - 10.3.9 Women Education**
- 10.4 Let Us Sum-up**
- 10.5 Answers to ‘Check Your Progress’**
- 10.6 Unit-end Exercises**
- 10.7 References**

10.1 Introduction

Islam religion was spread rapidly in the world after the death of the prophet in 632 A. D. It is both interesting and instructive to study the rise and growth of Islam, particularly in India. The founder of Islam was Prophet Mohammed. Prophet Mohammed emphasized the unity of God and asked his followers to have faith in the angels which brought messages from God. The Holy Quran was declared to be a revealed book of Islam religion.

The beginning of the eighth century A.D. marked the event of Mohammedan invasion in India. The history of Muslim education has been the history of a system of government and a social system extending over 700 years. Babur founded the

9.7 References

- Bhatnagar, S. : *Education Today and Tomorrow*, Loyal Book Depot. Meerut (1983)
- Biswas, A. and Aggarwal, S. P : *Development of Education in India*, Concept Publishing Company, New Delhi (1986)
- Murthy, S. K. : *Contemporary Problems and Current Trends in Education*, Prakash Brother Educational Publishers, Ludhiana (1982)
- Rawat, P. L. : *History of Indian Education*, Ramaprasad and Sons, Bhopal (1986)

- ii. Dhammam Sharanam Gacchami
 - iii. Sangham sharanam Ganchchami.
3. Upasampada is the second and final ordination in Buddhist education system. The minimum age of the student is 22 years and sharamana was converted into a perfect monk or Bhikshu having no relation with his family or world.
 4. The two stages of Buddhist education were (i) Primary - aimed at reading, writing and arithmetic (ii) Higher education comprised teaching in religion, philosophy, medicine, military science and other vocational subjects.

‘Check Your Progress’ - 2

1. argumentation
2. pali
3. upadhyayas
4. missionaries

‘Check Your Progress- 3

- i. (c) important center of education
- ii. (a) the center of Mahayana
- iii. (e) Convener of Buddhist Council
- iv. (b) the famous author

9.6 Unit-End Exercises

- i. Write in brief the two admission procedures in Buddhist education system.
- ii. With reference to the methods of teaching and teacher-pupil relationship bring out the similarities and difference between Vedic and Buddhist system of education.
- iii. Explain the contribution made by Buddhist centers of learning in education system of India.

9.4 Let Us Sum Up

Buddhist education laid the foundation stone of a high culture. It introduced certain innovations and alterations in already prevailed system. It was very popular and attracted people from China, Japan, Korea, Java, Burma, Sri Lanka, Tibet and other countries. The foreign students made a very profound study of Indian religion, literature and system of education and disseminated the seeds of Indian culture in their own lands. The most important thing which we can notice in Buddhist education is that there were no differences of caste and social status like what prevailed in earlier days. All the students were provided equal opportunities of the development of their character according to their capacity and aptitudes. Secular education formed an essential part of Buddhist education.

This system contributed in the formation of world renowned educational institution like Nalanda, Taxila and Vikramshila where religious and secular education was provided. This educational system was purely Indian developed and excelled under peculiar Indian conditions. Mass education, women education was in vogue. An important contribution of this period is the imparting of education in various practical subjects, a tradition which has come down to the present day. It was in this period that the method of collective teaching and the presence of numerous teachers in a single institution was evolved. Educational institutions were formally organized and established in this period. The system of determining a minimum age for higher education, providing a set of rules and taking a test for admission is even today guiding the educational structure. It is also true that the educational method of the Buddhist period provided new standards in the sphere of morality and discipline.

9.5 Answers to ‘Check Your Progress’

‘Check Your Progress’ - 1

1. Spread of Buddhist philosophy, principles and teachings which has to lead the people from miseries of life to eternal happiness was the main aim of Buddhist education.
2. The Student has to pledge oath of “three Refuges” these are -
 - i. Buddiham sharanam Gachchami

were main contributors of Buddhist education in their respective periods. Some of the monasteries had developed into institutions of international reputation. The educational method of the Buddhist period provided new standards in the sphere of morality and discipline. The accounts provided by Huen Sang, Fa Hein and other scholars throw light on the contributions of this age to education.

9.3.9. Characteristics of Buddhist Education

1. Monasteries were centers of education.
2. Aim of education was ultimate nirvana, salvation by renunciation of life.
3. Though Sanskrit was an important language, Pali and other Vernacular languages used as medium of instruction.
4. Two rituals of admission were very important in the life of a student 1. *Pabbaja* and 2. *Upasampada*.
5. Strict discipline was maintained by learners.
6. Education was universal in nature and open to all, irrespective of caste and country.
7. Women education was equally popular.
8. Centers of higher learning came into existence; monasteries developed into colleges of international repute.
9. Teacher-pupil relation was cordial.
10. Any kind of sacrifice was prohibited.
11. It gave equal importance to Technical, Vocational and Arts/crafts education.
12. Popular in various countries like china, Japan, Korea, Java, Burma, Sri Lanka and Tibet.

‘Check Your Progress’ - 3

1. Match the following

A	B
i. <i>Taxila</i>	a. The center of Mahayana
ii. <i>Nalanda</i>	b. The famous author
iii. <i>Kanishka</i>	c. Important centers of education
iv. <i>Ashvaghosha</i>	d. Religious education
	e. Convener of Buddhist council.

Taxila: Taxila was the capital city of Gandhar and was an important center of education. This university provided education in numerous subjects such as the Vedas, Vedanta, Grammar, Ayurveda, military science, astrology, agriculture, commerce, magical charms etc. Princes from different parts of India used to come here to learn archery. Many eminent scholars of olden days were alumni of this center. The lodging and boarding facilities were provided to the students and minimum age of admission was sixteen years. We get other details from historical references regarding fee structure, various other facilities provided in hostels, library facilities, administrative procedures etc.

Nalanda: The Nalanda University was situated in the state of Bihar 40 miles away from Patna. It was an internationally famed Buddhist center of education. Admissions of students were done after entrance test to the students desirous of joining the university. The university building had eight large assembly halls and 300 rooms for study, a nine storied library comprising books from all religion. There were hostels with all facilities. It was said that 10,000 students lived and received free education in this institution. Villages were gifted to the university and kings also used to give donations. Being a center of Mahayana, a branch of Buddhism Nalanda also provided education in Hinayana, Vedic and Jain religion. The Vedas, Vedanta philosophy, the puranas and medicine were also taught there. The method of teaching was discussion and question answer. Nalanda continued to serve, preserve and propagate Indian culture for over 800 years.

9.3.8 Spread of Education

Some historians are of the opinion that the percentage of literacy during king Ashoka's (272 to 232 B.C.) reign was higher than that achieved during the British rule. The Gurukulas and Buddhist monasteries served as residential educational institutes where students lived with their preceptors and learned scholars, and learned at their feet. Great stress was laid on obedience to parents, preceptors and elders ; proper treatment of the high and the low, the aged and the distressed; and the development of virtues like charity, compassion and truthfulness.

King Kaniska (120 to 143 A.D.) convened a great Buddhist council in Kashmir which was attended by 500 Buddhist scholars who made a thorough examination of theological literature from the remote antiquity and Ashvaghosha, the famous author, was the vice-president of this learned council. Kings like Ashoka, Kanishka, Chandragupta Vikramaditya, Harsha, Raja Bhoja, dynasties like Satavahana and Guptas

and intellect and produced taught women of high caliber who guided the society in the fields of religion and philosophy. We find the examples of renowned social reformers in this period. Women religious missionaries used to go to foreign countries in order to propagate the Buddhist religion. Highly educated women undertook teaching work and were known as Upadhyaya.

Women were given education in politics, administrative techniques, criticism (Mimamsa), Vedanta, Ayurveda and Literature of higher order. The Upanayana ceremony which was compulsory in Vedic period disappeared in Buddhist education system and it had its own adverse effect on women education in later period.

‘Check Your Progress’ - 2

Fill in the blanks with appropriate words given below:

(upadhyayas, argumentation, missionaries, pali, Nalanda)

1. Discussion and on different religious and philosophical subjects were daily held in monasteries.
2. Use of vernacular language especially was used as medium of instruction.
3. The pupils and would live together in monasteries.
4. Women religiousthe Buddhist religion.....used to go to foreign countries in order to propagate Buddhist religion.

9.3.7 Prominent Centres of Education

During Buddhist period of education, some prominent centers of education came into existence. All the institutions were of collective nature and they had very good association with Buddhist Viharas and monasteries. All kinds of people had accessibility and equal opportunity to continue education in these centers. The educational centers were of international repute and foreigners came over to receive the education. Among the most notable universities were Taxila, Nalanda, Vallabhi, Vikramshila, Odantpuri, Nadia, Jagdalla and Banaras. Some of the other famous centers were Mithila Vallabhi, Kanchi, Rala Gunda and Navadveepa.

Students, in this section we will make an attempt to learn the educational activities organized in only two of the famous centers named Taxila and Nalanda, which would give us clear idea of the education system prevailing in Buddhist period.

Students were trained in the art of debating from the very beginning of their academic career. The students used to go on journey at the end of their career in order to give a realistic and practical shape to what they had learnt at the monastic schools. Reasoning and analysis formed an important part in the method of teaching in higher education. The method used in teaching of technical subject was both theoretical and practical. The students in arts and crafts, spinning, weaving etc. were served a term of apprenticeship under some expert artisans. Use of vernacular language especially *pali* was used as medium of instruction. With mother tongue, Sanskrit was also an important language of instruction.

9.3.5 Teacher-Pupil Relationship

The pupil was called Siddhiviharaka. He acquired knowledge by serving his Upadhyaya (teacher). Like Vedic system, in the Buddhist education system the teacher and pupil relationship was very affectionate, cordial and harmonious. Individual attention was paid to students. It was in accordance with ancient Indian tradition.

Teacher also had responsibilities and duties towards his pupils. Teacher used to treat the pupil as his own child. It was the highest and most sacred duty of the teacher to impart intellectual and spiritual education of a higher order to his disciples. The teacher put an ideal before his pupils by the simple and pure mode of life. There were no gurukulas under the Buddhist system of education as they had been during the Vedic age. Pupils lived in the monasteries or Viharas either as Shramanas or full-fledged monks. The pupils and the upadhyaya would live together in monasteries. In educational center like Nalanda each teacher had ten students under his charge.

Buddhist Viharas were the educational centers used not only for religious learning but also as centers for secular arts and crafts. Technical education in various arts and crafts such as painting, sculpture and architecture etc. was also imparted in Viharas. Teacher and pupil were united together by mutual reverence, confidence and affection. The student was to help his teacher by doing a variety of manual work for him. The teacher was to teach the student the rules, discipline, chastity, abstinence from pleasures and help him in his intellectual and spiritual progress.

9.3.6 Women Education

During the initial stage of Buddhist education, much encouragement was given to women education, and separate monastic schools were established for this purpose. The education provided to women helped to raise the standard of women's character

2. Which were the three oaths a student was expected to pledge at the time of *Pabbajja*?

3. What is *upasampada*?

4. What are the two stages of Buddhist Education?

9.3.4 Methods of Teaching

Though the art of writing had considerably advanced in the Buddhist period it had not reached the masses and it was not more in practical use. The method of the Buddhist education was mainly oral as it was during the Vedic age. There was a kind of direct method of teaching in use. The teacher would suggest a lesson to students and students used to learn it by heart. Teacher used to help the learners to understand the lessons thoroughly.

In vihars and monastic schools, Hetu-Vidhya or Inductive method was adopted and the intellect of the pupils was trained through it. Discussions and argumentations on different religious and philosophical subjects were daily held in the monasteries.

as living under a tree, eating food obtained in their begging bowls, wearing clothes begged from others etc. The total period of education was twenty-two years, composed of twelve years as pabbajja, and ten years as upsampada.

9.3.3 Curriculum

The Buddhist education was spiritual in essence. It was thoroughly saturated with religion, since its chief ideal was attainment of Nirvana or Salvation. The three pithikas - namely *Suttanata*, *Vinaya* and *Dhamma* - which were the religious scripture of Buddhism formed the main core of curriculum. Subjects like literature, philosophy, arts, commerce, agriculture and the methods of warfare were taught in the educational centers. Other vocational subjects included in the curriculum were spinning, weaving, printing of the cloth, tailoring, writing, accountancy, painting and sketching. For the benefit of students, Sanskrit literature, astronomy-cum-astrology, medicine and works of law polity and administration, Ayurveda, Surgery and Coinage arts and Crafts, architecture were also taught to the students.

Education was categorized into two stages :

1. Primary
2. Higher education.

Primary education was aimed at reading, writing and arithmetic (3 Rs). Higher education comprised teaching in religion, philosophy, medicine, military science and the like. Though the Buddhist education was religious in nature and its aim was to educate the monks belonging to the order, but at the same time we find that it had not ignored occupational and technical aspects of life. The masses were trained in agriculture, commerce, cottage industry and animal husbandry.

‘Check Your Progress’- 1

1. What was the main aim of Buddhist Education?

A. Pabbajja (First Ordination)

Prabrajya or Pabbajja was the first preparatory ordination for education. The student of age eight years after the performance of the ceremony of Pabbajja would enter the monastery as a “Shramana” (who is going to become). Before the admission the student has to pledge oath of “Three Refuges” those are -

- Buddham Sharanam Gachchami (I take refuge with the Buddha)
- Dhammam Sharanam Gachchami (I take refuge with the Religion)
- Sangham Sharanam Gachchami (I take refuge with the Order).

Varna distinction was not there for admission though it was forbidden to slaves, criminals, soldiers, inflected persons etc. Lord Buddha himself held the view that just as all the rivers by merging into the Ocean become one with it, in the similar way, different Varnas became one after being admitted to the order. The other conditions for the student were:

1. Undergo the ceremony of ‘Pabbajja’ at the age of eight.
2. Student has to live under the guidance of his teacher after leaving his home.
3. The student was strictly forbidden to commit violence, speak untruth, take intoxicants and eat meat.
4. Physical health was important pre-condition for admission.
5. These were strict rules in admitting students for these courses.

There were no caste restrictions for admission. The scholar had to affirm his faith in the Buddha, his Dhamma (gospel) and Sangha (the order). Student has to follow strictly the rules and discipline of the order, if he was guilty of any serious breach of discipline, he could be expelled. The pupil remained in the monastery for about twelve years, after which he takes the final ordination called ‘upasampada’.

B. Upasampada (Final Ordination)

Upasampada was the second and final ordination in Buddhist education system. The minimum age of the student was twenty years for performing the ceremony. Whereas in Vedic period after *snataka* or graduation the student was permitted to be settled in household life. The Buddhist upasampada converted the shramana into a perfect Monk or *Bhikshu* having no relation with his family or the world. This discipline was imposed on women students also. This ceremony was performed before all the Monks. The ceremony ends with student monk selecting his *upadhyaya* and join *sangha*. If the student is not ready to join *sangha* then he was to declare his weaknesses. After this ritual, the male monks were called “*Bikshu*” and the female monks “*Bikshuni*”. At this stage, monks were required to observe such rules

acquiring education. The doors of these institutions were thrown open to all, irrespective of any considerations of caste or country and their outlook remained non-sectarian. Kings like Ashoka, Kanishka, Chandragupta Vikramaditya and other kings from the famous dynasties like Shatavahanas, Guptas played important role in popularizing Buddhist education in their respective periods. The Buddhist monasteries served as residential educational institutions where students lived with their teachers and learned scholars and studied at their feet. Great stress was laid on obedience to parents, teachers and elders and development of virtues like charity, compassion and truthfulness.

In this chapter we will study some of the salient features of Buddhist education in detail.

9.3.1 Aims of Buddhist Education

Buddhism held that the worldly life was full of sorrow and that the salvation could be possible only by renouncing it. Later, to win public sympathy and support for the spread of the gospel, they extended education to rising generation, and to the whole community. Spread of Buddhist philosophy, principles and teachings which has to lead the people from miseries of life to eternal happiness was the main aim of Buddhist education. Apart from this some of the other aims were:

- a. Formation of character and discipline of highest order.
- b. Preserve the culture, religion and literature.
- c. Provide equal opportunity for all the people irrespective of class and caste.
- d. Provide secular education to masses.
- e. Finding out concrete solution to various problems of life.
- f. Provide education to women.
- g. Inculcation of social responsibility and promotion of social happiness.
- h. Preservation and transmission of essential culture.
- i. Pursuit of freedom from the earthly desires.
- j. Improvement of spirituality.

9.3.2 Admission to the Educational Institution

There were two ordinations for entering the order. Pabbajja, the preparatory ordination at the age of eight and Upasampada, the final ordination at the age of 20.

Buddhism can be regarded essentially as a product of these circumstances. It was in the name of Tapas (asceticism) which Lord Buddha regarded all this as futile and purposeless and preached the path of renouncing the world to attain salvation (Nirvana). The other ideologies being same as Vedic period Buddhism regarded as one of the phases of multi-faceted Hinduism. But we see different type of educational system in Buddhism.

Buddhism came into existence about 600 B.C. The main educational centers of Buddhism were Monasteries or Viharas. The entire educational scheme was controlled and supervised by the monks. It comprised both religious and secular types of education. In this unit we will make an effort to learn educational system prevailed in the Buddhist period.

9.2 Objectives

After studying this Unit you will be able to:

- trace the beginning of Buddhist education and the rulers who influenced it.
- list out the important aims of Buddhist Education.
- distinguish between Vedic and Buddhist education systems.
- describe the methods of teaching in Buddhist education.
- explain teacher-pupil relationship in Buddhist education, and
- know about the popularity of Buddhist Education.

9.3 Buddhist Education - Salient Features

Buddhist Education:

Buddhist system of education enriched human life considerably by providing moral education and discipline. The Buddhist education laid a strong foundation for our harmonious, cultural, political and economic relation with other Asian countries. There was no fundamental difference between Vedic and Buddhist education regarding its theory and practice. In the beginning, Buddhist education was purely monastic, confined to those who entered the order but after some time, it was extended to the whole community. Buddhist education centered around monasteries as Vedic education centered around the sacrifice. Buddhist monasteries developed into corporate educational institutions, some of them viz., Nalanda, Vallabhi and Vikramshila became international centers of learning. People from different countries like China, Japan, Korea, Java, Burma, Sri Lanka and Tibet were attracted and they visited India for

UNIT - 9 □ EDUCATION IN ANCIENT INDIA - II

Structure

- 9.1 Introduction**
- 9.2 Objectives**
- 9.3 Buddhist Education - Salient Features**
 - 9.3.1 Aims of Buddhist Education**
 - 9.3.2 Admission to Educational Institution**
 - 9.3.3 Curriculum**
 - 9.3.4 Methods of Teaching**
 - 9.3.5 Teacher-Pupil Relationship**
 - 9.3.6 Women Education**
 - 9.3.7 Prominent Centers of Education**
 - 9.3.8 Spread of Education**
 - 9.3.9 Characteristics of Buddhist Education**
- 9.4 Let Us Sum Up**
- 9.5 Answers to ‘Check Your Progress’**
- 9.6 Unit-End Exercises**
- 9.7 References**

9.1 Introduction

Dear students you have studied the educational system prevailed during the Vedic period in the previous unit. After the Vedic period, there were little changes in post-Vedic educational system. In this period, we come across the period of sutras and epic period where the social system influenced the educational system. Then there was the Brahminical period which witnessed a marked expansion and development in curriculum. In this period importance was given to harmonious development of physical, mental and spiritual aspects of human life.

It is in the social, religious system that we see most of the extremities and formalities followed in Vedic and post Vedic period. Ritualism had increased, and people were profoundly troubled. A sense of aimlessness prevailed in society.

8.6 Unit-End Exercises

1. Draw out the similarities and differences between Vedic education system and present day formal education system.
2. List out the aims of Vedic education system and describe the teaching methods of that period.
3. Write a brief note on the following aspects of Vedic education.
 - a. Student discipline
 - b. Teacher's role
 - c. Student teacher relationship
4. Make a brief survey of whether a Vedic type of education is still continued in some of the subjects in India presently.
5. Analyze and give your clear opinion on the following issue:
Given an opportunity to start and run your own school/institution, what are the salient features of Vedic education you would like to include and why ?
Justify your opinion.

8.7 References

1. Altekar, A. S. : *Education in ancient India (II ed.)*, (1982).
2. Bhatnagar S. : *Education Today and Tomorrow*, Meerut: Loyal Book Depot (1983).
3. Jawaharlal Nehru : *The Discovery of India*, Oxford University Press, New Delhi (2001).
4. Murthy, S. K. : *Contemporary Problems and Current Trends in Education (1948)*.
5. Rawat, P. L. : *History of Indian Education*, Ramaprasad and Sons, Bhopal (1986).

- Vedic system was a kind of individualistic and domestic system of education.

8.5 Answers to ‘Check Your Progress’

‘Check Your Progress’ - 1

1. Four Vedas are Rigveda, Yajurveda, Samaveda and Atharvaveda
2. Education sharpens the intellect, improves the grasping power and develops the faculty of discrimination, removes our prejudices and makes us more reasonable.
3. The ultimate aim of Vedic education was to prepare the students for the attainment of Mukti, that is the liberation of the soul from the worldly bondages or self-realization.

‘Check Your Progress’ - 2

1. Universe
2. Sanskrit
3. Three
4. Self-study
5. Gurukulas

‘Check Your Progress’ - 3

- 1 -e
- 2 -f
- 3 -a
- 4 -b
- 5 -c

‘Check Your Progress’ - 4

1. (d) - all the above a, b, c.
2. (c) - Samavartana
3. (d) - inferior

- b. Conference
 - c. Samavartana
 - d. Brahmacharya
3. In the Vedic period, it is believed that despite the physiological differences, woman in no way intellectuallyto man.
- a. superior
 - b. above superior
 - c. equal
 - d. inferior

8.4 Let Us Sum Up

- India's educational and cultural tradition is the most ancient in the world's history.
- Attainment of knowledge was regarded as sacred duty and first priority.
- Vedic education system was based on Vedic literature, and the four Vedas are Rigveda, Yajurveda, Samaveda and Atharvaveda.
- The ultimate aim of education was to attain Moksha or self-realization.
- With four Vedas, the curriculum consisted of other subjects like philosophy, logic, drama, astronomy, geometry, architecture, law, medicine, fine-arts, military skills etc.
- Initiation ceremony was called Upanayana and the school, the house of teacher was called Gurukula.
- Sanskrit was the medium of instruction.
- The methods of teaching included three steps called Shravana, Manana and Nidhidhyasana.
- The teacher or Guru was regarded as God and enjoyed the utmost respect in the society.
- Strict discipline was there for Shishya, the student and Brahmacharya was strictly followed. Father-and-child relation was there between teacher and pupil.
- Examinations, degree awarding ceremony were part of educational system.
- Women were given equal opportunity to learn without any discrimination.

kind of education. The discipline of brahmacharya was observed by girls too in ancient times. Women had always constituted an educated, cultured and respected limb of the society, inseparable from it. In Vedic period, women enjoyed freedom to the highest degree. Girls were eligible to Upanayana or initiation ceremony, sacrifice to fire, study of Vedas and even in military training. In literature we get too many examples of women of profound learning and unquestionable high moral character. There was no major distinction between the educational system applicable to men and that of women. The prescribed course of study for women was Vedas.

8.3.11 Main Characteristics of Vedic Education

- a. Self realization or Moksha was the main aim of education;
- b. Strict discipline; both for student as well as for teacher;
- c. Character formation, personality development;
- d. Affectionate relationship between the teacher and the taught;
- e. Individual attention;
- f. Development of a sense of humility;
- g. Discipline of brahmacharya or celibacy was compulsory;
- h. Equal importance to both physical and mental activities;
- i. Preservation of culture;
- j. Cultural unity, harmony and national integration were promoted;
- k. Stress was on verbatim and rote memory;
- l. Education was primarily religious in nature;
- m. Devotion to guru; and teacher was considered as father or God;
- n. Upanayana or initiation ceremony was compulsory;
- o. Gurukula system prevailed;
- p. Vedic text was the basis of education.

‘Check Your Progress’ - 4

Choose the right alternative

1. After learning, the student was made to face the tough tests participating in
 - a. debate and discussion
 - b. seminars
 - c. conferences
 - d. all the above
2. The degree awarding ceremony was called
 - a. Gurudakshina

deed; and worshipped him as his own father or God. From the Vedic age downwards the teacher has been held as the spiritual and intellectual father of the student.

‘Check Your Progress’ - 3

Match the following

A		B	
1	Vathsa	a.	Control of breath
2	Guru	b.	Basis of all values
3	Pranayama	c.	Succession of teachers
4	Dharma	d.	Qualification
5	Guruparampara	e.	Child
		f.	God and father

8.3.9 Examination and Awarding Degrees

Evaluation system was carried out in a scientific and systematic way. The responsibility of entire learning of students was taken by the teacher. Instant guidance was provided by the teachers to the students committing mistakes. More than bookish knowledge the application side of whatever learnt was given more importance. Illustrations were provided whatever necessary for proper understanding of the learning materials. Most of the time it was the teacher who used to follow the way of life explained in the Vedic texts. After learning, the student was made to face the tough tests, participating in debate, discussion, seminars, conferences etc. The examination was an oral one. The student was required to give oral answers in a congregation of scholars. If he satisfied them, he was given a degree or title. The consensus of the scholars’ opinion was essential for obtaining such a title.

The degree awarding ceremony was called Samavartana. Samavartana ceremony (returning of the student after finishing the course) was performed at the end of the brahmacharya period to mark the termination of the education course. The students who finished their education were honoured with the privilege in the beginning of Samavartana. Usually after this ceremony, the student used to bid farewell to his teacher after paying Gurudakshina (the honorarium).

8.3.10 Women Education

The Vedic period consistently believed that despite the differences in physiology, woman is in no way intellectually inferior to man. She possesses excellent memory, intelligence, and other mental powers, and hence she has the capacity to obtain any

and as such, he had to dedicate himself to a strictly regulated life. Apart from learning, the student had to bear the responsibility of feeding both himself and his teacher, and this was done through begging for alms. The other works students used to do were ploughing, looming, helping in household works even bringing fuel and guarding cattle.

The student was to hold his teacher in deep reverence and honour him like the king, parents and God. The student was expected to do personal service to the teacher like a son, do all sundry work in his monastery or teacher's house. Belief was there that no progress in knowledge was possible without service in the teacher's house.

8.3.8 Teacher-Pupil Relationship

In the Vedic education period, the teacher (Guru) was expected to possess moral and spiritual qualifications. He was expected to have mastery over Vedic knowledge and needed to be a model for the pupil to evaluate. The knowledge was transmitted to the pupil through a succession of gurus. This came to be called *guruparampara*. The sacred duty of the teacher was to lead the pupil from darkness to light.

In the Vedic system of education, teacher was the centre of the system. He was used to be regarded as the possessor of vast knowledge and he was respected as equal to God. Teachers gave individual attention towards their pupils. They used to love their pupils and take care of them as if they are their own children. At the same time through a set of "do's" and "don'ts", a strict discipline was imposed on the pupils. Character formation was highly stressed. The development of discipline included the principles like *Yama* (self control), *Niyama* (following rules), *Asana* (disciplining the body), *Pranayama* (control of breath) which were compulsory.

The gurus were themselves of the highest mental discipline. The guru is soul who quickens the process of self-realisation in his *shishya* (disciple). The task of the guru was disciplining the mind of his disciple. He was a man of self-experience, and self-control, with well developed heart filled with kindness for the pupils. The *shishyas* had to submit themselves to their teachers, who they had chosen for themselves as the gurus, physically and mentally during their educational careers. Patience, resignation, supreme respect and utmost obedience to the teachers, control of mind, spiritual thinking, self-less service and doubtless devotion were some of the qualities of the pupils. Both had to pursue their own dharmas. Dharma was the basis of all values. There were three fold dharmas; the individual, the social and the spiritual.

It was one of the sacred duties of the pupil to serve his teacher. Being a residential pupil, he would look to the comforts of his guru. Frequently he would look to the domestic affairs of the teacher. He pledged devotion to him in thought, speech and

the child. The main duties of the teachers were teaching, making arrangements for the boarding and lodging of the students, medical treatment, taking care of the students.

Teacher's ability was measured in terms of his universality and his humility. The teacher not only treats the student as his own child, he must also impart to him true and complete knowledge, without concealing any knowledge from him. The *guru* or teacher was given highest place and utmost respect in Vedic society. The great importance was attached to the teacher and high reverence was shown in the society. They were themselves of the highest mental discipline. The guru was soul who quickens the process of self-realisation in his *shishya* (the student). The task of the guru was disciplining the mind of his disciple. He was a man of self-experience and self-control with well-developed heart filled with kindness for the pupil.

The teacher made his pupils learn the Vedic text or mantras by note. Vedic knowledge was imparted by the guru or the teacher to the pupil through regulated and prescribed pronunciation which the pupil would commit to memory, having listened to it alternatively. Only that knowledge which was received from the lips of the teacher was regarded as purely Vedic. Great importance was attached to the proper accent and pronunciation in the Vedic recitation, and these could be correctly learnt only from the lips of a properly qualified teacher. Spiritual salvation depended almost entirely upon his proper guidance. Teacher loved his pupils with utmost care and love. He used to call them 'Vathsa' (child) and showered 'Vathsalya' (affection) on them.

8.3.7 Student Discipline

The pupils would lodge and board at the house of their teacher that was Gurukula, after the Upanayan or initiation ceremony. Their mode of living was strictly guided by the prescribed disciplinary rules. The elementary education was accessible to all the students in general, whereas higher education was confined only to those who proved worthy of it. The pupil was eligible to admission to the Gurukulas only on the basis of his moral fitness and good conduct. The discipline of brahmacharya or celibacy was compulsory. It was one of the sacred duties of the pupil to serve his teacher. Being a residential pupil, he would look to the comforts of his Guru. Frequently he would look to the domestic affairs of the teacher. He pledged devotion to him in thought, speech and deed; and worshipped him as his own father or God. The ancient Indian pupil was the true embodiment of renunciation, asceticism, humility and chastity. He was required to follow both physical as well as spiritual disciplines,

through chanting the same *Slokas* again and again and holding discussion on several points. The third step was called *Nidhidyasana* (contemplating). This step included meditation. The students were trained to sit and meditate the subject they studied. Though this method was used to transmit knowledge, the subjects like archery, sculpture, etc. were taught through practical demonstration. The intensive practice given to students in such disciplines made them perfect. There were question and answer sessions. There was encouragement for self-study i.e. *swadhyaya*, especially in Vedic education.

This type of education was imparted in three types of institutions, they were,

- a. Gurukulas or Ashramas: It was a domestic school run by the teacher. Admission was at the teacher's direction and the instruction was highly individualistic.
- b. Parishads (Academics): These were also called councils where senior pupils gathered together to quench their thirst for knowledge. It was a centre for advanced study.
- c. Sammelanas or Conferences or Assemblies: It was gathering of learned men in the court of king where enlightened discussions were held. Many times this was used to evaluate new recruits also. The king used to reward scholars at the end of the discussions.

‘Check Your Progress’ - 2

Fill in the blanks with appropriate words given below

(Sankrit, Gurukulas, Universe, Self Study, Three, Shravana)

1. The curriculum was diversified dealing with Life, Natureand Spirit.
2. In the Vedic periodwas the only medium of instruction.
3. The method of teaching mainly included.....steps.
4. There was encouragement forcalled Swadhyaya.
5. The domestic school called were run by the teachers.

8.3.6 Duties of Teachers

Gurukula was the house of the teacher, wherein students used to stay and learn. The main reason of keeping a student at the *gurukula* was that he availed himself of the opportunity to mould his life and character on the pattern of idealistic life of his teacher by living in close contact with him. The teacher serves as a model for

3. What is the ultimate aim of Vedic Education?

8.3.4 Curriculum

Although education of this period was dominated by the study of Vedic literature, historical study, stories of heroic lives and discourses on the Puranas also formed a part of the syllabus. Along with education, the performance of certain rituals was also regarded as essential. The curriculum was diversified, dealing with life, nature, universe and spirit. In Vedic education, students used to learn the various subjects like four Vedas, Upanishads, Astronomy, Geometry, Algebra, Prosody, Grammar, Etymology, Philosophy, Fine Arts, Sculpture, Architecture, Philology, Medicine, Ayurveda, Law, Veterinary Science, Military Skills, Archery, Trade and Commerce, Sanskrit Literature, Dharma Sutras and Current Languages. Thus the curriculum was very comprehensive including spiritual and materialistic knowledge of Gods, absolute, logic, ethics and conduct along with sacrificial rituals.

8.3.5 Methods of Teaching

Teachers used different methods of teaching at different times depending on the nature of the students and that of the subjects. Students' inherent tendency or aptitude (abhivrudhi) was also considered. In this period, the educational process was centered around the teacher; we can call it as teacher centered. Emphasis was placed upon understanding and giving practical implementation to aphorisms (Sutra). Sanskrit was the only medium of instruction. The home of the preceptor (teacher / Guru) served as the institution where the pupil lived after the Upanayana (sacred thread) or initiation ceremony. After Upanayana ceremony pupil emerges in the form of a dvija i.e., the twice born. His second birth is spiritual which he owes to his preceptor. When there were large classes, monitorial system was also adopted.

The general method of learning included imitation, recitation, memorization, model reading, elucidation, etc. The methods of teaching mainly included three steps. First step was called *Shravana* (Hearing). The students used to sit and hear what the teacher told them. After that, the second step was *Manana* (deliberation)

- a. achievement of four ideals of life - dharma, artha, kama and moksha (Mukti the ultimate)
- b. training people to lead the four phases of life, namely, brahmacharya, grihastha, vanaprastha and sanyasa ashramas or fourfold stages of life quite successfully.
- c. preparing the pupils for life, training in vocations, business and trades of the family, military skills and other craft and arts.
- d. to impart Vedic knowledge to sharpen the intellect.
- e. prepare the pupils to observe Vedic rituals, discharge religious duties and social duties.
- f. formation of character by the proper development of the moral feeling and spiritual training.
- g. developing personality by encouraging the sense of self-confidence, inculcating the virtue of self-restraint and fostering the powers of discrimination and judgement.

‘Check Your Progress’ -1

1. Name the four Vedas?

2. How education works as the agency of improvement?

ordinary life in Vedic India. It consists characteristically of charms to secure the good things of life and spells to drive off the bad. Each of the Vedas contains four sections. Samhita (a collection of hymns, prayers, sacrificial formulas etc.), Brahman (prose discussing the significance of sacrificial rites and ceremonies), Aranyakas (forest texts), and Upanishads (concluding portions of the Vedas and the basis for the Vedanta philosophy). Later the Upanishads have dominated Indian philosophy, religion, and life for nearly three thousand years. At the time of Upanishads, groups of pupils sat near the teacher to learn from him the truth by which ignorance is destroyed. The philosophy in it laid great stress on the distinction between the ignorant, narrow, selfish way which leads to transitory satisfaction and the way of wisdom which leads to eternal life. The Upanishad speaks to us of the way in which the individual self gets at the ultimate reality by an inward journey, an inner ascent. The ultimate identity of the individual soul (atman) with the world soul (Brahman) which is paramount.

8.3.2 Meaning of Education

Ancient Indians have used the term education in a wider as well as in a narrower sense. In its wider sense, education is self culture and self-improvement and the process will go on to the end of one's life. From the Vedic age downwards the central conception of education of the Indians has been that it is a source of illumination, giving us a correct lead in the various spheres of life. The illumination given to us by education shatters illusions, removes difficulties and enables us to realize the true value of life. The insight and guidance which education gives us effects a complete transformation. It works as an agency of improvement. It sharpens the intellect, improves the grasping power and develops the faculty of discrimination, removes our prejudices and makes us more reasonable. Education was regarded as a source of illumination and power, which transforms and enables our nature by the progressive and harmonious development of our physical, mental, intellectual and spiritual powers and faculties.

8.3.3 Aims of Education

The ultimate aim of Vedic education was to prepare the students for the attainment of Mukti, liberation of the soul from the worldly bondages or self realization. It was aimed at the development of the physical, mental, social, moral and spiritual selves. To quote important ones the aims of Vedic education were:-

8.3 Vedic System of Education - Salient Features

8.3.1 The Four Vedas

The term 'Veda' is derived from the Sanskrit root Vid, *Jnana*, to know and specifically sacred knowledge, thus means knowledge. Vedas are the books of wisdom. The cream or essence of Vedas is Vedanta, the science of spirituality. The knowledge part is *Jnana Pradhana* and the rest of the Vedas are *Karma Pradhana*, the operative, ritualistic part. The Vedic system of education is primarily developed on the basis of Vedic literature, which consists of four Vedas - namely Rigveda, Yajurveda, Samaveda and Atharveda. In this part we will make short appraisal of the four Vedas.

The Rigveda

The Rigveda is the earliest and the most illuminating work of the ancient Aryan religion in India. According to ancient Indian tradition, the Rigveda is that great treasure of learning which contains the knowledge and main trends of thought of that age. It is a history of the evolution of civilization and culture of the age. In its narrower sense, Veda refers to three collections of sacred knowledge known as Samhitas. They were composed and transmitted orally in an archaic form of Sanskrit called Vedic Sanskrit. It is compilation of one thousand and seventeen hymns. These hymns are dedicated to the invocation of Gods, about various ceremonies, philosophical hymns and those which contain description of supreme creator. The Samhita thus mirrors the culminating point of cultural development of the life in its various aspects.

The Yajurveda

Yajurveda, unlike the other Vedas consists of five Samhitas and these contain sacrificial formulas for the entire spectrum of the ritual.

The Samaveda

Samaveda, which refers to melodies, is a collection of similar hymns that were put to music to be sung during Vedic rituals.

The Atharvaveda

Atharvaveda has a large number of magic formulas. It provides us with a picture of

beginning of Indian culture, literature and science. India's ancient period has been so glorious and rich that foreign scholars have praised it lavishly.

In this period, people were intellectually efficient and the progress was made in culture and different departments of knowledge. The Aryan period is regarded as the healthy, peaceful, mature and practical age of education as Dr. Altekar has put it, "From the Vedic age downwards the central concept of education of the Indians has been that it is a source of illumination, giving us a correct lead in the various spheres of life". The highly learned scholars recited, understood and interpreted the Vedic texts. Education was regarded as sacred duty. The general aim of education was the sharpening of the intellect and developing the character. Though education was mainly religious in character, it had established harmony between materialism and spiritualism. Human life was headed towards greater perfection. The system of education that prevailed during Vedic times of Aryan migration is called as "Vedic Education".

As you know, since a long time, education has been given a very important place in Human Resource Development. During the time of Vedas education was imparted in a very different way than what you see at present, being done in educational institutions. In this Unit, you are going to study the Vedic system of education, its salient features, and its characteristics.

You have to study this unit carefully and try to answer the questions given in 'check your progress' to ascertain yourself as to know how much you have understood. If you are satisfied with the answer you have given, you can continue to study further or else, please go through the unit once again.

8.2 Objectives

After studying this unit you will be able to:

- explain the meaning of Vedic education.
- name the four Vedas and explain their salient features.
- differentiate between the methods of teaching in Vedic Education system and present system.
- describe teacher-pupil relationship in Vedic Education
- explain the evaluation system in Vedic Education
- recognize the system of women education during Vedic period

UNIT - 8 □ EDUCATION IN ANCIENT INDIA - I

Structure

- 8.1 Introduction**
- 8.2 Objectives**
- 8.3 Vedic System of Education - Salient Features**
 - 8.3.1 The Four Vedas**
 - 8.3.2 Meaning of Education**
 - 8.3.3 Aims of Education**
 - 8.3.4 Curriculum**
 - 8.3.5 Methods of Teaching**
 - 8.3.6 Duties of Teachers**
 - 8.3.7 Student Discipline**
 - 8.3.8 Teacher Pupil Relationship**
 - 8.3.9 Examination and Awarding Degrees**
 - 8.3.10 Women Education**
 - 8.3.11 Main Characteristics of Vedic Education**
- 8.4 Let Us Sum-Up**
- 8.5 Answers to ‘Check Your Progress’**
- 8.6 Unit-End Exercises**
- 8.7 References**

8.1 Introduction

Ancient Indian civilization is one of the most interesting and important civilizations of the world. India's educational and cultural tradition is the most ancient in the world's history. All that India is today, is the gift of its cultural and social heritage of the last 5000 years. If we want to understand it properly we must study its system of education which was preserved, propagated and modified during this period. The Vedas occupy the first place among ancient texts which provide knowledge about ancient Indian education and society. The Vedic period was the

7.6 Unit-End Exercises

1. What similarities and dissimilarities do you find in education of the ancient and medieval periods in India?
2. 'Indian Education has a long historical cogency of its own: Justify this.

7.7 References

1. Chandrao, S. S. et.al (2003) *Indian Education Developments, Problems, Issues and Trends*. Meerut: R. Lall Book Depot.
2. Howell, A.P. (1872) *Education in British India*, Calcutta, Government Printing.
3. Keay, F. E. (1938) *Indian Education in Ancient and Later Times*, London: Oxford.
4. Mukerji, S. N. (1974) *History of Education in India*, Baroda: Acharya Book Depot.
5. Thomas, F.W. (1981) *History and Prospects of British Education in India*, London: George Bell and Sons.
6. Veeraiah, B. (2003) *Education in Emerging India*, Delhi : Himalaya Publishing House.

Observation of Celibacy: Humbleness of the pupils was a highly regarded quality to receive education. Pupils had to observe celibacy strictly. They were free from the attachment to pleasures of life and severe discipline. Such disciplinary actions and observation of celibacy and humility helped them to attain supreme knowledge and to realize within themselves the capacity to identify with the absolute.

Upanayan Ceremony: Education would begin only after the Upanayan Ceremony. It was a ritual performed when the pupil attained between five to eight years of age at least, then the pupil would study under learned teachers. Whatever the educand learnt during his apprenticeship, he would remember forever. If the educand forgot what he was taught, it was considered as a sin. They selected rainy season for revision of learnt subjects, to keep the knowledge evergreen in the mind.

3. Attainment of Salvation: The foremost aim of Buddhist education was the attainment of Nirvana or Salvation or by renouncing the world and worldly pleasures. Knowledge acquired from education and the life of austere simplicity, could enable one to attain Nirvana, having faith in oneself, shradha and the spirit of renunciation. All through life, one should exhort others to keep full confidence upon their innate powers. Their soul should inculcate a spirit of self surrender, sacrifice and renunciation of worldly pleasures for inner enlightenment and the good of others. One would get spiritual freedom for the growth of self realization through education. According to Buddha, Soul and God are one and the same element. There is no distinction between the two. Education was given to students to realize Brahma and become one with this ultimate truth through real knowledge obtained by their preceptors in the monasteries.

4. Propagation of Shariyat: Propagation of Shariyat was the aim of Islamic education. Shariyat means a code of Islamic laws and rules of conduct to be followed by those who had belief and faith on Islamic religion and its principles. In the Maktabas and Madarsas, these rules and laws were taught to the educands by the Maulvis to prepare them to shoulder the responsibilities of the government and the mode of living in the society. Education was an instrument to teach those laws and principles to pupils and also making known to the kings, officers and common people about the essence of Shariyat.

1. The home of the preceptor was the seat of learning. A novice lived in the home of the preceptor after the Upanayana or initiation ceremony. The maintenance of the wards was the prime duty of the preceptor; he was the guide and philosopher.
 2. The pupil's moral quality was impeccable; conduct was the basis for the admission into the preceptor's institution. He should be free from the desires of the world and attachment to pleasures of life.
 3. The admission was opened to the pupils who followed Brahmacharya or celibacy. It was compulsory, and even though married, the novice was given admission to the Gurukula, but he should be cut off from having contact with the home.
 4. Pupil would pledge devotion to the Guru in thought, speech and deed; worship him as his own father or God. He would serve his teacher, when the home of the preceptor was the institution, does domestic affairs of his Guru. It was the sacred duty of the novice.
 5. Pupils who had run against the disciplinary rules would be debarred and thrown out from the institution on grounds of their impudent and arrogant conduct.
2. The most important factor of Brahmanical Education was religious. At the beginning religious education was imparted and later secular subjects were added. Following are the salient features:

Education for life: Brahmanic education gave importance to individual students to imbibe courage and a sceptic view towards society. Practical knowledge was given to students. Individual attention was paid to bring out hidden knowledge. At the beginning it was religious one and later by realizing warfare of life, started giving secular education which helped them to face the hurdles of life.

Universality of Education: the Upanayana ceremony was compulsory both for men and women. Education was given in accordance with willingness and capacity of students and all of them would receive education from the Rishis. They considered it sacred to receive such Brahman Acharyas, because education was restricted to be imparted only from the Brahman Acharyas or Rishis, but both sexes would receive education.

3. Explain briefly the important aim of Buddhist education.

4. Why is Shariyat considered as the aim of Islamic education?

7.4 Let Us Sum Up

The literature and culture of Ancient India was mostly the means of preaching religion, but it did not altogether neglect the worldly affairs. Religion was predominant in every sphere of life and therefore we can say that ancient India was built up in religious field much more than in political, economic and social. In India, the knowledge was not gained only for the sake of knowledge, but it was a means of gaining 'Salvation', because it means the highest end of life called Mukti or emancipation. The present unit discussed this aim of education in different periods.

7.5 Answers to 'Check Your Progress'

'Check Your Progress' - 1

1. The characteristics of Vedic Education are;

to learn Persian and Arabic and sought high positions in the state. The same way judges, lawyers and ministers were selected and given high posts in the State. The aim of Islamic education was to achieve material prosperity.

Indian educational system was controlled during medieval period and used education as an instrument to propagate the state religion, which was Islam. So the philosophy of life during medieval times saw great ups and downs. Aims of ancient Indian education changed due to the occupation of Islamic religion. Aggressive emperors of Islamic religion were busy with proselytisation programmes in every part of the country. So, religion entered into the field of education. Muslim education tried to develop critical insight and reasonableness or rational mind against all blind beliefs, conventions and activities. It had main impulse towards material prosperity, provided materialistic subjects, sought political and administrative support to strengthen its power over India. Thus, Islamic education achieved its goal; spread its religion among the masses of Indian people, by displaying its richness and using it as a bait to attract Indians to study in its educational institutions. The very structure of education was outwardly strong but due to the changing patterns made the education sink to its fathom. But it had its own importance, made remarkable achievements within six hundred years, in terms of development of education, establishment of different colleges and strengthened its quantity. This development was made by the state and rulers. We ought not to forget the ideals of education and love towards education and provision made by the great emperors Aurangzeb and Akbar the Great.

‘Check Your Progress’ - 1

1. List out the characteristics of Vedic education.

2. What are the salient features of Brahmanical education?

gives knowledge, that knowledge is nectar. Salvation is not possible without knowledge. Mohammad Prophet himself taught people the right ways of life, the right and wrong thoughts and deeds. Knowledge is necessary for all men and women according to Islamic religion and the same rays reflected during medieval education. That is why the very aim of Islamic education was to spread the light of knowledge among the ardent followers of Islamic religion.

Development of Morality: The third aim of Medieval education was the development of Islamic social morals which were based on Islamic doctrines, social traditions and political principles. To achieve this aim, Islamic students were taught religious books. At the same time, Maulvis taught children the ideals of morality to lead a pious life. To develop moral quality among the pupils, Vedic, Brahmanic and Buddhist principles, Islamic ideals were taught to the pupils of the medieval period.

Propagation of Shariyat: Propagation of Shariyat was the aim of Islamic education. Shariyat means a code of Islamic laws and rules of conduct to be followed by those who had belief and faith on Islamic religion and its principles. In the Maktabas and Madarsas, these rules and laws were taught to the educands by the Maulvis to prepare them to shoulder the responsibilities of the government and the mode of living in the society. Education was an instrument to teach those laws and principles to pupils and also making known to the kings, officers and common people about the essence of Shariyat.

Character Building: According to the prophet Mohammed, only a man of character could achieve progress and develop his 'self'. To supplement good character among the pupils of Islamic religion, Islamic education would give importance to their character building.

Achievement of Material Well Being: Islamic education honoured people, pupils and scholars by providing them all sorts of privileges, high posts, medals for the meritorious students, honorable rank and grants to educational institutions to retain interest among students. Materialistic encouragement was extensive. In the executive departments, some of the students were appointed as commanders of the army, judges in civil administration and Ministers - this was the ways of encouraging students during Muslim period. Education was highly respected and adored. When Islamic religion started giving facilities to the scholars, Hindu Scholars were attracted

order to save their skin, they used to give military education to Muslim boys. Military education was compulsory and occupied an important place in the curriculum. It was believed that the art of military education given by Muslims was far superior to the Hindus. Military education for boys of the royal families and princes included horse-riding, handling of fling, bow and sword, the art of attacking and other military arts were taught effectively. Muslim rulers had given an important place to military education to make the pupils to be the effective soldiers and would take them for defense purposes.

Aims of Muslim Education

The prominent factor of education in medieval times was its Islamic character in many parts of India. The following were the aims of Islamic education.

Propagation of Islam: The very first aim of Islamic education was the propagation of Islam in India. So the Maktabas and Madarsas were established in different parts of the country. Every Mosque had a Maktab, where Muslim children were taught to recite the Koran - the holy epic of Islam. Madarsas were the centers of higher education, where Islamic history, rituals together with higher knowledge of the religion was taught. The construction of mosques, Maktabas and Madarsas was considered as the sacred duty. Education was based on religion. It wanted to make the people religious oriented and the construction of Maktabas and Madarsas was the holy task of every Muslim ruler.

The Muslim rulers thought that free and liberal education was a more valuable gift to the children than any other gift given to them. The teachers had the highest position, they were considered as sacred and pious personalities, people wanted to be buried after their death in the premises of the Madarsas. They also thought that scholar's blood is holier than the blood of the martyr; such a great value was held by Muslim scholars and religion. Due to this religious fanaticism, they destroyed Buddhist Vihars, Monasteries and Hindu temples. There was imposition on Hindu students to study Arabic and Persian and Islamic Epic, the Koran during their course of study in the medieval period.

Spread of Islamic Knowledge among Muslim: Muslim theologists believed that the inculcation of Islamic ideals and values was the real education. So they emphasized upon education by religious Mullahs and Maulvies. According to the Islam, education

deprived from the educational facilities. So there was no universality of educational opportunities for all the strata of society.

Neglect of the Colloquial Language: During the Vedic and Brahmanical period of education, Sanskrit was the main language of teaching. During Buddhist education, Pali was the language of instruction, but during Muslim period, when they started educational institutions, the languages of teaching were Arabic and Persian languages unknown for the Hindus. Hindus had their own languages. The languages of the common people were ignored by Muslim rulers. This was the hard hot shot to the Hindus; because they could not get benefit out of educational privileges from Muslim education. Persian Language was the administrative language.

Teachers - Taught Relationship: Due to the want of philosophical and cultural strength, Muslim education aimed at the development of materialistic culture and the relationship between the teachers and taught was not reciprocal. There was compulsion behind learning. At the initial stage, teachers had an esteemed position in society and they would stay in the mosques. Pupils would respect their teachers; they taught that reverence to teachers would fetch knowledge. Teachers used to consider their pupils as their own children. At the beginning, there was a close relationship between the teachers and taught, later on, it declined enormously.

Examination: During Islamic education, examination was mainly the responsibility of teachers. Pupil's ability, sincerity, code of conduct etc. played an important role for promotion to the higher standard. It was mainly relied upon teacher's opinion and will. The examination of the Muslim period was completely different from what we have at present.

Women's Education: Muslim women observed the 'Pardah' system. Usually they were not allowed to get education. The primary education was given to the local women but not at Madarsas. They would learn only reading and writing. Maktabas were attached to the Mosques, so women used to attend the classes conducted in Maktabas. There was not separate provision made for their education and also there was no uniformity and so they remained backward in society.

Military Education: Muslim rulers wanted to confirm their status and seat of sovereignty. So they had to fight with the powerful Hindu emperors and kings. In

neighboring countries or kingdoms ever tried to attach. There was serenity and a banal atmosphere. Such metaphysically oriented Indians had not thought of extending the horizon of their geographical areas. Vedic, Brahmanic, Buddhist educational system and Upanishads made them to crave on spiritual entity. This was the motive of ancient Indian education system, but at the beginning of the eighth century, the eyes of Muslim rulers caught hold the Indian materialistic prosperity, and invaded the country with greedy minds and looted its richness to their own countries. Gradually, they started to establish their own kingdoms on the Indian soil. Among such dynasties were Khilji dynasty, Slave dynasty, Tughluks, Sayyad dynasty, Mughal dynasty. They established permanent empires and ruled India. Among the Muslim rulers, Bakhtihar, Allaudin, Firoz and Aurangzeb, etc., have said to have been tried to destroy Indian education - Vedic, Brahmanic and Buddhist systems. So, North Indian educational standard had lost its charm and such educational institutions, temples, monasteries, vihars, libraries, etc. suffered due to Muslim invasions.

Salient Features of Muslim Education

Muslim invaders ravaged Indian wealth and disturbed the country's philosophical, cultural and political serene atmosphere. They established their own Muslim educational institutions and started spreading their religious ideals and wanted to establish their superior status. Let us discuss the salient features of Islamic education:

Encouragement of Education: Muslim rulers established a number of primary and higher educational institutions, along with them mosques, because each mosque had its own Maktab and Madarsas which had library facility, where in scholars were patronized by the State. Medals were given to brilliant students, the State would grant scholarship generously to the bright pupils. They were provided high posts in the state after the completion of their education. In this way, education received state patronage and developed enormously.

Lack of Universality of Education: Like the Vedic, Brahmanic and Buddhist educational systems, Muslim education also had religious essence. In the Maktab and Madarsas, religious education was imparted. The languages of preaching were Arabic and Persian, so the Hindus were deprived of educational privileges of Muslim education. There was also the predominant role of social stratification. The pupils of higher and middle classes could get education but pupils of lower classes were

3. The discipline of celibacy was compulsory. When the pupil was admitted in the Monastery, he would have to follow Brahmacharya. Married pupils were not given admission into the Sangh. There were two grades of education practiced - primary and higher education.
4. Siddhiviharika's consecrated duty was to serve his Upadhyaya. Being the inhabitants of monastery, they would look after the comforts of their preceptors and keep the institution clean but they could maintain distance while following their preceptor and while begging alms. There was cordial relationship among the preceptor and Siddhiviharikas.
5. If any of the sharmanas failed to respect their Upadhyaya, he was expelled from the monastery and whose conduct was against the orders, he was debarred from education.

During the Buddhist period, much encouragement was given to their education, for women educands, separate monastic schools were established. It was evident that Sanghamitra, sister of Ashoka the Great, propagated Buddhism in Ceylon, now Sri Lanka. Subha, Sumedha and Anupama were the renowned women monks who practiced life-long celibacy. Learned women monks had taught in the monastery. They had become permanent Upadhyayas. Some of the women disciples were talented students. Vijayanka has been regarded as the second to Kalidasa by the poetic talent. They studied criticism, Upanishads, herbal medicines and spiritual literature which were meant for higher study. Though education was limited for women, higher learning was limited to the elite born womenfolk. Labourers, craftsmen, ordinary traders, peasants and such other common people were not provided education. Girls got married at an early age and they were deprived of educational opportunities.

During Buddhist period of education, the so called educated folk sought social services like serving orphans, the sick, etc., gained political knowledge, they were judges, philosophers, propagators of Buddhism. Some of the women monks had become poetesses and writers to supplement this purpose of Buddhist education. Dr. R. K. Mukerji said, "The Buddhist convent opened out to women, opportunities for education and culture and varied spheres of social services in which they made themselves the equal of men supplementing their work in the spread of their faith".

7.3.4 Education in the Medieval Period

Indian cultural, religious, philosophical ideals and material prosperity reached its summit up to the 8th century. No invasions and troubles from any part of the

sacred love among human beings and protection of animals and avoid useless rigid penances were the causes for its origin and spread.

Development of Purity of Character: The third aim of Buddhist education was to develop purity of character. Character development is a very important aim of education. So it was emphasized in the practice of brahmacharya through simple living and high thinking, wearing simple dress. Music, dance, use of scents etc., were prohibited. When the education restricted pleasures of life, they could develop purity of heart, there was no place for hatred, greediness, jealousy etc. In order to attain purity of character, one must possess proper vision, decision, speech, action, livelihood, industry, pure mentality should be reared and developed according to philosophical point of view. Herbert and Gandhi stressed on the purity of character.

Development of the quality of self-sacrifice: This was one of the aims of Buddhist education by training the senses to check the mind from the stimulation and attraction of the external world, the world of pleasures. By acquiring spiritual knowledge, one could discard means of materialistic happiness and get eternal bliss. They would accept required quantity of alms and stay away from homely atmosphere by following celibacy as the mode of their studentship in the monasteries. They accepted the truth that ideas are more important than objects. Ideas are the ultimate reality, whereas objects are temporary in essence. By keeping these ideals, Buddhist education tried to impose the quality of sacrifice and imbibe spiritual ideals among shramanas.

Salient Features of Buddhist Education

Like Vedic and post-vedic periods, even during Buddhist period, the system of education comprised of the same features. There were not many differences between the Hindu and Buddhist ideals, modes and aims, but places of study were monasteries and the method of teaching was the same. Let us see some of its salient features.

1. The monastery was the educational institution, where the Shramana lived after the Pabbajja and Upasampada, the first and final ordination. The preceptor shouldered the responsibility of the Shramanas and considered them as his children.
2. The pupil was eligible to seek admission on the ground of moral conduct, including consent of his parents. Patients with communicable and infectious diseases, government servants, soldiers and slaves were not given admission. Pupils with lower order of conduct were not allowed to seek admission.

and practical religion to follow, which came into existence as a reaction against Brahmanical education. So, the Buddhistic education came into existence.

Aims of Buddhist Education

Buddhist education has its own aims and Buddha himself understood the life which was fraught with sorrow and pain with a view to remove the affliction of life.

Attainment of Salvation: The foremost aim of Buddhist education was the attainment of Nirvana or Salvation by renouncing the world and worldly pleasures. Knowledge acquired from education and the life of austere simplicity, could enable one to attain Nirvana, having faith in oneself, shraddha and the spirit of renunciation. All through life, one should exhort others to keep full confidence upon their innate powers. Their soul should inculcate a spirit of self-surrender, sacrifice and renunciation of worldly pleasures for inner enlightenment and the good of others. One would get spiritual freedom for the growth of self realization through education. According to Buddha, Soul and God are one and the same elements. There is no distinction between the two. Education was given to students to realize Brahma and become one with this ultimate truth through real knowledge obtained by their preceptors in the monasteries.

Propagation of Buddhism: Buddhist education was basically religious in character and to educate the monks belonging to the order and also to those persons who showed sympathy towards others religions. As we know, Buddhism is the refined form of Hinduism, but it has nuance between the principles of its own and the Vedic. But we should not forget the ideals of Buddhism. Its innate aim was to propagate and spread good social values. At the initial stage, the purpose of Buddhism was ignored, but later on, its simple, practicable principles, ideals, non-violence, no caste difference had the proper place in education and attracted common people. Its aim was to check the inordinate immolation of animals which was rampant in the name of the performance of Yagna and lower stratification of people who were kept away from the Gurukulas as they were down trodden. By having this ray of hope to put an end to these cruel deeds, Buddhism came into existence with the attire of Hindu principles. With the absence of religious rigidity, simplicity and multifaceted principles it tried to forbade the practice of mortification of flesh in the name of penances. By its simple principles, Buddhism wanted to spread its easily practicable principles and attracted all types of people and castes under its shelter. We must not ignore the ideals and principles which are easy to follow and bring sympathy, non-violence,

practical knowledge pertaining to day-to-day situations, to face future life with greater courage and determination.

The Brahmanic system of education was ideal and well-planned. Its aims were prosperous, and its salient features give rich information about the origin of education, particularly from Brahmanic period. Upanayan ritual was essential to enter into the home of the Guru to attain knowledge of the Supreme by direct contact with the preceptor, there was a provision for closeness in all respects to understand each other. To trace out the area of weakness of the pupils and to gain knowledge from the preceptor, pupils would possess meekness, assiduity, spiritual eagerness to acquire Supreme as well as secular knowledge. There was stratification in the society and education was imparted according to the caste system. It was the period of more religious and less secular approach to education, within this, they found it necessary that character building, growth of personality, self-respect, self-reliance, self-control and self-study were encouraged. Overall, the object of Brahmanical education was all-round development of life of the educands to face the hurdles in their practical life.

7.3.3 Education during the Buddhist Period

As we have learnt in the previous sub-section, education during the Vedic and Brahmanical periods, religion had occupied the esteemed place, besides caste system, Yagna, chanting of mantras, etc., But to its rigidity in traits, education of the masses was highly prohibited; ie., Sudras, being the lowest class in caste stratification were neglected from the provision of getting education under Brahmanic Acharyas. The aims of education of the Brahmanic period were formation of moral character, development of personality, formation of social aptitude, knowledge and citizenship, preservation of national culture and material prosperity. Due to the religious elements, yagna, animal sacrifices, severe austerity was pertaining to Vedic knowledge. It did not aim at providing individual freedom during the course of study. In spite of that, each of the pupils had shown interest to accomplish useful knowledge. Brahmanical education was one of the integral parts of national life. Students would spend more than twelve years in Gurukula under the preceptor's guidance; by chanting mantras by note method. Penances and tortures in the name of education were also given. Common people no longer tolerated humiliation from such educational institutions. It was a sort of bloodshed to please the Supreme, performing yagnas, cruelty to the core. Subjects of teaching were not so easy to understand to the common people, they were required to concentrate on religion, but avoid putting themselves in a vicious circle of various philosophical ideals and, teachings. They wanted a simple

of his disciples, as his own sons and educate them with all kindness. When the educands would spend their time with the teachers, they could clarify their spiritual doubts with an ardent manner. Acharya undertook the responsibility of providing shelter, food and knowledge of the scriptures. There was a reciprocal relationship between the Acharya and the disciples.

Transformation of Soul: It was believed that an individual's tranquility and inquisitiveness of mind is the product of heredity only, but later on environment is added to that. But both of these stimulate the development of personality. Jean, a great psychologist opined that the environment is the most important factor for the development of personality rather than heredity. Atharveda has given proper facilities for upbringing and education and there is nothing whatsoever the child cannot accomplish. Whatever may be the caste of the pupil, heredity and habit asserted his claim in the formation of individuality. Even though provision for the education of pupils was made on the basis of caste system, the goal was to transmit the soul from the base to supreme position by providing spiritual education to all classes of children and to help them to realize the existence of an innate soul.

Educating Individually: During Brahmanic education, instead of collective education, individual attention was paid, which helped the teachers to know the capacity of each pupil in the mode of learning, to establish a better rapport with each other. The individual treatment and attention was considered as a better mode of teaching. It was unlike Vedic system of education. So, education was made most useful for future better life. Individual attention was better than collective or group attention and innate tendencies could be understood in a better way.

Vast Course of Study: Apart from all the four Vedas, pupils were expected to study other secular subjects which would help to lead better conditions of life. Secular subjects for the study were Arithmetic, Astrology, Demonology, History, Agriculture, Geometry, Algebra, Astronomy, Physiology and Grammar. By comprising the knowledge of all these subjects reaping the cream of subjects, they could improve their domain of mind with worldly knowledge. So their course of study was not confined only to Vedas as in the Vedic period.

Theoretical Education: Unlike Vedic education, Brahmanical education gave importance to practical knowledge; it was not only religion based, but also considered

Education for life: Brahmanic education gave importance to individual students to imbibe courage and a skeptic view towards society. Practical knowledge was given to students. Individual attention was paid to bring out hidden knowledge. At the beginning it was religious one and later by realizing warfare of life, started giving secular education which helped them to face the hurdles of life.

Universality of Education: The Upanayana ceremony was compulsory both for men and women. Education was given in accordance with willingness and capacity of students and all of them would receive education from the Rishis. They considered it sacred to receive such Brahman Acharyas, because education was restricted to be imparted only from the Brahman Acharyas or Rishis, but both sexes would receive education.

Observation of Celibacy: Humbleness of the pupils was a highly regarded quality to receive education. Pupils had to absorb celibacy strictly. They were free from the attachment to pleasures of life and were severely disciplined. Such disciplinary actions and observation of celibacy and humility helped them to attain supreme knowledge and to realize within themselves the capacity to identify with the absolute.

Upanayan Ceremony: Education would begin only after the Upanayan Ceremony. It was a ritual performed when the pupil attained between five to eight years of age at least, then the pupil would study under learned teachers. Whatever the educand learnt during his apprenticeship, he would remember forever. If the educand forgot what he was taught, it was considered as a sin. They selected rainy season for revision of learnt subjects, to keep the knowledge evergreen in the mind.

Education was Psychological: Education was given to the educands on the basis of their interest, aptitude and mental set up. Teachers would observe their educands closely and trace out their inner capacities and weakness, and then only they would start imparting education. Therefore, there was no corporal punishment - it was considered as a crime. The Buddha, Manu, Vishnu, Apastamba and Yajnavalky were the great teachers who strictly opposed corporal punishment and also rejected humiliating words of the teachers during course of study.

The educand lived in direct contact with the Acharya: As in Vedic education, pupils were learning and staying with their Acharyas in Gurukulas (the home of the Acharya), where the whole responsibility was shouldered by the Acharya to take care

A man who would do Yagna without these qualities would be considered as futile, and without essence. Thus, the formation of moral character is one of the important aims to realize one's status in the society. Thus Herbert said, "The one and the whole work of education may be summed up in the concept of morality".

Development of Personality: Personality is viewed so seriously, and the attainment of supreme knowledge, adjustment in the hermitage with comrades, compassion, austerity, discipline, these include humanitarian virtues and also noble sentiments. The development of personality was the second important task of education, which goes to devotion and pursuit of the highest ideals namely truth, beauty and goodness, ultimately resulting in self-realization. Personality development includes physical, moral, mental, emotional and social development. Overall, it comprises development of the complete man. If any of these aspects remains underdeveloped, an individual will not be equipped and may go astray in some areas of his life.

Development of Knowledge of Sociability and Citizenship: By nature, man is a social animal, he cannot lead solitary life in the society. Life is an adjustment, cooperation, brotherhood, fraternity and fellow-feeling. So the third aim of Brahmanic education emphasized equally on the individuality, sociability of the educands as they are the integral part of society. This would develop among the students, the social consciousness and sense of service of the individual. Man must protect and make his life easy by enjoying his rights and duties. In turn he must see his reflection in the hearts of others also. He must not try to curb the happy life of other citizens, and follow the 'live and let live policy'.

Preservation of National Culture: Indian culture is rich in its essence. Globally, Indian culture is appreciated and adored because of its auspicious quality and its many-sides sharpness to synthesize human life. Nation's pride crumbles when its culture is ignored and neglected. All wealth and pride of many kings and kingdoms stood on the foundation of culture, so they lived in optimum prosperity and rich life. A nation requires its own culture and by keeping this in view, Brahmanic education gave its pupils knowledge about the culture of the nation, ways of protecting and sustaining it.

Salient Features of Brahmanical Education

The most important factor of Brahmanical Education was religious. At the beginning religious education was imparted and later secular subjects were added. Following are the salient features:

They brought the humanity from the darkness of ignorance to the light of knowledge throughout the world. Indian education system is the oldest in the world. It had peculiarities, which were not found anywhere else in the world.

7.3.2 Brahmanical Education

The past and the present give us a glimpse of knowledge of the past which is mirrored in the present. Education during the Vedic and post-vedic period was predominantly spiritual, the same was during the Brahminic period. Students would get the benefit of spiritual knowledge. 'Samhita' and 'Brahman' are the two divisions of the Vedas. The first division contains collection of Mantras and the latter describes the details of sacrifices.

The Brahman treatise has three sections, they are Brahmanas, Aranyakas and Upanishads. The first section deals with spiritual aspects of sacrifices, Aranyakas deals with lonely forest life prayer and amidst meditation, the last section, Upanishads deals with Vedic literature and these sections are for common use.

Rigveda, Samveda, Yajurveda and Atharveda were followed by Brahmins in Vedic Samhitas. Kaushiki and Aitareya are the two Brahmins of Rigveda. Among these two, Aitareya is the important one. Samaveda possesses a number of Brahmins, Tashandh is one of them and Brahman is the good in the highest degree. It is also known as Panchavinsh. Atharveda is the work of Brahmin done during the Brahmanic period after the post-vedic-period. It is Brahmanic literature. Thus the Brahmanic educational system evolved from Atharveda and also combined the essentials of Vedic and post-vedic systems of education, i.e., there is not much difference between Vedic and Brahmin educational patterns. Let us have a glance at the historical development of Brahmanical education.

Formation of Moral Character: During Vedic and Brahmanic education, character was considered as the Kohinoor in the crown of human heart. It is considered as the topmost validity of the human soul. Without moral characters, man would become sub-human. They considered moral character the essence of God's clarion. It was not only protection and development of Indian culture during the post-vedic period, but also alms giving, charity and study of the three other Vedas that would culminate into amoral character. The human soul is not only confined to acquire Vedic knowledge but pertaining to the spiritual knowledge should eradicate affliction from the mode of life. Reverence to the Guru, love towards his own parents, men and animals are the basis for acquisition of moral character which is purity of mind, heart and deed.

1. upakrama, a formal ceremony performed preceding the study of Veda,
2. abhyasa, recitation of the texts,
3. apurvata, a ready grasp of the meaning,
4. phala, a comprehension of the outcome,
5. arthavada, the reading of elucidatory books, and
6. upapatti, attainment of final conclusion.

Describing the condition of education in ancient India, P. N. Prabhu has said, Education in ancient India was free from any external control like that of the State or Government or any party politics. It was the one of the king's duties to see that the learned pundits pursued their studies and their duty of imparting knowledge without interference from any source whatever. So also education did not suffer from any communal interest or prejudices in India". There were three agencies of education.

1. **Gurukula:** This, as the name indicates, was the family of the teacher and his residence where the students used to stay during the period of study. Gradually, the gurukulas were extended to include a number of buildings. However, the institution was built up around the family of the teacher. The primary duty of the student was to serve the teacher and his family. The students were like sons of the teacher and the whole institution lived like a family.
2. **Parishad:** These were bigger educational institutions where several teachers used to teach different subjects. This may be compared to a college.
3. **Sammelan:** Sammelan literally means getting together for a particular purpose. In this type of educational institutions scholars gathered at one place for discussions and competitions generally on the invitation of the king.

Discipline

The Vedic system of education very much emphasized the importance of discipline in the attainment of knowledge. This, however, was self-discipline. In fact, it was self-control which was realized by observance of rules of the Brahmacharya ashrama. The parishads or the local academies were initiated by the king. Therefore, the scholars and the aspirants of knowledge gathered at the parishads with it the perfect academic order. There was hardly any need for insisting upon rules and regulations as these were laid down by scriptures. No one questioned the scripture's command concerning discipline. Therefore, discipline was self-imposed as a part of self-culture.

Vedic Rishis spread the knowledge not only in India but in the whole world.

admission to the Gurukula, but he should be cut off from having contact with the home.

4. Pupil would pledge devotion to the Guru in thought, speech and deed; worship him as his own father or God. He would serve his teacher, when the home of the preceptor was the institution does domestic affairs of his Guru. It was the sacred duty of the novice.
5. Pupils who had run against the disciplinary rules would be debarred and thrown out from the institution on grounds of their impudent and arrogant conduct.

Ideals of Education

1. **Liberation:** The aim of ancient Indian education was initially laid down by the Vedas. According to Vedic world view, the world is pervaded by divinity and the aim of every living being is to achieve liberation. Thus, according to the Vedas the aim of education is liberation. According to a famous statement, “That is knowledge which gives liberation”. Therefore, A. S. Altekar has rightly pointed out, “The knowledge is a third eye of man which gives him insight into all affairs and teaches him how to act. In the spiritual sphere it leads to our salvation, in the mundane sphere it leads to all-round progress and prosperity. The illumination given to us by education shatters illusions, removes difficulties and enables us to realize the true values of life”.
2. **Control of Mind:** The cause of liberation and bondage, according to Vedic thinkers, is the mind or *chitta*. Therefore, liberation is possible only through the control of the mind. This was known as the technique of *chittavratti nirodh*. The Indian philosophers developed a whole technique for the control of the mind. Equanimity of the mind leads to self-realization. This self-realization is neither of the individual nor of the social self but Brahman which is the essence of the individual and the society. The Vedic axiology does not distinguish between the social and the individual values since according to it both are part of fundamental universal values.

Agencies of Education

According to ancient Indian philosophy knowledge may be gained by three steps, *Shravana* or hearing, *Manana* or Meditation and *Nididhyasan* or realization.

Shravana or hearing was further categorized into six types:

The Aims of Vedic Education

Religious preaching was the main errand of ancient Indian education, but it did not totally neglect worldly knowledge, the materialistic knowledge. The religious sphere was predominant that helped the society to develop morally than materialistic development, political, economic and social. Dr. R. K. Mukherji said ‘Since the birth of the oldest Vedic poetry, we find Indian literature for a period of more than a thousand years bearing an exclusively religious impression, it would propagate the principles of religion unconsciously. This was the essence of literature during the Vedic period. Knowledge for the sake of knowledge was not the slogan. The knowledge should help to attain salvation. All other countries adore India’s rich heritage and its complacent, opulent educational, i.e., philosophical ideas, which would help to realize oneself. Education was based on religious essence but modeled to suit materialistic life.

Realization of True knowledge: The main aim of Vedic education was realization of true knowledge. Knowledge is true power, perception of objects through their real existence, and the achievement of absolute or Brahma was the end of education during the Vedic period. Education enabled human beings to realize the God through the taintless soul. Soul is the master of man, and leading worldly life, man has become slave to his desires. The Vedas would make him to realize his activities which require sensitive knowledge, a power by which everything is being done in the universe. This is not possible for a man with sensuous cravings. The entire gamut destroys mind, heart and mouth in the absence of true knowledge of the Brahman or realizing oneself with God.

Main Characteristics of Vedic Education

1. The home of the preceptor was the seat of learning. A novice lived in the home of the preceptor after the Upanayana or initiation ceremony. The maintenance of the wards was the prime duty of the preceptor; he was the guide and philosopher.
2. The pupil’s moral quality was unimpeachable; conduct was the basis for the admission into the preceptor’s institution. He should be free from the desires of the world and attachment to pleasures of life.
3. The admission was opened to the pupils who followed Brahmacharya or celibacy. It was compulsory and even though married, the novice was given

viz., the development of individuality is not something new to India. The Bhagvadgita stressed long ago that a person should be given such training as would enable him to be a social being and to bring credit to his community. In this unit let us study about historical legacy of education in India.

7.2 Objectives

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

- trace the historical development of Indian Education System
- identify the salient features of Indian Education,
- explain the Vedic education
- analyse the Brahmanical education
- describe the Islamic education in India

7.3 A Long Historical Legacy

7.3.1 Education in the Vedic Period

The pivotal sources for Vedic education were Vedas which comprise the knowledge of rituals, god, soul, universe, life and earth, incarnation, mysticism and sophism, etc. There were the scholars and thinkers who improved the attitude characterized by the above mentioned themes. Further, in the later Vedic age, this type of speculative thought had changed and strengthened further. As we know from our prosperous history, the sages, anchorites, rishis of the Vedic period brooded amidst nature, away from the dwelling places of masses. Their sophisticated experiences were acquired from the scriptures like the Brahmanas and Aranyakas. Later emerged the Upanishads. These were the granaries of the ancient rich culture and civilization. The Vedanta, a pivotal system in philosophical thought, had reached the highest point of development of knowledge of Vedas. This Vedic knowledge has been dealt through the pages of the Upanishads. The subject matter of Upanishads is the philosophical and metaphysical knowledge which has been analyzed and discussed thoroughly in them. So, the post-vedic education and civilization comprised sources of rich knowledge from the Brahmanas, Aranyakas and Upanishads. The origin and development, the propagation of the post-vedic education got immense exposure by various institutions like Sakhas, Charanas, Parishads, Kulas and Gotras. This education system was based on ordeal and these institutions improved traditional Vedic literature.

UNIT 7 □ EDUCATION IN INDIA–HISTORICAL PERSPECTIVE : AN INTRODUCTION

Structure

- 7.1 Introduction**
- 7.2 Objectives**
- 7.3 A Long Historical Legacy**
 - 7.3.1 Education in the Vedic Period**
 - 7.3.2 Brahmanical Education**
 - 7.3.3 Education during the Buddhist Period**
 - 7.3.4 Education in the Medieval Period**
- 7.4 Let Us Sum Up**
- 7.5 Answers to ‘Check Your Progress’**
- 7.6 Unit-End Exercises**
- 7.7 References**

7.1 Introduction

India is a country famous not for its ancient culture alone. It also presents to mankind the history of several races, differing in culture and religion entering the country from time to time and striving for political and cultural supremacy. Foreigners often fail to appreciate the vast magnitude of this country. It has been aptly termed a subcontinent.

India also claims, and has the right to take pride in an ancient and age-old educational system. Dr. F. W. Thomas, one of the most distinguished indologists, writes that it is exotic in India. “There is no country where the love of learning has so early an origin or has exercised so lasting and powerful an influence. From the simple poets of the Vedic age to the Bengali philosopher of the present day, there has been an uninterrupted succession of teachers and scholars”. The ideal of Hindu education was culture and not literacy. The main idea was to bring to the humblest man the highest products of human mind and heart. The system looked to the development of the ‘self’ and to enable an individual to lead the highest possible life in the circumstances in which he was placed. Even the modern aim of education,

BLOCK 02 : EDUCATION IN INDIA— HISTORICAL PERSPECTIVE

INTRODUCTION

India is an ancient country with a glorious, cultural and civilization and a history of four thousand long years. When most of the modern European countries were grouping in darkness of knowledge, India was shining at the top of ancient civilizations like Egypt, Mesopotamia and Babylon with its high level of Vedic knowledge and thinking. Naturally, education in India has a long history of its own. A student of education should know the historical development of Indian education. This block helps you to understand the history of Indian education.

This block consists of six units. In **Unit-7** provides a birds-eye view of the historical development of education in India. **Unit-8** introduces you to educational system that existed in India with reference to the Vedic education. Buddhist system of education is described in **Unit-9** and **Unit-10** throws light on the Muslim system of education which developed during the medieval period.

With British coming to India, initially as traders and later establishing themselves as the rulers, a new chapter in the history of education in India was added. The next two units of this block deal with British education in India. **Unit - 11** describes the British education system in India and **Unit -12** analyses the system that was practiced.

INSTRUCTIONAL DESIGN AND EDITORIAL COMMITTEE

Prof. M. G. Krishnan

Vice Chancellor
Karnataka State Open University
Mysore 570 006
Karnataka

Chairman

Prof. Vikram Raj Urs

Dean - Academic
Karnataka State Open University
Mysore 570 006

Convener

Dr. N. Lakshmi

Chairperson - DOSR in Education
Karnataka State Open University
Mysore 570 006

Course Coordinator

Course Writer
Units – 7, 11 & 12

Prof. B. N. Manjunathaiah

Professor – DOSR in Education
Karnataka State Open University
Mysore 570 006

Course Editor

Dr. Shobha S. Nilavar

Senior Lecturer
Karnataka University College of Education
Dharwad 580 001

Course Writer

Units – 8, 9 & 10

Dr. Thejasvi Naviloor

Planning and Development Officer
Karnataka State Open University
Mysore 570 006

Coordinator

ICT Course Content
Development and Delivery

© All rights reserved. No part of this work may be reproduced in any form without written permission from Karnataka State Open University, Mysore.

This courseware is printed and published by The Registrar, NSOU, 1, Woodburn Park, Kolkata for limited use with special arrangement with KSOU, Mysore to train up in-service Upper-Primary School Teachers in the State of West Bengal under the mandate of RTE Act 2009. The use of this course content is limited to the project period of two years till March 2015. This project is monitored by an expert committee comprising the Vice Chancellor and Director of School of Education, NSOU, Kolkata and the representatives of KSOU, Mysore. For queries regarding the courseware may please contact Planning and Development Section, KSOU, Mysore 570 006.

B.Ed. CC-01 : EDUCATION IN INDIA

Block 2

EDUCATION IN INDIA— HISTORICAL PERSPECTIVE

Unit - 7

EDUCATION IN INDIA-HISTORICAL PERSPECTIVE : AN INTRODUCTION 119

Unit - 8

EDUCATION IN ANCIENT INDIA – I 141

Unit - 9

EDUCATION IN ANCIENT INDIA – II 155

Unit - 10

EDUCATION IN MEDIEVAL INDIA 168

Unit - 11

EDUCATION DURING BRITISH PERIOD 180

Unit - 12

BRITISH SYSTEM OF EDUCATION–AS PRACTICED IN INDIA 214

COMPULSORY COURSE 01 (CC-01)
EDUCATION IN INDIA

BLOCK 02
EDUCATION IN INDIA—
HISTORICAL PERSPECTIVE

COMPULSORY COURSE 01 (CC-01)
EDUCATION IN INDIA

BLOCK 03
EDUCATION COMMISSIONS
AND THEIR IMPACT

B.Ed. CC-01 : EDUCATION IN INDIA

Block 3

EDUCATION COMMISSIONS AND THEIR IMPACT

Unit - 13

SARGENT REPORT (1944)	229
-----------------------	-----

Unit - 14

UNIVERSITY EDUCATION COMMISSION (1948)	238
--	-----

Unit - 15

SECONDARY EDUCATION COMMISSION (1952-53)	253
--	-----

Unit - 16

INDIAN EDUCATION COMMISSION (1964-66)	268
---------------------------------------	-----

Unit - 17

NATIONAL POLICY OF EDUCATION (1986)	283
-------------------------------------	-----

Unit - 18

NATIONAL CURRICULUM FRAMEWORK (2001-02)	293
---	-----

INSTRUCTIONAL DESIGN AND EDITORIAL COMMITTEE

Prof. M. G. Krishnan

Vice Chancellor

Karnataka State Open University

Mysore 570 006

Karnataka

Chairman

Prof. Vikram Raj Urs

Dean - Academic

Karnataka State Open University

Mysore 570 006

Convener

Dr. N. Lakshmi

Chairperson - DOSR in Education

Karnataka State Open University

Mysore 570 006

Course Coordinator

Prof. B. N. Manjunathaiah

Professor – DOSR in Education

Karnataka State Open University

Mysore 570 006

Course Editor

R. Sharanamma

Lecturer – DOSR in Education

Karnataka State Open University

Mysore 570 006

Course Writer

Dr. Thejasvi Naviloor

Planning and Development Officer

Karnataka State Open University

Mysore 570 006

Coordinator

ICT Course Content

Development and Delivery

© All rights reserved. No part of this work may be reproduced in any form without written permission from Karnataka State Open University, Mysore.

This courseware is printed and published by The Registrar, NSOU, 1, Woodburn Park, Kolkata for limited use with special arrangement with KSOU, Mysore to train up in-service Upper-Primary School Teachers in the State of West Bengal under the mandate of RTE Act 2009. The use of this course content is limited to the project period of two years till March 2015. This project is monitored by an expert committee comprising the Vice Chancellor and Director of School of Education, NSOU, Kolkata and the representatives of KSOU, Mysore. For queries regarding the courseware may please contact Planning and Development Section, KSOU, Mysore 570 006.

BLOCK 3 : EDUCATION COMMISSIONS AND THEIR IMPACT

INTRODUCTION

For a long time education was equated with transmission of knowledge. Acquisition of knowledge had been by far, the most prominent objective of education. But of late, there has been a rethinking regarding the function of education. Education is no longer confined to the cognitive aspects of human personality. The attempt is to develop the total personality and develop capabilities of the individual.

A major task before the country immediately after independence was to re-orient the System of Education so as to adjust it to the changing needs and aspirations of the people. In fact, the significant role of education in national development and progress was highlighted even during the freedom struggle when Mahatma Gandhi formulated the scheme of Basic Education seeking to harmonize intellectual work and manual work. Consequently, the post-independence period was marked by a review of education made by several commissions and committees. In this Block, you are going to study about the Sargent Report (1944), the University Education Commission Report (1948), the Secondary Education Commission (1952-53), Indian Education Commission (1964-66), the National Policy of Education (1986) and the National Curriculum Frame Work (2000-01). We examine the recommendations of these Reports, their implementation and also their impact on Indian Education in the later period.

In **Unit -13** you are going to learn about the Sargent Report, its major recommendations and its impact on Indian Education. The University Education Commission was the first Education Commission appointed (1948) after independence. You are going to learn about its recommendations and its impact in **Unit- 14**. **Unit 15** explains the Secondary Education Commission (1952-53), its major recommendations and Impact. **Unit 16** explains the Indian Education Commission (1964-66) which was appointed to examine the entire system of education, its major recommendations and its impact. In 1986 Rajiv Gandhi, the then Prime Minister of India, passed the New Education Policy for the country. In **Unit -17** you will study about this Policy. The last Unit of this Block **Unit-18** explains the National Curriculum Frame-work (2000-2001.)

UNIT - 13 □ SARGENT REPORT (1944)

Structure

- 13.1 Introduction
- 1.2 Objectives
- 13.3 Major Recommendations, Impact
- 13.4 Let Us Sum Up
- 13.5 Answers to “Check Your Progress”
- 13.6 Unit-End Exercises
- 13.7 References

13.1 Introduction

The process of education is not only continuous but also dynamic. Like every activity in life even education should have its aims. Aims give direction to the activity and make it meaningful and purposeful. Since education grew and developed according to the needs and conditions of society, the aims of education also changed from one society to another. In accordance with the changing nature of education, its objectives also change from time to time. Without the definite aims of education, the curriculum, methods of teaching, school organization, teaching-learning materials, and media cannot be determined. Without appropriate and meaningful aim, educational process becomes inoperative. Since about 5 decades, the role of aims and objectives in making the school programme meaningful has been recognised. From time immemorial, aims have been set for education of children. But, did they really give direction to educational system? is the vital question.

Because of the publication of reports of the various committees and commissions on education, the British government had begun to understand the seriousness of the situation in the area of education. Ultimately, in the mid forties, it rightly realised that it could no longer be indifferent to education of the Indian people. As the British became hopeful of its victory in the Second World War, it directed its attention to do something for the Indian people in the field of education. So it advised Sir John Sargent, the Educational Advisor to the Government of India, to prepare a scheme of education for Indians. Sir John Sargent submitted his scheme to the Central Advisory Board of Education (CABE) in 1944. In this Report all the stages of education from primary to university have been considered and measures have been suggested for reforming each

stage. The CAGE accepted this Report and recommended its implementation throughout the country. This scheme is known as the Sargent report. This report consists of twelve chapters.

In this Unit, you will be provided with information about the Sargent commission and its recommendations. Sargent commission and its implementation in the field of education till India became independent.

13.2 Objectives

After going through this Unit you will be able to:

- give the details of Sargent Commission
- examine the suggestions of Sargent Commission
- explain the recommendations of Sargent Commission
- evaluate the implementation of recommendations of Sargent Commissions

13.3 Major Recommendations and Impact

In the background of its victories in the Second World War of 1939-44, the British Government brought in many reforms in education in England. It also wanted to bring some reforms in the education system in India. Hence the British Government in India appointed an Education Commission under the chairmanship of Sargent. The main purpose of this commission was to design an education system suited to the post-war reconstruction of the country. Although Indians attained independence resulting the end of British rule in India, within a short time after the publication of Sargent Report which had many implications for restructuring education system in Independent India. Some of its recommendations were accepted by the subsequent commissions. Hence Sargent commission has a lot of historical importance in the history of education in Independent India.

1. Compulsory and free education should be provided to all the boys and girls within the range of 6 to 14 years of age. Their education should be subdivided into two education groups - junior basic and senior basic. The junior for children between 6 and 10 years of age and senior between 11 to 14 years of age.
2. Pre-primary basic schools should be opened for children between 3 to 6 years of age. In these schools good manners and social knowledge should be taught.

3. For bright children between 11 and 17 years of age high schools should be opened with 6 years curriculum which should be sub-divided in to two parts- literary high school and vocational high school. In the literary group curriculum, languages, mother tongue, English, history, geography, civics, mathematics, science, economics, agriculture and music etc. should be included. In the vocational high school group vocational and commercial subjects and applied sciences should be taught. Wood work, metal work, engineering subjects, short hand, type-writing and commerce etc, are included in this group. The Sargent report has suggested that in these two types of high schools mother tongue should be the medium of instruction and English should be compulsorily taught as a second language. Fifty percent of the students of these schools should be given free education and for encouraging bright children, scholarships should be introduced. For the girls the Report recommended the teaching of home science in place of general science.
4. The report has suggested abolition of intermediate classes. In this connection the Report recommended that the eleventh class should be added to the high school and the twelfth to the degree course.
5. For restricting admission to universities, the report has suggested that only 1 percent of the high school passed student out of 15 students should be selected for university education on the basis of their interests and aptitudes. The report recommended the establishment of a university Grants commission for bringing in uniformity in university education in the country. The report also suggested for improving the economic condition of teachers and for creating a cordial atmosphere between teachers and students.
6. The report advised for opening Part-time and full time schools for teaching technical and professional subjects. By these schools four types of workers may be produced, high class, low class, skilled artisans and ordinary craftsman.
 - (i) High class - for this high school passed students should be admitted to the technological department of a university.
 - (ii) Low class- under this category students who have passed vocational high school will be trained for foremanship and chagemanship
 - (iii) Skilled Artisans- Students who have passed the senior high school will be admitted in this type of training for acquiring skilled craftsmanship.
 - (iv) Ordinary craftsmanship-students after passing the class VIII will be

admitted for this training in ordinary craftsmanship. After acquiring reasonable proficiency they will be absorbed in the group of skilled artisans.

7. The report recommended general and vocational education for adults. The audio-visual aids should be adequately used for educating them in to practical affairs of life.
8. The Report has emphasized the necessity of able, well-trained teachers as it considered that the success of the scheme would depend upon them. It was accepted in principle that for every 30 students in Pre-basic and Junior basic school there should be at least one trained teacher. Similarly in the senior basic school there should be at least one trained teacher for 20 students. The Report also observed that trained teachers should be given handsome salaries in order that able persons might be attracted towards teaching profession.
9. The Sargent Report has paid particular attention to the health of students for this recommended periodical medical checkup and giving information about health principles from time to time. Free medical treatment for ill student has also been suggested.
10. The Report recommended separate special schools for the dull and handicapped children.
11. The Report has emphasized the necessity of establishing employment exchanges for providing suitable employment to students coming out after completing their studies.
12. The Report has also stressed the necessity for organizing healthy recreation facilities to students.
13. The Report has recommended the appointment of some education specialists in order that education in the country might be well organised and its standard might be quite high. For this purpose it has also been advised that education departments should be opened both at the centre and in the various provinces. The educational responsibilities of the centre and the provinces have been separately defined. The responsibility for university education has been entrusted to center and education below this stage given to the provinces in their respective areas.

These are the recommendations of Sargent Report.

With a view to reconstruct the education system to suit the modern days, Sargent commission was formed. Sir John Sargent, the then educational advisor was asked by the reconstruction committee of the Vice-Roy's executive council to go through different aspects of education and report. The report was submitted in 1944. It studied the educational situation prevailing at that time from nursery to University education.

Some of the major suggestions of Sargent commission are given below.

Children between the ages of three to six should be provided with pre-primary education. Children between the ages of six to fourteen should be provided with free and compulsory education. High School education should be provided to only deserving ones after entrance examination. Vocational education was recommended. Diversified curriculum to suit the need should be strictly carried out. Degree course should be improved. Adult education should be provided. Compulsory physical education and medical education should be done from time to time. Special schools should be established for physically and mentally handicapped children. Employment bureau should be established. Provision for recreation for the students should be done from time to time. Well-organized education departments should be established both at the central and at every province and all the educational programmes other than university and technical education should be supervised by the provinces.

In 1946 most of the suggestions made by the Sargent commission were implemented, teachers' salaries were increased, all the recommendations with respect to university education were accepted, educational bureau, university Grants commission were started and technical and technical institution were started in Delhi.

An Evaluation of the Sargent Report

The Sargent Report has been the outcome of the experience of the British government that India was behind in education than other advanced countries of the world. The government had realised this long before the Second World War started. So when Victory in the Second World War was in sight. The government asked Sir John Sargent, its educational advisor to suggest measures for reforms of education in India.

Merits of Sargent report

The Report took within its purview all the aspects of education: pre-primary, primary, high school and university education. All types of education - general, technical, vocational and professional have been given attention by way of giving useful suggestions for their improvement. Thus the Report placed before the country a comprehensive scheme of education for the first time. The Report has been, conscious of all sided

development of a student and it has suggested to give education in such a manner as to make one self-dependent. Thus the Report foresaw the importance of employment problem in the country and thought that education could be instrumental in solving it. The Report has considered good health of students as important so it has given useful suggestions in this regard. The Report considered the problem of adult education and gave helpful suggestions for the same. The recommendations of the Report with regard to handsome salary to be paid to teacher may be regarded as praiseworthy.

Demerits of the Sargent Report

In spite of some merits, the Sargent Report suffers from some demerits which may be mentioned as below.

1. The Sargent Report has foreseen that within forty years of the implementation of its recommendation India would reach the stage of educational development which UK had at the time. But it was not thought how much still further UK would go within these forty years. Evidently, the Report had thought to keep India 45 years behind UK in the field of education.
2. The Report sub-divided its recommendation in to five parts and prescribed seven years for the implementation of each part. Evidently, it was not helpful to the country to give 35 years for implementing a scheme of education.
3. In spite of the poor economic condition of India, the Report has put forward a very expensive scheme of education. Billions of rupees were estimated for the implementation of the scheme and 75 percent of this expenditure had to be borne by the public which was evidently impossible.
4. Sargent report has ignored the importance of women education. It has also not considered the problems of religious education in religious country like India.
5. The Report has not envisaged university education as the privilege for all. It wanted to restrict it only to a special class of people.

The Implementation of the Recommendations

The government of India accepted the recommendations of the Report in principle and has tried to implement some of them in the following manner.

1. In 1945 an Education Department was established at the centre.
2. During 1947-48 forty crores of rupees were given to the provincial governments for implementing certain aspects of the scheme in their respective areas.

3. The provincial governments were advised to make five year plans for education. In 1946 these plans were made in some provinces.
4. It was decided that the scheme should be implemented within 16 years instead of 40.
5. The aim of providing compulsory and free education to children between 6 to 11 years of age was accepted. Efforts were made for adult education and also for improving the economic condition of teachers.
6. The committee of polytechnic school and the All India Technical Education Committee were established in Delhi.
7. Educational Bureau and university Grants commission were established at the center.

‘Check Your Progress’ -1

1. List the recommendations made by Sargent Commission with respect to High School Education.

2. List the suggestions of Sargent Commission that were implemented.

13.4 Let Us Sum Up

The British government in India has been aware of the defects in the educational system of the country before the second world was started. So when it becomes sure of

its victory it advised its educational advisor, Sir John Sargent to prepare a memorandum on the educational reforms in India. Sir John Sargent submitted his report in 1944 after studying the various aspects of education-pre-primary, primary, secondary, university, technical and vocational education.

Because of financial stringency the recommendations of this Report could not be implemented in full. More over, after the achievement of independence the national government wanted to manage its educational affairs in new manner and it rightly sensed the various inadequacies of the Report. However, the Report is of great historical importance, as through it the British government took up the totality of education within its purview of reforms. To the credit of this Report, it must be admitted that the all-round development of the child has been its major goal. Vocational education was also considered important. The Report also gave useful suggestions for adult education. It emphasized the necessity of improving the economic condition of teachers. In spite of all these good points the implementation of its recommendations involved huge expenditure for which the country was not prepared. Moreover, it placed a scheme to be implemented within 40 years. Hence the Report has remained only of a historical interest.

With a view to reconstruct the educational system to suit the modern days, Sargent commission was formed. Sir John Sargent the then educational advisor. Some major suggestions are -

- Children between the age of three to six should be provided with pre primary education
- Children between the ages of six to fourteen should be provided with free and compulsory education.
- High school education should be provided to only, deserving ones after entrance examination
- Vocational education was recommended.
- Degree Course should be of three years duration.
- Adult education should be improved. In 1946 most of the suggestions made by the Sargent commission we implemented.

13.5 Answers to ‘Check Your Progress’

‘Check Your Progress’ - 1

1. Diversified curriculum was recommended for High School Children. They should be selected after entrance test; education should be made free, were the major suggestions of Sargent commission towards high school education.

2. Teachers' salaries were increased as per the suggestion. All the recommendations made with respect to university education were accepted. Educational Bureau and university Grants commission were started and technical poly technical institutions were started in Delhi.

13.6 Unit - End Exercises

1. Describe the tradition of education commissions in India with special reference to Sargent Commission Report.
2. List out the recommendations of Sargent Commission

13.7 Reference

1. Rawat P. L. : *History of Indian Education*
2. Taneja V. R. : *Educational Thought and Practice*
3. Altekar A. S. : *Education in Ancient India*
4. Mukherji S. N. : *History of Education in India*
5. Nayak and Syed. J. P. : *Students History of Education in India*
Nurullah

UNIT - 14 □ UNIVERSITY EDUCATION COMMISSION (1948)

Structure

- 14.1 Introduction**
- 14.2 Objectives**
- 14.3 Major Recommendations, Impact**
- 14.4 Let Us Sum Up**
- 14.5 Answers to ‘Check Your Progress’**
- 14.6 Unit-End Exercises**
- 14.7 References**

14.1 Introduction

For a long time, education was equated with transmission of knowledge. Acquisition of knowledge had been by far the most prominent objective of education. But of late, there has been a rethinking regarding the function of education. Education is no longer confined to the cognitive aspects of human personality. The attempts are to develop the total personality and raise the capabilities of the individual.

A major task before the country immediately after Independence was to re-orient the system of education so as to adjust it to the changing needs and aspirations of the people. In fact, the significant role of education in national development and progress was highlighted even during the freedom struggle when Mahatma Gandhi formulated the scheme of Basic Education seeking to harmonize intellectual and manual work. Consequently, the post - independence period was marked by review of education made by several commissions and committees.

The most notable among them are:

- (i) The University Education Commission (1948-49) was appointed to report on Indian University Education and suggest improvements and extensions to suit present and future requirements of the country
- (ii) The Secondary Education Commission (1952) set up to examine the prevailing system of secondary education in the country and suggest measures for its reorganization and improvement, and

- (iii) The Education Commission (1964-66) appointed by a resolution and on the general principles and policies for the development of education at all stages and in all aspects.

The University Education Commission was appointed under the Chairmanship of Dr. S. Radhakrishnan, famous teacher and Philosopher, through a resolution of the Central Ministry of Education on November 4, 1948. In all, there were ten members in the commission. The commission was required to study the problem of university education in the country and to suggest measures for its reforms keeping in view the needs and aspirations of the people. The then Minister of Education, Abdul Kalam Azad inaugurated this Commission on December 6, 1948, and gave it the necessary directions. The members of the Commission showed great interest in their work. They visited various universities in the country and studied their varying problems deeply. The commission interviewed a number of university teachers and students for understanding their problems. The commission prepared a questionnaire and sent it to interested persons for obtaining their suggestions for reforms of university education. About 600 persons returned this questionnaire with their suggestions. The commission submitted its report within a year.

In this unit you will be provided with the information about University Education Commission and their recommendations in the field of education.

14.2 Objectives

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

- Give the details of the university education commission
- Explain the recommendation of the university education commission.
- Analyse the recommendations of the university education commission.

14.3 Major Recommendations and Impact

With the attainment of freedom in 1947 India as a nation achieved a new status. As stated earlier, there were new aims, new hopes and new aspirations. There were new problems also. These new aims and hopes, many people felt, could be realized through the instrument of education. Again it was education which was considered to be the chief weapon in finding and solving new problems. The University Education commission (1949) explained the whole situation. It stated “We are today faced with great problems national and social, the acquisition of economic Independence, the increase of general prosperity, the attainment of an effective democracy over riding the

distinctions of caste and creed, rich and poor and a rise in the level of culture. For the quick and effective realizations of these aims education is a powerful weapon. It is organized efficiently and in the public interest. As we claim to be civilized people we must regard the higher education of rising generation as one of our chief concerns.”

University Education Commission (1948)

The Commission has laid down certain aims of university education in the country keeping in view-the past tradition, the present conditions and future prospects of the country. In this context, the commission took in to consideration the personal interests of students and also of the nation. While defining the aims, the commission has been also conscious of the international obligations. We are giving below the aims of university education as laid down by the commission:

- (i) The aim of university education should be to produce able citizens who can take up national responsibilities successfully in various fields. The university has to produce able administrators and suitable workers in various occupations and industries. The university has to provide leadership in various walks of life in the best interest of the nation.
- (ii) It is a duty of a university to preserve and develop the culture and civilization of the land. It is on the basis of one's culture that one may acquire self-confidence, self-respect and self-dependence. These virtues on the part of citizens will make the nation really very strong.
- (iii) The university should generate new ideas and discard those which are likely to prevent the growth of the nation. For progress it is necessary to rise above superstitions. The university has to help the students to imbibe good aspects of their culture and to accept new values for all round development.
- (iv) The university should provide opportunities to acquire all kinds of knowledge.
- (v) The university has to educate the mind and soul of the student in order that he may grow in wisdom.
- (vi) It is the responsibility of the university to create a consciousness in students for protecting the directive principles as to be laid down in the constitution. The university has to make the foundation of democracy strong and it has to develop the spirit in students for ensuring equality, fraternity and social justice to all, while maintaining the integrity of the nation.

- (vii) The university has to make new discoveries and inventions and it has to develop new original ideas in order to make the society strong.
- (viii) The university has to instill moral values in students while making them well disciplined.
- (ix) The university has to develop the spirit of universal brotherhood and internationalism in students.

The first and the foremost development in the university education was the appointment of commission in 1948 under the chairmanship of Dr. S. Radhakrishnan. The commission prepared a comprehensive report in two parts - the first part is divided in to 18 chapters and covers 747 pages. The second part of the Report contains figures, statistics and evidences.

Teaching Standards

The commission has attached great importance to high teaching standards. So the commission has urged that the standards of teaching and examination should be so raised that our students may be equal to their counter-parts anywhere in the world. The commission has expressed regret that the prevailing standard of university is deplorable because of the fall of standard of intermediate education. Consequently, able students are not coming for university education. Therefore, the standard of university education has also fallen down. The commission has given the following suggestions for improving university standards:

1. Only the intermediate passed students should be admitted to universities
2. In every state, a good number of intermediate colleges should be opened. If intermediate classes are attached to universities at some places, they should be shifted on separate premises.
3. Intermediate class students should be given opportunities for obtaining vocational education.
4. A degree college affiliated to a university should not have more than 1500 students in it. Similarly, a teaching university should not have more than 3000 students.
5. A degree college should have at least 180 working days in a year.
6. The teachers should prepare their Lecture more carefully and they should take special interest in tutorial work.

7. No book should be regarded as a text book and in no course text books should be prescribed.
8. Too many private students should not be permitted to sit at a university examination. A minimum percentage of attendance at lectures should be fixed for students. Students falling below this percentage of attendance should not be allowed to sit at the examination concerned.
9. For tutorial work, suitable teachers should be appointed.
10. Provision should be made for good libraries and well-equipped science laboratories.

Teachers' qualifications and emoluments

The commission has recognized the importance of good teachers for the sake of high standard of education. Hence, it has recommended for the appointment of suitable teachers for universities. For this, the commission has recommended enhancement of scales of pay for the teachers.

Post graduate Teaching and Research

The commission has given the following suggestions in this regard:

1. A close relationship should be maintained between teachers and research scholars. Admission to post-graduate classes should be governed by an all India examination.
2. Ph.d scholars should be chosen on all-India basis. The duration of research for Ph.d should be at least two years. The Ph.d research scholars should also have knowledge of allied subjects.
3. Ph.d scholars producing good research work should be given opportunities for further studies. Such research scholars should be given fellowships and their selection should be made on all-India basis.
4. The Education Ministry should grant stipends to those D.Litt and D.Sc degree holders who have evinced capacities of high order of research. No partiality should be made in the selection of such degree-holders.
5. D.Litt and D.Sc degrees should be awarded only on original works.
6. Universities should be given adequate financial assistance.

The Curriculum

The commission has given the following recommendations for reorganizing the university curriculum:

1. Knowledge should be considered as one whole. The courses of studies are only means of composite knowledge and they should not be considered as an end. Hence while drawing up the courses of study the connection and link between the varying aspects must not be missed. In other words, knowledge should be cultivated in its entirety. There should be a connecting bend between the general, intellectual and vocational education.
2. The courses of studies for universities and intermediate colleges should be reorganized on the above principles. Only then the defects of the existing system of education may be removed.
3. The relation between the general and specialized education should be defined in the context of its relevance to individual, social and professional benefit to the student.

Professional Education

Vocational education, teachers' training, engineering, technology and medical education may be included under professional education. The commission has given suggestions for improving these types of education. Some of the more important suggestions are being given below. Education in trade and commerce the commission has suggested that commerce students should be given practical instructions in institutions of trade and commerce for three or four years. Their education should not be only bookish.

Teacher's Training

1. Greater attention should be paid on practical experience and less on theoretical. Accordingly, the curriculum should be reorganized in a more useful manner.
2. Teachers of training colleges should have enough teaching experience in schools.
3. Higher degree in education should be given to those students who have already taught for a number of years.
4. Teachers of training colleges should do original researches in the field of education.

Education of Women: The commission has given the following suggestions for improving the quality of women education.

1. Education of women may be similar to that of men in certain aspects, but it should be different also in some others in view of their different nature and duties of life.
2. Greater facilities should be given for promoting women education.
3. Able and experienced teachers should be available to guide women in the selection of their nature of education.
4. Women should be well informed about their rights and duties pertaining to the society and nation.
5. It is necessary for women to receive education in domestic science.
6. In institutions where co-education is prevalent, special facilities should be provided for women.

Religious Education - The commission has made the following suggestions in this regard.

1. Instruction in each institution should be begun with self meditation.
2. Biographies of great religious leaders of various religions should be taught to the first year students of the graduate classes. In these, leaders like Swamy Dayanand, Shankaracharya, Buddha, Jesus Christ and Prophet Mohammad etc may be included.
3. Essential of all religions should be taught to the second year students of the graduate course.
4. The third year students should be taught the essentials of philosophies and problems of religions.

Education in Medicine

The commission gave the following suggestions for the improvement of medical education.

1. Researches should be made in the Ayurvedic and Unani systems of medicine and they should be developed.
2. Greater importance should be attached to preventive methods and nursing.

3. Not more than 190 students should be admitted to a medical college within a year and not more than ten patients should be kept under a student
4. Institutions for post-graduate medical education should be equipped with tools, medicines and experienced teachers.
5. Special training should be given to students for treating patients in rural areas.

Engineering and Technology Education

The commission gave the following suggestions about this:

1. Institutions imparting education in engineering and technology should be nationalized. They should not be allowed to be a property of some person.
2. More colleges of engineering and technology should be opened in the country.
3. The curriculum of these institutions should be diversified according to the needs of the country.
4. Provision should be made for higher researches in these institutions.
5. Greater importance should be attached to the acquisition of practical skill and knowledge in these institutions.
6. Provision should be made in these institutions for special researches of a high order in the field of technology.
7. These institutions should be free to manage their own affairs. They should not be controlled by the ministry and bureaucracy.
8. At present, separate universities are established to give education in the field medicine and engineering. They are Rajiv Gandhi medical university and Visweswaraiah Technical University.

Medium of Instruction in University

India is a land of languages. The various states stand for their own regional languages. The commission studied the difficulties involved in this sphere and has given the following suggestions for solution of the language problem:

1. Excepting Sanskrit, any other Indian language should replace English as the medium of instruction at the earliest. Sanskrit cannot be made the medium as it involves many practical difficulties.
2. The students of universities and higher secondary schools should be taught the national language along with English and a regional language.

3. Regional languages should be the medium of university education. Certain subjects at the university stage should be taught through the medium of national language.
4. The national language and the regional language should be developed.
5. A committee of scholars of all the regional language should be formed for reconstructing technical terms in sciences. This committee should be given the responsibility of writing standard text books. These text books should be translated in to various languages under the supervision of this committee.
6. The state governments should provide facilities for teaching national language in universities, degree colleges and higher secondary schools.
7. Teaching of English should be continued in high schools and universities in order that the students are acquainted with achievements in other countries.

Students' welfare and Character formation

The commission has given the following suggestions in this respect:

1. Admission to degree colleges and universities should be on merit.
2. Scholarships should be given on merits only to the poor and deserving students.
3. The students should be given the necessary health facilities.
4. Sports, games and gymnasiums should be organized in various schools.
5. Two years compulsory physical training should be introduced for students. The students taking training in NCC and handicapped ones may be exempted from this.
6. Provision of physical training should be made under the N.C.C. programme for educational institutions.
7. Good hostels should be constructed.
8. Students unions should be made free of politics. They should be engaged in activities directed towards their physical, educational and character growth.
9. Students should be given opportunities to participate in the administration of schools, colleges and universities.
10. A students department should be opened in each university and degree college.
11. An Advisory committee should be opened in each educational institution for protecting the interests of students.

University Examination System

The commission made a deep study of the problems pertaining to examinations and opined that examination system could not be abolished. But it has given a number of suggestions for its reforms. Some of the more important suggestions have been as below:

1. The government of India should appoint a committee of experts and educationists for suggesting reforms in the existing examination system.
2. An examination board of three members should be constituted in each university to do the following things:
 - a. To suggest reforms in the curriculum
 - b. To guide teachers of degree colleges and universities for constructing objective tests.
 - c. The examination board will assess the qualitative utility of various colleges and accordingly will suggest measures for their qualitative improvements.
 - d. To prepare a questionnaire for psychological test of those students of higher secondary schools who are aspirants for university education.

The commission gave the following suggestions for removing the defects of the existing examination system and advised that these suggestions should be accepted until a new system of examination is not evolved.

1. For any government service, a university degree should not be considered as essential.
2. One third of the maximum marks should be allotted to sessional works.
3. For the three years degree course a number of examinations should be held from time to time. Only one examination for obtaining a degree is not enough.
4. Only such teachers should be appointed as examiners who have atleast five years teaching experience.
5. The examination standard should be raised. This standard should be the same for all universities. At least 70 percent for first division, 55 percent for second division and 40 percent for third division should be fixed.

Administration

The commission has remarked that the university administration is full of defects and the same must be removed for introducing any reform. It has given the following suggestions for reforming the university administration:

1. The university education should be brought under the concurrent list of the states.
2. The central government should have only limited powers on universities. It may have a say only in the determination of administrative policy, giving grants and facilities and guidance for national education.
3. The university grants commission should be organized for its help. Number of committees should be appointed. This commission should be made responsible for assigning grants to various universities in the country.
4. A degree college should be recognized only if it fulfills all the conditions.
5. A good managing committee should be considered necessary for a degree college.
6. Each university should teach so the idea of an affiliating university should be rejected.
7. All government degree colleges should be merged into various universities of the area concerned.
8. The following should be accepted as necessary for each university:
(1) Visitor (2) Chancellor (3) Vice-Chancellor (4) Syndicate (5) Faculty (6) Academic Council (7) Senate (8) Board of studies (9) Selection committee (10) Finance Committee.

The president of India should be the visitor and the governor of a state should be the chancellor of all universities in his state. The Vice Chancellor should be a whole time officer and he should be paid a handsome salary corresponding to the dignity of his high office.

Finance

The commission has remarked that most of the universities in the country are suffering from financial stringency, so they cannot implement any useful scheme. Therefore, each university should be given adequate financial assistance. The commission has given the following suggestions in this respect:

1. The state government should shoulder the entire cost of university education.

2. Recurring and non-recurring grants should be given even to non government colleges. Definite rules should be framed for giving recurring grants. Only those colleges should be given grants which follow these rules.
3. Income-tax concessions should be given to those persons and firms which give donations to educational institutions.
4. In addition to recurring and non-recurring grants. Other financial assistance should also be given to universities for implementing certain schemes.

Universities in Rural Areas

Most of the universities in India are established in urban areas. So they cater to the needs of only urban people. So, the commission has remarked that 80 percent of the Indian population falling in rural area is being deprived of the benefits of university education. Moreover, the university education is not patterned on the needs and aspirations of the rural people. Therefore, the commission has recommended that from now on, new universities should be established in rural areas in order to meet the requirements of the rural people.

Eighty percent of the Indian people are residing in villages. The commission has rightly recommended that new universities should be established in rural areas for meeting the requirements of the village people. Since India is a religious country, the commission has recognized the necessity of introduction of some kind of religious and moral education in universities in order to control the violent waves of materials of the present day civilization.

After explaining the scope of university education in the context of modern political and social conditions, the commission emphasized that our education must be Indian, i.e built on the foundations of our country's history and spirit. The University Education Commission wanted Indian higher education to be built on the foundations of Indian history and philosophy and so recommended the right balance between the material life and the spiritual life in its content.

- It emphasized the need for quality teachers and new methods such as tutorial system. It made recommendations in respect of examination reforms.
- It advocated the mother tongue as medium of instruction
- It emphasized the need for moral and religious education.
- It expressed concerns over the deteriorating standards and recommended raising of the college age, implying an eleven-year schooling followed by a three-year degree course. It pleaded for better admission procedures and recruitment of teachers based on merit.

‘Check Your Progress’ -1

1. Identify any three salient recommendations of University Education Commission

14.4 Let Us Sum Up

The university commission was appointed in 1948 under the chairmanship of Dr. S. Radhakrishnan. The Commission studied the problems of university education and submitted its report in 1949. The commission gave important recommendations with regard to aims of university education, educational standard, teacher’s training, research, women education, religious, vocational, medical and law education, medium of instruction, curriculum, examination system, students problems, university administration and finance and rural universities.

- ✓ Aims of university Education: Research for discovering new knowledge for the welfare of the countrymen. To utilise this knowledge for vocational, scientific and industrial development.
- ✓ Standard of Education: It should be such as to produce great thinkers and skilful workers. To raise the intellectual level of students.
- ✓ Teachers: To be away from politics and groupism. Their character should be worthy of emulation. This ability should be undoubted. They should get handsome salaries.
- ✓ Post-graduate Education: Encouragement to advanced research. To produce learned persons, scientists and technologists.
- ✓ Curriculum: To give complete knowledge to students.
- ✓ Vocational Education: The aim should be to enable students to stand on their own legs after having received education. Education in agriculture has been emphasized.
- ✓ Women Education: The commission has urged to give full freedom to women in education.

- ✓ Religious Education: In place of religious conservatism, the commission has spiritualism. It has advocated equality for all religions in the country.
- ✓ Medium of Instruction: Indian languages should be made the medium of instruction in place of English. The national language should be the medium of instruction at the higher stage and for lower stages regional languages may be accepted as the medium.
- ✓ Students: The University should protect the interests of students and should develop the - physical, intellectual and spiritual capacities of students.
- ✓ Examination- It should be reformed.
- ✓ Administration: The central and state governments should give financial grants, but they must not interfere with university affairs. The commission recommended that a visitor, a chancellor, a Vice- Chancellor along with them other officers should be appointed for each university.
- ✓ Financial Assistance: Universities should be given maximum financial assistance in the form of grants.
- ✓ Rural universities: The commission recommended for the opening of rural universities for meeting the requirements of the people in rural areas.

14.5 Answers to ‘Check Your Progress’

‘Check Your Progress’ -1

1. It expressed concern over the deteriorating standards and recommended raising of the college age, employing an eleven-year schooling followed by a three-year degree course
2. It pleaded for better admission procedures and recruitment of teachers based on merit.
3. It advocated the mother tongue as medium of instruction.

14.6 Unit- End Exercises

1. Describe the tradition of education commissions in India with special reference to University Education Commission.
2. List out the recommendation of University Education Commission.

14.7 References

1. Government of India, Ministry of Education, New Delhi, *Report of the University Education Commission* (1948 - 49)
2. Rawat. P. L : *History of Indian Education*
3. Taneja. V. R. : *Educational Thought and Practice*
4. AltekarA. S. : *Education in Ancient India*
5. Mukherji. S. N. : *History of Education in India*
6. Syed Nurulla Nayak : *A Students History of Education in India*

UNIT - 15 □ SECONDARY EDUCATION COMMISSION (1952-53)

Structure

- 15.1 Introduction**
- 15.2 Objectives**
- 15.3 Major Recommendations, Impact**
- 15.4 Let Us Sum Up**
- 15.5 Answers to ‘Check Your Progress’**
- 15.6 Unit-End Exercises**
- 15.7 References**

15.1 Introduction

India attained Independence from the British rule in 1947. With the attainment of Independence, a new era in the history of education started. This gave the people an opportunity to shape their educational policy according to the needs and aspirations of the nation. The inherited system from the British system of education was rather of a general and theoretical nature. Such a system had to be completely reconstructed and given a practical bias. The provision of universal free and compulsory education for all children of school going age and social education for all illiterate adults was the most urgent need. It was also necessary to reorganize secondary and higher education and make adequate provision for the expansion and advancement of scientific and technical education.

Very little development could be achieved between 1947-51. During this period, India had to reckon with great difficulties. The most trying problem was that of the refugees from Pakistan and their rehabilitation. Besides, there were other problems such as framing of the constitution, reorganization of administrative services, liquidation of princely states. However, states had their own schemes based on the Sargent scheme for educational expansion.

The most important problems in the field of education after India attained Independence were, expansion of facilities for free and compulsory education of all children up to age 14, reforming secondary and university education, encouragement of women's education etc. In order to fulfill these objectives, government, central and

state adopted the policy of planned development and drew up five year plans.

The term secondary education has different meanings in different countries. Conventionally three levels of education are commonly recognized, namely (a) primary (b) secondary and (c) tertiary, occasionally they are also referred to as first level, second level and third level in a number of developed countries, A number of countries divide secondary education in to Junior or senior. In most countries secondary education is the second level of formal schooling, falling between the primary- elementary level and the specialized higher study offered by colleges and university.

The central advisory board of education at its 141st meeting held in January 1948 recommended the appointment of a commission to examine the prevailing system of secondary education in the country and suggest measures for its reorganization and improvement. The Board at its 181st meeting held in 1951 reiterated its former decision and pressed for early implementation of its recommendations.

There were other considerations also before the government of India for setting up a commission. There had been no comprehensive examination of the problems pertaining to secondary education, while the problems of elementary and university education had been surveyed and steps taken to improve. Further, it was the secondary school that supplied teachers to the primary schools and students to the universities. An inefficient system of secondary education was bound to affect adversely the quality of education, at all stages. It was felt that one of the major defects of the prevailing system of secondary education was its unilinear and predominantly academic character. The need for the reorganization of secondary education with diversified courses had become more urgent as a result of acceptance by the government of Basic Education as the pattern of education at the elementary stage.

In view of these considerations, the government of India set up the Secondary Education Commission by Resolution dated 23 Sept, 1952. In this Unit you are to learn about details of secondary Education Commission and its recommendations.

15.2 Objectives

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

- Give the details of Secondary Education Commission.
- Explain the recommendations of Secondary Education Commission.
- State the objectives of Secondary Education Commission.
- Explain the impact of Secondary Education Commission.

15.3 Major Recommendations and Impact

After giving its attention to reorganize University Education after independence, the Government of India focussed its attention to Secondary Education, which was considered as an important state of education. Hence, the Government appointed a Commission under the Chairmanship of Dr. Laxmana Swamy Modaliar, a well known educationist of that time to review the then existing system of Secondary Education and to recommend reforms to reorganize the system.

First, let us study about the aims of secondary education as envisaged by this commission. The Secondary Education Commission formulated four aims of education for India keeping in view the needs of democratic India as envisaged in the constitution.

1. Development of Democratic Citizenship:

The Secondary Education Commission visualized the secondary education as the end of all formal education for the majority of the citizens and as such thought that it must assume the responsibility of providing that type of education that would enable the students to develop qualities which are of great importance for them to bear worthily the responsibilities of a democratic citizen. A democratic citizen is required to develop many qualities-intellectual, social and moral.

2. Improvement of Vocational Efficiency:

The second important aim of our educational system would be to increase the productive or technical and vocational efficiency of our students. This includes (a) creating a new attitude that implies an appreciation of the dignity of all work, however, slowly. (b) making the students realize that self-fulfillment and national prosperity are only possible through work in which everyone must participate and a conviction that whenever educated men take any piece of work in hand they will try to complete it as efficiently and artistically as their powers permit. (c) making attempts by all the teachers to ensure that such an attitude on the part of the students finds expression in every activity of the school and (d) promotion of technical skill and efficiency at all stages of education so as to provide trained and efficient personnel to work out schemes of industrial and technological advancement.

Provision for diversified courses at the secondary stage should be made, so that, a larger number of students may take up agricultural, technical, commercial or other practical courses which will train their varied aptitudes and enable them either to take up vocational pursuits at the end of the secondary course or to join technical institutions for further training.

3. Development of Personality:

This includes (a) Releasing the sources of creative energy in the students so that they may be able to appreciate their cultural heritage (b) cultivating rich interests which they can pursue in their leisure and contribute, in later life, to the development of this heritage (c) Giving place of honour in the curriculum to subjects like art, craft, music, dance and the development of hobbies.

4. Development of the Qualities for Leadership:

This is important for the successful functioning of our democracy. Education must train our students for discharging their duties efficiently; they must be trained in the act of leading and following others. Our secondary education must train persons who will be able to assume the responsibility of leadership in the social, political, industrial or cultural fields in their own small groups of community or locality. Leadership calls for a higher standard of education, a deeper and clearer understanding of social issues and greater technical efficiency.

Major Recommendations of the Commission

1. New Organizational Pattern

1. Under the new organizational structure, education should commence after a four or five years period of Primary or Junior Basic Education and should include (a) the Middle or Senior Basic or Junior Secondary stage of three years, and (b) the Higher Secondary Stage of four years.
2. The present intermediate stage should be replaced by the Higher Secondary Stage which should be of four years duration one year of the present Intermediate being included in it. As a consequence, the first degree course in the university should be of three years duration.
3. Multipurpose schools should be established wherever possible to provide varied courses of interest to students with diverse aims, aptitudes and abilities.
4. All states should provide special facilities, for agricultural education in rural schools.

2. Technical Education

1. Technical schools should be started in large numbers either separately or as a part of multipurpose school.

2. A number of residential schools should be established, more particularly in certain rural areas.
3. A large number of schools should be established to meet the needs of handicapped children.

3. Co-Education

1. While no distinction need be made between education imparted to boys and girls, special facilities for the study of home science should be made available in all girls' schools and co-education schools.
2. Efforts should be made by state Governments to open separate schools for girls wherever there is demand for them.

4. Study of Languages:

1. The mother-tongue or the regional language should generally be the medium of instruction throughout the secondary school stage, subject to the provision that for linguistic minorities special facilities should be made available.
2. During the middle school stage, every child should be introduced at the end of junior Basic stage, subject to the principle that no two languages should be introduced in the same year. At the High and Higher secondary stage, at least two languages should be studied, one of which being the mother-tongue or the regional language.

5. Curriculum:

1. At the middle-school stage, the curriculum should include (i) Languages (ii) Social studies (iii) General Science (iv) Mathematics (v) Art and Music (vi) Craft and (vii) Physical Education.
2. At the High School or Higher Secondary stage, diversified courses of instruction should be provided for the pupils. Diversified courses of study should include the following groups (1) Humanities (ii) Science (iii) Technical subjects (iv) Commercial subjects (v) Agriculture Subjects (vi) Fine Arts, and (vii) Home Science. As and when necessary, additional diversified courses may be added.
3. A certain number of core subjects should be common to all students, whatever

the diversified courses of study that they may take; these should consist of (i) Language (ii) General Science, (iii) Social Studies and (iv) Craft.

4. The diversified curriculums should begin in the second year of the High school or higher secondary school stage.

6. Textbooks.

1. With a view to improving the quality of books prescribed, a high power textbooks committee should be constituted.
2. The textbooks committee should lay down clear criteria for the type of paper, illustration, printing and format of the books.
3. A single textbook should not be prescribed for every subject of study, but a reasonable number of books which satisfy the standards laid down should be recommended leaving the choice to the schools concerned. In the case of languages, however, definite text books should be prescribed for each class to ensure proper gradation.
4. No book prescribed as a textbook or as a book for general study should contain any passage or statement which might offend the religious or social susceptibilities of any section of the community or might indoctrinate the minds of the young students with particular political or religious ideologies.
5. Frequent changes in textbooks and books prescribed for study should be discouraged.

7. Dynamic Methods of Teaching:

1. The methods of teaching in schools should aim not merely at imparting of knowledge in an efficient manner, but also at inculcating desirable values and proper attitudes and habits of work in the students.
2. The emphasis in teaching should shift from verbalism and memorization to learning through purposeful, concrete and realistic situation and, for this purpose, the principles of 'Activity method' and 'Project method' should be assimilated in school practice.
3. In the teaching of all subjects special stress should be placed on clear thinking and expression both in speech and writing.

4. A well thought-out attempt should be made to adopt methods of instruction to the needs of individual students as much as possible so that dull, average and bright students may all have a chance to progress at their own pace.
5. Students should be given adequate opportunity to work in groups and to carry out group projects so as to develop in them the qualities necessary for group life and co operative work.
6. Every secondary school should have a well-equipped library, class libraries and subject libraries should also be beautified.

8. Discipline:

1. The education of character should be envisaged as the responsibility of all teachers.
2. In order to promote discipline, personal contact between the teacher and the pupils should be strengthened, Self- government in the form of house system with prefects or monitors and student councils, whose responsibility will be to draw up a code of conduct and enforce its observance, should be introduced in all schools.

9. Religious and Moral Instruction:

Religious instruction may be given in schools only on a voluntary basis outside the regular school hours, such instruction being confined to the children of the particular faith concerned and given with the consent of the parents and managements

10. Extra - Curricular Activities:

Extra- curricular activities should form an integral part of education imparted in the school and all teachers should devote a definite time to such activities.

11. Guidance and Counseling in Secondary Schools:

Educational guidance should receive much greater attention on the part of the educational authorities. The services of trained guidance officers and career masters should be gradually made available to all schools.

12. Health Education:

A properly organized school medical service should be built up in all states, and a thorough medical examination of all pupils and necessary follow up treatment wherever necessary should be carried out in all schools.

13. Physical Education:

- a. All teachers below the age of 40 should actively participate in many of the physical activities of students and thus make them a lively part of the school programme
- b. Full records of physical activities of the students must be maintained.

14. A new Approach to Examination and evaluation:

The number of examination should be reduced and the element of subjectivity in the essay-type tests should be minimized by introducing objective tests. In the final assessment of the pupils, due credit should be given to the internal tests and the school records of the pupils. The system of symbolic rather than numerical marking should be adopted. There should be only one public examination at the completion of the secondary school course.

15. Improvement of the Teaching Personnel:

1. The normal period of probation for a trained teacher should be one year.
2. The teachers possessing the qualifications and performing the same type of work should be treated on par in the matter of grades of salary irrespective of the type of institution in which they are working.
3. The system of triple benefit scheme, pension cum provident fund-cum-insurance should be introduced in all states.
4. Arbitration Boards of committees should be established to look into the appeals and grievances of teachers.
5. The age of retirement in the case of physically fit and competent teachers may be extended to 60 with the approval of the Director of Education.
6. The children of teachers should be given free education throughout the school stage.
7. Through a system of co-operative house building societies, teachers should be provided with quarters so as to enable them to live near the school.

8. The practice of private tuitions by teachers should be abolished.

16. Teacher Training:

1. There should be only two types of institutions for teacher training:
 - (i) For those who have taken the school leaving certificate or Higher secondary school leaving certificate, for them the period of training should be two years; and
 - (ii) For graduates for whom the training may, for the present, be of one academic year, but extended as a long-term programme to two academic years.
2. During the period of training, all the student teachers should be given suitable stipend by the state.
3. All training colleges should provide adequate residential facilities.

17. Organization and Administration:

- (1) There should be a Board of secondary Education consisting of not more than 25 members with the /director of Education as its chairman to deal with all matters of education at the secondary stage and to lay down general policies. A sub-committee of the Board should deal with the conduct of examinations.
- (2) State Advisory Boards should be constituted in each state to advise the Department of Education on all matters pertaining to education.

18. Inspection of Schools:

- (1) The true role of an Inspector should be to study the problems of school and view them comprehensively in the context of educational objectives, to formulate suggestion for improvement and help the teachers to carry out his advice and recommendations.
- (2) In addition to direct recruitment, Inspectors should also be drawn from (i) teachers of ten years experience (ii) headmasters of High schools, and (iii) duly qualified staff of training colleges who may be allowed to work as such for a period of three to five years.

19. Management of Schools:

1. The Management Boards of all schools should be registered and should consist of a limited number of persons with the Headmaster as an ex-officio member.
2. No member of the managing Board should directly or indirectly interfere with the internal administration of the school.

20. School building and Equipment:

1. The open spaces available in cities must be conserved to be utilized as play ground by groups of schools.
2. Normally in designing buildings for schools, care should be taken to see that an area of not less than 10 sq. ft is provided per student in the classroom.
3. The optimum number of boys to be admitted to any class should be 30 and the maximum should not in any case exceed 40, the optimum number in the whole school should be 500 while the maximum should not exceed 750.

21. Hours of Working and Vacation:

1. As a rule, the total number of working days in a school should not be less than two hundred, the working hours per week should be at least thirty five periods about forty five minutes each; the schools should work regularly for six days in the week one of the days being a half day when the teachers and students might meet informally and work together on various extra-curricular and social projects.
2. Normally during the year, there should be a summer vacation of two months and two breaks of ten to fifteen days at suitable periods during the year.

22. Finance:

1. A cess called the Industrial Education Cess be levied, the amount collected to be utilised for furtherance of technical and vocational education at the secondary stage.
2. The center should assume certain amount of direct responsibility for the contemplated reorganization of secondary education and give financial aid for the purpose.

‘Check Your Progress’ - 1

1. Mention any five recommendations of Secondary Education Commission

Impact of Secondary Education Commission

Now let us discuss about the impact of Secondary Education Commission.

The Secondary Education Commission observed as regards financial aid to secondary Education “It has been pointed out that the recommendations of the previous commissions have not been given effect too largely because the necessary financial

resources could not be made available either by the state or by the center". It is an irony of fate that the recommendations of this commission also meet the same fate. The Secondary Education Commission did not give sufficient thought to the financial aspect of the various reforms.

The Secondary Education Commission did not suggest any short-term and long-term plans for the implementation of its recommendations.

The Commission did not state in clear and unambiguous language what the total duration of the school course would be. This created a lot of confusion.

The financial implications of upgrading a large number of high schools into higher secondary pattern in every state were not worked out.

The Commission suggested that the minimum qualification required for teaching in the last two years of the higher secondary school were an M.A degree or a first class B.A degree with a degree in teaching. An adequate number of qualified post-graduate teachers were not available.

The introduction of core-subjects like crafts and general science in the curriculum of the higher secondary school created further difficulties regarding staff requirements.

The serious difficulties in the process of implementing the recommendations of establishing multipurpose schools could not be foreseen with the result that out of 22,581 higher secondary schools in 1963-64, there were only 2000 multipurpose schools. Subsequently their number began to dwindle. Thus we find that our schools remain as bookish and stereotype as at the time of the recommendations of the Secondary Education Commission. One may aptly put this question, what has been the impact of the Secondary Education Commission? The answer is quite obvious. The multipurpose schools benefited neither the school leavers nor the seekers of higher education.

A close scrutiny of the implementation of the recommendations of the commission reveals that the quantitative expansion of secondary education has not been simultaneously accompanied by qualitative improvement.

The commission did not give a clear-cut path of vocationalised education adequately. In no way our education has facilitated the task of finding suitable manpower for various sectors of development of industries and other services.

The commission did not suggest methods of coordination between growth of economy, manpower needs, employment opportunities and the output of secondary schools.

The selection of high schools for conversion into higher secondary schools was to be governed by strict and carefully defined conditions. The commission's report stated that only those schools would develop into efficient higher secondary institutions which satisfied definite criteria prescribed regarding accommodation, equipment, qualification of staff, salaries and grades and adequate finances, and that such conditions had to be

fulfilled scrupulously before the schools were recognized as higher secondary schools. The establishment of higher secondary schools in certain areas unfortunately became a matter of prestige for the people concerned. Social and political pressures were sometimes used for getting the necessary recognition for their institutions. This resulted in the upgrading of a number of schools which did not satisfy the minimum criteria regarding accommodation, equipment, qualifications of staff etc.

‘Check Your Progress’ - 2

1. Mention any three impacts of Secondary Education Commission.

15.4 Let Us Sum-Up

With the attainment of independence, political situation underwent a complete revolution. Education also needed a fresh outlook. This was appropriately voiced by Maulana Abdul Kalam Azad, the then Education minister in his presidential address to the central Advisory Board of Education in 1948, “the scales in which the educational problems were weighed by this Board up till now have grown out of date. The dimensions of the national problems of the day cannot be judged by the same measurements. The new aspiration of new India will require fresh outlook and new measures to tackle its problems.”

In this Unit we have explained about major recommendations of secondary Education commission.

1. Under the new organizational structure, education should commence after a four or five years period of primary Junior Basic education and the middle or senior Basic or Junior secondary stage of three years, and the higher secondary stage of four years

2. Technical schools should be started in large numbers either separately or as part of multi-purpose school.
3. Public schools should continue to exist for the present and the pattern of education given in them should be brought in to reasonable conformity with the general pattern of national education.
4. While no distinction need be made between education imparted to boys and girls, special facilities for the study of home science should be made available in all girls' schools and coeducation schools.
5. The mother tongue or the regional language should generally be the medium of instruction throughout the secondary school stage, subject to the provision that for linguistic minorities special facilities should be made available.
6. At the middle school stage, the curriculum should include languages, social studies, general science, mathematics, art and music, craft and physical education.
7. The methods of teaching in schools should aim not merely at imparting knowledge in an efficient manner, but also at inculcating desirable values and proper attitudes and habits of work in the students.
8. The number of examinations should be reduced and the element of subjectivity in the essay-type tests should be minimized by introducing objective tests. In the final assessment of the pupils due credit should be given to the internal tests and the school records of the pupils. The system of symbolic rather than numerical marking should be adopted. There should be only one public examination at the completion of the secondary school course. Improvement of the teaching personnel-salary, pension-cum-provident fund cum-insurance, should be introduced in all states.
9. The secondary Education commission observed as regards financial aid to secondary Education, "It has been pointed out that the recommendations" of the previous commissions have not been given effect to largely because the necessary financial resources could not be made available either by the state or by the center. "It is an irony of fact that the recommendations of this commission

also met the same fate. The Secondary Education Commission did not give sufficient thought to the financial aspect of the various reforms.

10. The commission suggested that the minimum qualification required for teaching in the last two years of the higher secondary school were an M.A degree or a first class B.A degree with a degree in teaching. An adequate number of qualified post- graduate teachers were not available.

15.5 Answers to ‘Check Your Progress’

Check Your Progress -1

1. Inspection of schools-the true role of an Inspector should be to study the problems of school and view them comprehensively in the context of educational objectives, to formulate suggestion for improvement and help the teachers to carry out his advice and recommendations.
2. The methods of teaching in schools should aim not merely at imparting knowledge in an efficient manner, but also at inculcating desirable values and proper attitudes and habits of work in the students.
3. A number of residential schools should be established to meet the needs of handicapped children.
4. With a view to improving the quality of textbooks prescribed, a high power textbooks committee should be constituted

‘Check Your Progress’ - 2

1. The Financial implications of the upgrading of a large number of high schools in to higher secondary pattern in every state were not worked out.
2. The secondary Education Commission did not suggest short-term and long-term plans for the implementation of its recommendations.
3. The commission did not give a clear-cut path of vocationalised education adequately. In no way our education has facilitated the task of finding suitable manpower for various sectors of development of industries and other services.

15.6 Unit-End Exercises

1. Bring out the importance of the Secondary Education Commission in the context of the overall efforts to reorganize education in the country.
2. Analyze and assess the impact of the recommendations of the Secondary Education Commission on high school education in India.

15.7 References

1. Government of India, Ministry of Education, New Delhi, *Report of the Secondary Education Commission (1952)*
2. Aggrawal J. C. - *Development and Planning of Modern Education*, Vikas Publishers, New Delhi.

UNIT - 16 □ INDIAN EDUCATION COMMISSION (1964 - 1966)

Structure

- 16.1 Introduction**
- 16.2 Objectives**
- 16.3 Major Recommendations, Impact**
- 16.4 Let Us Sum up**
- 16.5 Answers to ‘Check Your Progress’**
- 16.6 Unit-End Exercises**
- 16.7 References**

16.1 Introduction

India got freedom in 1947 and after this it hoped that the traditional system of education would undergo a great change. But, in spite of a number of committees and commissions on education, satisfactory progress could not be achieved. Very naturally, a comprehensive policy was needed. Hence, the commission was appointed. Secondly, in the post-Independent period, a good deal of expansion had taken place in the field of education, but all this was at the expenses of quality. This needed a detailed study.

Thirdly, the commission was appointed to bring home to the people that they should also have a share in the reconstruction of the country through education. The government, of course, is shouldering the main responsibility. Moreover, there was an explosion of knowledge, particularly in science and technology. The appointment of a commission was consequently felt to meet this challenge.

Fourthly, in the past, several commissions and committees had examined sectors and specific aspects of education. The new commission was to survey the entire field of educational development as the various parts of the educational system strongly interact with and influence one another. Education needed to be considered as a whole and not in fragments.

Fifthly, the system of education could not be strengthened without eliciting the co-operation of teachers.. The teacher community had hither to been altogether neglected.

All these years, the teachers had been subjected to great economic hardships. A positive approach to the problems of the teacher was, therefore, badly needed.

Education commission 1964-66, popularly known as Kothari Commission under the name of its chairman Prof. D. S. Kothari was appointed by a Government Resolution in July 1964 to advise the Government of India on the national pattern of education and on the general principles and policies for development of education at all stages and in all aspects. The commission began its work on October 2, 1964 and submitted its report on June 26, 1966. Sri J. P. Naik was the member - secretary of the commission. The publication of the report is an epoch-making event in the history of Education in India. The report is entitled, Education and National Development.

In this unit, we discuss in detail about Indian Education Commission, and its recommendations, Impact of Indian Education Commission.

16.2 Objectives

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

- Give the details of Indian Education Commission.
- Explain the recommendations of Indian Education Commission.
- Explain the Impact of Indian Education Commission.

16.3 Major Recommendations and Impact

Education and National Development

The opening sentence of the report is “The destiny of India is being shaped in her class rooms. This, we believe, is no more rhetoric”. This clearly reflects the important role of education in national development.

Three facets of educational revolution

Internal transformation, so as to relate it to the life, needs aspirations of the nation. Qualitative improvement so that the standards achieved are adequate, keep continually rising and at least, in a few sectors become internationally comparable and Expansion of education facilities broadly on the basis of manpower needs and with an accent on equalization educational opportunities.

Educational Programme

This is a four-fold Educational programme.

1. Work experience as an integral part of general education, vocationalisation of education at the secondary level, improvement of professional education and research, promoting national consciousness.
2. Introducing a common school system, making social and national service compulsory; developing all modern Indian languages.
3. Making science education an integral part of all school education and developing scientific research.
4. Inculcation of high values - social, moral and spiritual at all stages of education.

Programmes for improving the quality of education

The quality of education is crucial for national development and the nation must be prepared to pay for the quality. According to the commission's recommendations, the major programmes for qualitative improvement include raising the economic, social and professional status of teachers and improving the quality and scope of teacher Education and in - service programmes, radical reform especially in science and mathematics, vigorous improvement in the method of teaching and evaluation and providing quality text books and other teaching material, search for introduction of a nation - wide programme of school and college improvement where each institute finds congenial condition to strive continually to achieve the best results of which it is capable, the establishment of 'quality' schools to act as pace - setters in their districts and the creation of 5 or 6 'major' universities, revitalizing the system of supervision and reorganizing the state departments and the reorganization of the educational structure on the 10 + 2 + 3 pattern.

Expansion Programme

The commission hoped that 5 percent of the 3-5 and 50 percent of the 5-6 age groups would find places in nursery schools or classes by 1986. It recommended five years of good education for all children by 1975-76 and seven years of such education by 1985-86 and placed the highest priority for free and compulsory education up to the age of 14. The problems and policies of expansion at the secondary stage would differ from those in primary education because on the one hand it would not be financially possible for several years to come to have universal secondary education and on the other hand it would be essential to enlist half the enrolment at the higher secondary stage in vocational education.

It is an important recommendation that the expansion of higher secondary and collegiate education should be related to manpower needs and must be selective. The

programmes of equalization of educational opportunities visualized by the commission included the reduction of the regional imbalances to the minimum, increased provision of free education and scholarships, paying special attention to the education of girls, placing adequate emphasis on the spread of education among backward classes including the scheduled castes and the scheduled tribes. It was also recommended that nationwide campaign should be launched for complete liquidation of illiteracy within 20 years.

Education and national objectives

The most important and urgent reform needed in education is to transform it, to endeavor to relate it to the life, needs and aspirations of the people and thereby make it a powerful instrument of social, economic and cultural transformation necessary for the realization of the national goals. These national goals were then spelt out as follows. Education should be developed so as to:

- i. increase productivity
- ii. achieve social and national integration
- iii. strengthen democracy
- iv. accelerate the process of modernization
- v. cultivate social, moral and spiritual values.

The commission went on to analyze these five goals together with the means for their achievement. It examined thoroughly every aspect of education in India and suggested ways and means to improve them so as to make education a instrument of national development.

Education for Higher Productivity

The commission noted and emphasized that India has been one of the poorest countries in the world. The per capita income is one of the lowest, a large percentage lives below the poverty line. The general standard of living is also very low. The “Gross National Product” is far from satisfactory. The welfare and progress of the nation would depend on its generation of wealth. This, in turn, would depend on its productive output, first goods and then services. Industrial production is limited and low, even food production is far below the need.. India has natural resources in plenty and also manpower in the form of the second largest population in the world. But this manpower has to be developed and well utilized to be effective in production in different agricultural and industrial sectors / areas. This is an important function of the educational system. Boosting the productive efficiency of the people should therefore be an important aim of education. Production in any area in modern times is based on science and technology

and they are advancing at a rapid rate. So proper science education should be essential at the secondary stage for a large percentage of students. People have to be trained to accept productive jobs at different levels in different fields as they are enlarged and modernized and this would also reduce unemployment. Education has also to help in developing positive attitudes to productivity and work especially, manual labour. Work experience has to be provided to all from the early stage, then vocational training for those who are suitable for it and possibly need it. Higher education should provide for professional education of an appropriate number in different fields with needed specialization. The former should provide the workforce and the latter, effective leadership.

Education for Social and National Integration

Another major problem for India is the lack of proper unity and integration among its people. This affects its very survival as a nation. Ours is a pluralistic society. This is a land of many religions and castes, sects and sub-castes. For historical reasons there have been rivalries, and even hatred among them. There are also many distinctive cultures and ethnic groups and languages. Traditions and practices vary; variety and richness are plus points. But the society as a whole lacks cohesion, many groups and individuals are narrow minded. There are many divisive forces based on religion, caste, ethics, grouping, language, political ideology or interests and so, on. Though by and large, our society has shown considerable tolerance of other religions, cultures, languages, ideologies views etc; parochialism, chauvinism, fundamentalism etc, have raised their ugly heads now and then. Intolerance and rivalries based on languages, culture, caste, religion etc., can often be seen in varying degrees of strength. They are fairly wide spread; certain vested interests take advantage of these, and torment them. Caste conflicts and religious clashes too occur. At times, disturbing peace and harmony in a social individual's lives. Casteism and communalism express themselves in many unhealthy ways. Considerations of common aspirations, goal, welfare and progress should have the upper hand and social cohesion and National unity have to be achieved. In other words, social and emotional integration of the people have to be cultivated. A strong patriotic fervour has to be built up, as also international understanding and cooperation. We should feel proud of being Indians and also value a proud place for India among the nations of the world. We must have optimism about our feature and that of the whole. All these can be achieved only through proper education of all the people through the development and practice of healthy interests, understanding, appreciations, attitudes and values. Mass Media and other agencies exert influence and can contribute to help

in achieving these in children and youth, with their impressionable and pliable minds. So education must be geared to this purpose or aimed at among others.

The Kothari commission has particularly suggested the following (among many other things that education should do):

1. Introducing a common school system (where children would, go to a neighborhood school and all schools would have reasonably good quality and standards)
2. Making social, national service an integral part of education at all stages.
3. Developing all modern Indian languages and strengthening Hindi as an effective link language of the future.
4. Adopting mother tongue as medium of instruction (especially at the school stage).
5. Promoting national consciousness (including and understanding) and appreciation of our cultural heritage, pride in being an Indian, and readiness to strive for the nations progress-community development.
6. Promotion of international understanding.
7. Cultivation of values of democracy, Secularism, Social justice etc.

Education for Modernisation

We are living in a rapidly changing and progressing world. India is relatively very backward except in terms of certain philosophical and cultural traditions. Modern societies are progressive in out look and ready to change for the sake of better comforts and standards of living. They are eager to break away from the clutches of superstitions, dogmas, meaningless rituals and nonproductive traditions, and adopt right practices more satisfying beliefs and ways of life. They tend to be more rational, flexible and productive. Much of the development and progress that accounts today's life is based on science and technology. They have to be understood and their benefits transferred rapidly to the extent possible. A scientific temper (or attitude) is also a must for more efficient systems. Methods have to be adopted for productive work and services in areas, and even hobbies, recreations and home management. All these involve knowledge (information) and understanding, rational thinking, adequate skills, appropriate attitudes and outlook etc, and even change in one's value systems. Further, all have to adapt to changes that come about in future.

Modernization touches all aspects of life, productive work in agriculture, industries,

and other areas, trade and commerce, transport and communication, education, health and welfare services, work services and comfort, home, hobbies and recreations, social structure concerns, relationships and norms, family system, standards and styles of life, food, clothing and housing, art literature and other forms and activities of culture. It involves changes in outlook, values, attitudes, appreciations and tastes, interests etc, apart from relevant cognitions and skills. Education has to contribute to this modernization and cater to its demands, it has to prepare people; children, youth and adults to absorb the effects of modernization in different areas and aspects, adjust to them, and contribute to them in a healthy way. Mass media would supplement this effort (It should be noted that by modernization we do not mean “Westernization”. The influence of advanced developed countries and democracy science based cultures cannot be avoided. Selective influence of a healthy nature is necessary and welcome too. But not blind aping or purposeless imitation of western beliefs and ways.

Another important aspect of modernization and progress is “Knowledge explosion”, knowledge has been growing at a fast pace. Even considerable revisions of old understanding and beliefs are taking place. We have to catch up with it and be as up to date as possible (not to speak of contributing to knowledge generation). Educational system is again the main agency to serve the society and the nation in this respect (though mass media would contribute continuously). Thus, education has to be geared to the major aim of helping people to absorb, adjust to, cope up with, and possibly contribute to the all embracing modernization in the emerging Indian society.

Education for Values

The above emphasis on modernization does not in any way imply and de-emphasise our value system. Clear erosion of values has been taking on traditional -values, not a break or withdrawal from them. In fact, there has been a noticeable degeneration taking place, we speak of a ‘Crisis of values’, A powerful and comprehensive generation of our culture as a whole, and values in particular, is necessary.

The old values of truth, goodness and beauty (Satyam, Shivam, Sundaram) are considered absolute and eternal - applicable to all places and times, though the criteria may vary within limits. Ahimsa, dharma, prema, tyaga and many other ideals and values of Indian conception are still valid and valuable. Satyagraha and Sarvathrik Sangraha have value content. But we see the selfishness has increasingly displaced selflessness and ahimsa, Satyagraha often misused. Sympathy, empathy and compassion (Karuna) are often missing. To such old values we have to add relatively modern values of democracy, secularism, socialism, social justice etc. enshrined and guaranteed in our

constitution. Rationality and scientific temper are increasingly important in modern times. The values of co-operation and healthy competition, diligence and discipline, doing one's best in any given situation, achieving and aspiring as high as a possible, compromising with others needs and contributing to social good, being confident and optimistic, being pleasant and nice, being polite and humble and scores of other qualities like these have to be cultivated. All these are necessary for successful, happy and useful life. They can be developed through advice, persuasion, modeling and example, peer suggestion, experiencing and problem solving leading to discovery and acceptance, and other ways. Comprehensive and deliberate value education covering social, moral, personal and even spiritual values should be aimed at. It has to become a major and powerful dimension of education, it can be achieved through a variety of ways, direct and indirect.

Education for Cultural Renaissance

The comprehensive modernization and deep value education emphasized on the two sub sections above would together make for a cultural renaissance - a total and powerful transformation or even revolution. Dr. S. Radhakrishnan stressed that education should develop cultured personalities with a broad outlook and restricted manners. (We often see people with the opposite combination, narrow mindedness and uncontrolled behaviors). Culture is not just an activity of thought and humaneness. It covers all aspects of life pointed out under modernization, and reflects the kinds of values indicated above, social behavior and norms, especially grace and virtues, aspects of personal life style, approaches to work and leisure. Striving for production and contribution, constructive and creative work, purposeful presentations and selective consumption, enjoyable expressions and appreciation are all parts of it. Literature, visual arts and performing arts form significant components and dimensions, with accent on aesthetics, spiritual practices, development and evaluation too raise man to the highest levels. In all these, we have to achieve a comprehensive and purposeful transformation, also considerable refinement and enrichment. Selective synthesis and meaningful interrogations should be attempted. Education should not merely transmit the existing culture but help to preserve it, transform through good selection, culmination and modification, purify and refine it and enrich it through renaissance to check and correct the degeneration or decaying that has been taking place. So, education (as also mass media) should be geared to this purpose in a substantial way, again through a variety of contents and methods -direct and indirect

Education for Effective Citizenship in Emerging India

Independent India has consciously opted for democracy, secularism, socialism and stands for social justice too. Democracy is not only government of the people, by the people and of the people, it is a way of life. Democratic values, ideals and practices have relevance and applicability in all spheres of life. Secularism emphasizes equal freedom and respect for all religious faiths. Nobody is to be discriminated against because of religion or caste. The essence of socialism is eradication of social and economic disparities, and promotion of reasonable equity in benefits, rights and privileges. All these and social justice uphold the principle of equality especially, equity in opportunities for education, employment, income, other benefits and rights. The relatively backward classes and groups (those which are educationally, socially, economically backward) need special facilities, more opportunities and encouragement like incentives, also compensation and corrective measures.

All must adopt outlook and attitudes favorable to such provisions. Further, all citizens should be aware of their rights and privileges, that they might get the best out of them. They must be equally conscious of their duties and obligations as a citizen. (Both fundamental rights and duties are now defined in the constitution; there should be more in actuality) A citizen should also achieve the capability for economic self-support and contribution to the family and the society as a whole. One should be a worthy member of the family, community, and nation. A good citizen must develop and follow proper civic sense in all matters. Education can contribute quite a lot in realizing all these; it should be geared to the proper citizenship development, in all.

In fact, the Kothari commission saw and emphasized education as the most basic comprehensive and productive enterprise in human resource development for the nation. It can be achieved only if all the above aims are accepted and pursued with vigor in a balanced way.

Check Your Progress -1

1. List the National Goals according to the Kothari Commission

Major recommendations

Stress on Science Education: Science education must become an integral part of school education and ultimately some study of science should become a part of all courses in the humanities and social science at the university stage. We lay great emphasis on making science an important element in the school curriculum. A minimum of one laboratory cum-lecture room should be provided in every higher primary school.

Educational Structure proposed by the Kothari Commission

1. The New educational Structure will consist of:
 - a. One to three years of pre-school education
 - b. A primary stage of 7 to 8 years divided into a lower primary stage of 4 or 5 years and a higher primary stage of 3 or 2 years.
 - c. A lower secondary stage of 3 or 2 years.
 - d. A higher secondary stage of two years of general education or one to three years of vocational education.
 - e. A higher education stage having a course of three years or more for the first degree and followed by a course for the second or research degree of varying durations.
2. Age of admission to class I ordinary not to be less than 6.
3. First public examination to come at the end of first ten years of schooling.
4. The system of streaming in school of general education to be made beyond class X.
5. Two types of secondary schools, high schools providing a ten year course and higher secondary schools providing a course of 11 or 12 years.
6. New higher secondary course beginning in class XI, to be instituted and classes XI and XII to provide specialized studies in different subjects. Existing higher secondary schools with integrated courses in classes IX, X, XI and running satisfactorily to continue until class XII is added.
7. Transfer of the pre - university course from the universities and affiliated colleges to secondary schools by 1975-76 and the duration of the course to be lengthened to two years by 1985-86, U.G.C. being responsible for affecting the transfer of all pre-university or intermediate work from university and affiliated colleges to schools.

8. Starting of Higher Secondary Class or Classes in Selected Schools by State Education Departments as self- contained units and assisted with adequate recurring grants.
9. Reconstituting Boards of Secondary Education to accept the responsibility for the higher Secondary Stage also.
10. Vocationalisation at the secondary stage at two points at the end of class VII (VIII) and at the end of Class X and provision to be made for the introduction of different types of vocational courses at the lower and higher secondary stages, the duration of these courses to vary from one to three years which would prepare young persons for employment.

11. *Ten years of schooling of general education:*

The first ten years of schooling should cover a primary stage of seven or eight years and a lower secondary stage of three or two years providing a course of general education without any specialization.

12. *Specialization in classes XI and XII:*

Classes XI and XII (and during the transitional period class XI only) should provide for specialized studies in different subjects at the higher secondary stage.

13. *Two years duration of higher secondary stage:*

The Higher Secondary Stage should be extended to cover a period of two years and to be located exclusively in schools.

14. *Holidays to be minimized:*

There is no need to close an educational institution on a religious holiday. Nor is it necessary for instance to close it on birthdays or death anniversaries of great Indians, the time could be better utilized in working hard for national development.

15. *Maximum utilization of school facilities:*

The libraries, laboratories, workshops, craft sheds etc, should be open all round the year and should be utilized for at least eight hours a day.

16. *Free text books at the primary stage:*

At the primary stage a programme of providing free textbooks should be given very high priority and introduced immediately.

17. Adequate number of scholarships.

The top 10 percent of the students in educational institutions should be given small grants annually for the purchase of books which need not necessarily be textbooks.

18. Residential facilities in schools:

One good Secondary School with adequate residential facilities should be developed in a block and about 10 percent of urban schools should also be similarly covered.

19. Learning while earning:

Facilities for students to earn and pay a part of the expenses should be developed on as large a scale as possible as supplement to the programme of scholarships.

20. Education of the backward classes:

The education of the backward classes in general and of the tribal people in particular is a major programme of equalization and of social and national integration. No expenditure is too great for the purpose.

21. Two Sets of Curricula:

The State Boards of School Education should prepare two sets of curricula - advanced and ordinary.

22. Three or four textbooks for each subject:

No useful purpose is served by having only one textbook in a subject for a given class. It should be an important objective of policy to have at least three or four books in each subject for each class and leave it open to the teacher to choose the book best suited to the school. This is necessary even if there were to be common syllabus for all the schools.

23. Moral and religious education:

Conscious and organized attempts be made for imparting education in social, moral and spiritual values with the help wherever possible of the ethical teaching of great religions.

24. Co-Curricular activities:

Every School should organize a variety of such programmes that every child in it may be able to take up something suited to his tastes and interests.

25. *Evaluation:*

Evaluation is a continuous process, forms an integral part of the total system of education and is intimately related to educational objectives. It exercises a great influence on the pupils, study habits and the teachers methods of instruction and thus helps not only to measure educational achievement but also to improve it.

26. *Establishment of School Complexes:*

The School Complex should be established. Each higher primary school should be integrally related to ten lower primary schools that exist in its neighborhood so that they form one complex of educational facilities. The headmaster of the higher primary school should provide an extension service to the lower primary schools in his charge and it will be his responsibility to see that they function properly. The second tier would be a committee under the chairmanship of the headmaster of the secondary school (all headmasters of the higher and lower primary schools in the area being members) which will plan the work and give guidance to all the schools in the area.

Impact of Indian Education Commission

Educational Commission's report is an achievement, a mine of information and wisdom. The report is a synoptic survey of school preparation, a 7-8 year Primary stage, a lower secondary stage of 2-3 years, higher secondary of two years, and higher education beginning with a three - year course, with no doubt be considered more scientific than the present system, but unless the proposals are uniformly applied, the existing confusion and imbalance as between states cannot be removed.

‘Check Your Progress’ - 2

- a. Mention any four important recommendations of Indian Education Commission (1964 -66)

16.4 Let Us Sum Up

With the attainment of independence, a new era in the history of education was started soon after the independence. Very little development was seen in the field of school education between 1947-51. The overall literacy rate was very low. This rate for girls was even lower and also wide disparities in the rate of literacy between states and regions were also seen. Article 45 directs that free, compulsory and universal education should be provided by the state to all children of age group 6-14 within a period of ten years. Based on this Article, many other Articles have guaranteed provisions for education. Education ranks high as founded on the values of freedom, social justice and equal opportunity. Accordingly, it has been assigned a pivotal role in the development process through the plan periods. Rapid expansion of educational facilities from one plan to another has been a characteristic feature of educational planning in India.

According to Indian Education Commission (1996) Education should be developed so as to:

- increase productivity
- achieve social and national integration
- strengthen democracy
- accelerate the process of modernization and
- cultivate social, moral and spiritual values. The comprehensive modernization and deep value education was emphasized. These factors together make for a cultural renaissance. Education is also a means to prepare a good and effective citizen of India.

Major recommendations are:

- Stress on science education
- Maximum utilization of school facilities
- Free text books at the primary stage
- Adequate number of scholarships
- Residential facilities in schools
- Learning while earning
- Education of the backward classes
- Moral and religious education
- Co-curricular activities
- Evaluation

16.5 Answers to ‘Check Your Progress’

‘Check Your Progress’ - 1

- a. increase productivity
- b. achieve social and national integration
- c. strengthen democracy
- d. accelerate the process of modernization
- e. cultivate social, moral and spiritual values

‘Check Your Progress’ - 2

1. Ten years of schooling of general education. The first ten years of schooling should cover a primary stage of seven or eight years and, a lower secondary stage of three or two years providing a course of general education without any specialization.
2. Maximum utilization of school facilities - the libraries, laboratories, workshops, craft sheds etc, should be open all round the year and should be utilized for at least eight hours a day.
3. Free textbooks at the primary stage. At the primary stage, a programme of providing free text books should be given very high priority and should be introduced immediately.
4. The education of the backward classes in general and of the tribal people in particular is a major programme of equalization and of social and National integration. No expenditure is too great for the purpose.

16.6 Unit End Exercises

1. In what ways are the recommendations of the Indian Education Commission (1964-66) different from those of its two previous commissions?
2. Explain the recommendations of Indian Education Commission.

16.7 References

1. Government of India, Ministry of Education, New Delhi, *Report of the Indian Education Commission (1964-66)*
2. Mukherji S. N. : *History of Education in India*
3. Aggrawal J. C.: *Development and Planning of Modern Education*

UNIT-17 □ NATIONAL POLICY OF EDUCATION (1986)

Structure

- 17.1 Introduction**
- 17.2 Objectives**
- 17.3 Major recommendations, Impact**
- 17.4 Let Us Sum Up**
- 17.5 Answers to ‘Check Your Progress’**
- 17.6 Unit-End Exercises**
- 17.7 References**

17.1 Introduction

A major task before the country immediately after independence was to re-orient the system of education so as to adjust it to the changing needs and aspirations of the people. In fact, the significant role of education in national development and progress was highlighted even during the freedom struggle. Mahatma Gandhi formulated the scheme of basic education seeking to harmonize intellectual and manual work. Consequently, the post independent period was marked by reviews of education, made by several commissions and committees.

- a. The University Education Commission (1948-49) was appointed to report on Indian University Education and suggest improvement and extension to suit present and future requirements of the country.
- b. The Secondary Education commission (1952-53) was set up to examine the prevailing system of Secondary education in the country and suggest measures for its re-organization and improvement and
- c. The Education Commission of 1964-66 was appointed by a resolution and on the general principles and policies for the development of education at all stages and in all aspects. Besides these, the Government of India appointed different committees from time to time to study a particular problem concerning the

nation or the state. The National and Emotional Integration Committee, the Sri Prakasha Committee On Moral Education, the Hansa Mehta Committee on Women Education, the Adisheshaiah Committee on Vocationalization, Acharya Ramamurti Committee and Janardhana Reddy Committee Review Committee to the NPE 1986 etc. All these Commissions and Committees endeavored to develop National System of Education.

Since the adoption of the 1968 Policy on Education, there had been considerable expansion in Educational facilities all over the country at all levels. However, the general formulation incorporated in the 1968 policy did not get translated in to detailed study of implementation. As a result, problems of access, quality, quantity, utility and financial outlay accumulated over the years, assumed such massive proportions that they had to be tackled with the utmost urgency. Accordingly, Sri Rajiv Gandhi, the then Prime Minister of India announced in January 1985, that a New Education Policy would be formulated in the country. A status paper ‘Challenges of Education, A Policy perspective’ was issued by the Ministry of Education, Government of India in which a comprehensive appraisal of the existing system of education was made. There was a countrywide debate on educational reforms in the country. Finally, the New National Policy on Education was approved by the Parliament in May 1986. Subsequently a ‘Programme of Action’ was chalked out for the implementation of the Policy. In this Unit, we discuss in detail about the National Policy of Education, recommendations of National Policy of Education.

17.2 Objectives

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

- Explain the details about New Education Policy
- List out significant recommendations of New Education Policy 1986
- Evaluate the need and importance, and characteristics of a National system of Education.

17.3 Major Recommendations and Impact

Need and characteristics of National System of Education

When the challenges of Education was written in 1983, and the National Policy on Education formulated in 1986, the main concern the Government had was to evolve

a frame work which would enable the country to move towards a perspective of education. Obviously the basic concern mentioned were:

1. Provision of education of a minimum quality for all children.
2. Removal of illiteracy.
3. Struggle against Petty parochial passions
4. Social transformation towards equality, and
5. Orientation of education to work and employment.

In the introduction, the New Education Policy rightly says, “There are moments in history when a new direction has to be given to an age old process”. Apart from the above, The NPE (1986) emphasizes the following among other things, partly as ends and partly as means for realizing national goals and aspirations.

- a. Education is a significant nation - building exercise, it is a major and worthwhile investment in human resource development, with huge return for the welfare and progress of the nation.
- b. Education must be for all-people of all sections at different stages from early childhood, through later childhood, adolescence and youth to adult hood. It should make a “learning society” ready “to be” and “ to become”(better and higher persons). Multiple channels and systems must he provided for this.
- c. Equality of educational opportunity must be sought and reasonably attained. Equality in access (for joining the school system), equality in learning facilities and equality in achievement must be achieved. Disparities must be reduced and difficulties removed. Optimum levels should be sought for all and minimum levels must be ensured for all.
- d. Education must help harmonious development and the cultivation of individually of all for their individual benefits as well as social benefits.
- e. All must have a basic core of general education and certain core elements, which make them proud and true Indians.
- f. Experiences in socially useful productive work should be provided to all at the elementary stage and vocational training at different levels thereafter, higher academic specialization and professional education may be given at the University stage.

Most of the Policy Statements relate to the “means” rather than the ‘aims’, providing

optimum/ minimum facilities, ensuring access and promoting achievement, redesigning system and curricula to make them adequate and meaningful, improving teaching learning and evaluation, raising quality and standards in all respects, at all stages in all sections, and making the system work purposefully, efficiently and productively (the most simple but notable statement is teachers must teach and students must learn with commitment and discipline).

The National Policy and education, which was evolved after a nationwide debate during 1986, was a continuation and improvement of the previous policy of education of 1968 and 1978. It was later felt that the NPE - 1986 was to be reviewed. Accordingly, Acharya Ramamurthy Commission -1992 was appointed mainly to review the NPE - 1986 and its implementation to make recommendations regarding the revisions of the policy and to recommend action necessary for implementation of the revised policy within a framework.

Major recommendations:

The National Policy of Education, 1986 has envisaged the following main recommendations of the National System of Education:

Based on Constitutional Principles: The National System of Education derives its inspiration from the ideals and values of democracy, secularism and socialism.

Access to Education: The National System of Education implies that up to a given level, all students, irrespective of caste, creed, location or Sex, has access to education of a comparable quality. To achieve this, the Government will initiate appropriately funded programmes. Effective measures will be taken in the direction of the Common School system recommended in the 1968 policy.

Common Educational Structure: The National system of Education envisages a common educational structure. The 10+2+3 structure has now been accepted in all parts of the country. Regarding the further break-up of the first 10 years efforts will be made to move towards an elementary system comprising 5 years of Primary education and 3 years of Upper Primary, followed by 2 years of High school.

National Curricular Framework with a Common Core: The National system of Education will be based on a national curricular framework which contains a common core along with other components that are flexible. The common core will include the history of India's freedom movement, the constitutional obligations and other content essential to nurture national identity. These elements cut across subject areas and will be designed to promote values such as India's common cultural heritage, equalitarianism,

democracy and secularism, equality of the sexes, protection of the environment, removal of social barriers, observance of the small family norm and inculcation of the scientific temper. All educational programmes will be carried on in strict conformity with secular values.

Education for International understanding: India has always worked for peace and understanding between nations, treating the whole world as one family. True to this hoary tradition, education has to strengthen this worldview and motivate the younger generations for international co-operation and peaceful co-existence. This aspect cannot be neglected.

Equality of Opportunity of Education: To promote equality, it will be necessary to provide for equal opportunity to all not only in access, but also in the conditions for success. Besides, awareness of the inherent equality of all will be created through the core curriculum. The purpose is to remove prejudices and complexes transmitted through the social environment and the accident of birth.

Minimum Levels of Learning: Minimum levels of learning will be laid down for each stage of education. Steps will also be taken to foster among students an understanding of the diverse cultural and social system of the people living in different parts of the country.

Promotion of Languages: Besides the promotion of the link language, programmes, will also be launched to increase substantially the translation of books from one language to another and to publish multi-lingual dictionaries and glossaries. The young will be encouraged to undertake the rediscovery of India, each in his own image and perception.

Universal character of Higher Education: In higher education in general, and technical education in particular, steps will be taken to facilitate inter-regional mobility by providing equal access to every Indian of requisite merit, regardless of his origins. The Universal character of Universities and other institutions of higher education are to be underscored.

Pooling of Resources: In the areas of research, development and education mainly in science and technology, special measures will be taken to establish network arrangement between different institutions in the country to pool their resources and participate in projects of national importance.

Priorities of Educational Reforms: The Nation as a whole will assume the responsibility of providing resource support for implementing programmes of educational

transformation, reducing disparities, Universalisation of elementary education, adult literacy, scientific and technological research etc.

Open and Distance Learning: Life-long education is a cherished goal of the educational process. This presupposes that universal literacy opportunities provided to youth, housewives, agricultural and industrial workers and professionals to continue the education of their choice at the pace suited to them. The future thrust will be in the direction of open and distance learning.

Strengthening of National Institutions: It is proposed to strengthen national institutions like the University Grants Commission, NCERT, NIEPA, All India Council of Technical Education, Indian Council of Educational Research, the Indian Medical Council etc.

Meaningful Partnership: The centre and states will make their partnership in the field of education meaningful.

Merits of the NPE

The policy document was discussed in the parliament and a programme of action was approved for the implementation of the New Policy.

National System of Education: The NPE proposed a national system of education to provide access to education of a comparable quality to all students, to have a common educational structure with national curricular framework containing a common core.

Operation Black Board (OBB): The NPE has very rightly laid stress on the qualitative improvement of elementary education.

Navodaya Schools: Setting up of Navodaya Vidyalayas is a great landmark in the history of education in India.

Vocational Targets: The policy has fixed somewhat realistic targets of covering 10 percent of higher secondary students by 1990 and 25 percent by 1995 in Vocational courses.

Delinking Degrees from Jobs: Beginning is to be made in delinking degrees from jobs in selected areas.

Performance and Accountability: Stress has been laid on performance and accountability at all levels.

Decentralisation of the Management of Education: The policy calls for evolving

a strategy of decentralisation and the creation of a spirit of autonomy for education institutions.

Indian Education Service: It is envisaged that the constitution of the Indian Education Service is likely to bring about a national perspective in education.

National Testing Service (NTS): This is likely to be helpful in determining suitability of candidates for specified jobs and to pave the way for the emergence of norms of comparable competence across the nation.

Raising Resources: The policy has suggested appropriate methods of financing education. These are (i) Beneficiary communities to maintain school buildings and supplies of some consumables (ii) Raising fees at the higher levels of education (iii) Levying a cess or charge on users of research and development agencies and (iv) effecting savings by the efficient use of facilities.

Limitations of the New Policy

Neighborhood school concept ignored: The neighborhood school concept advocated by the Kothari Commission for eliminating the segregation that now takes place between the schools for the poor and the under-privileged classes and those for the rich and the privileged, has been completely ignored.

Silent on the existence of Public schools: The NPE has evaded the issue of the 'Commercialization' of education by most of the public schools in the country.

No check on the working of Management of Public Schools: The policy does not propose any checks to prevent the management of the public schools from exploiting the staff working there.

Multiplication of Institutions: Setting up state Advisory Boards of Education, District institutes of Education and training and district Boards of Education is not likely to serve any useful purpose.

Too much expectation from Community Help: There is very little hope of obtaining community funds for educational purposes as there has developed a strong tendency on the part of the rich members of the community to contribute to political parties due to obvious reasons.

No Reference to Basic System of Education: There is no reference to the Basic System of Education at the school stage.

Working Hours in Schools: For making the optimum use of human resources, increased working hours in educational institutions should have been recommended.

Financial Aspects not worked out: It is very unfortunate that financial implications have not been worked out. Targets in different areas have not been fixed. Any workable document must be backed by financial resources otherwise it will remain a ‘paper’ document. There is no point in trying to apply on cubic inch of butter to a square mile of bread. We have to be ruthlessly realistic about our economic and budgetary constraints.

Only time will give the correct answer whether the NPE is a harbinger of educational reforms and a landmark or a fad, fallacy or fraud.

‘Check Your Progress’ - 1

1. What were the main objectives of National Policy of Education?

2. Mention the salient recommendations of New Education Policy

17.4 Let Us Sum Up

Every country develops its system of education to express and promote its unique socio-cultural identity and also to meet the challenges of times. Through a well planned and well implemented system of education, it is possible to reach all our people with the benefits of our economic and technical/scientific developments. This motivated the need of formulating a National Policy on Education.

The first effort of framing a National Policy on Education in the post independent India was in 1968. NPE - 1968 aimed to promote national progress, sense of common citizenship and culture, and to strengthen National integration. It laid stress on the need for a radical reconstruction of the education system and to improve its quality at

all stages. It gave greater attention to science and technology, the cultivation of moral values and a closer relation between education and the life of the people.

The National Policy of Education aims of adjustment, vocational and professional training, development of individuality, national goals related to objectives of boosting productivity, capacity and efficiency, social and national integration, adjusting to the demands of modernization etc. Maintaining the quality of education, eradication of illiteracy, social transformation towards equality and orientation of education to work and employment are the characteristics of a national system of education.

Some major recommendations of NPE

- The National system of education envisages a common education structure. The 10+2+3 Structure has now been accepted in all parts of the country.
- Minimum levels of learning will be laid down for each stage of education.
- Promotion of languages besides the promotion of the link language, programmes will also be launched to increase substantially the translation of books from one language to another.
- In higher education in general, and technical education in particular, steps will be taken to facilitate inter-regional mobility by providing equal access to every Indian of requisite merit, regardless of his origins.
- Life-long education is a cherished goal of the educational process. This presupposes universal literacy. Opportunities will be provided to youth, housewives, agricultural and industrial workers and professionals to continue the education of their choice at the pace suited to them.

17.5 Answers to ‘Check Your Progress’

‘Check Your Progress’ -1

- a. Decentralization of educational management at all levels.
 - b. Establishment of participate educational order.
 - c. Inculcation of values indispensable for development of enlightened human society and
 - d. Improvement of work attitude.
2. See Section 17.3 (Major recommendations)

17.6 Unit-End Exercises

1. Critically examine the principles and measures contained in the statement on the National Policy on Education
2. Examine the recommendations of the National Policy of Education.

17.7 References

1. Government of India, *National Policy on Education -1986*
2. Aggarwal J.C : *Development and Planning of modern Education*
3. Saini S. K. : *Development of Education in India*
4. NCERT Publications : *Emerging Problems of India*

UNIT - 18 □ NATIONAL CURRICULUM FRAME WORK (2000-01)

Structure

- 18.1 Introduction**
- 18.2 Objectives**
- 18.3 Major Recommendations, Impact**
- 18.4 Let Us Sum Up**
- 18.5 Answers to 'Check Your Progress'**
- 18.6 Unit-End Exercises**
- 18.7 References**

18.1 Introduction

The modern concept of education aims at bringing about desirable changes in the pupils' behaviours. Keeping the needs of the student, the goals of the nation, the aspirations of the society, the development of the individual personality and other such factors, a suitable educational course has to be designed, structured and provided to the students, through which he/ she can develop the much desired patterns of behaviour. This initiates the process of framing and planning of a good curriculum.

Against the background of the striking curricular developments that are taking place abroad, the school curriculum in India will be found to be very narrowly conceived and largely out-of-date. Education is a three-fold process of imparting knowledge, developing skills and inculcating proper interests, attitudes and values. Our schools (and also our colleges) are mostly concerned with the first part of the process the imparting of knowledge- and carry out even this in an unsatisfactory way. The curriculum places a premium on bookish knowledge and rote learning makes inadequate provision for practical activities and experience, and is dominated by examinations, external and internal. Moreover, as the development of useful skills and the inculcation of the right kind of interests, attitudes and values are not given sufficient emphasis, the curriculum becomes not only out of step with modern knowledge, but also out of tune with the life of the people. There is thus an urgent need to raise, upgrade and improve the school curriculum.

In relation to some of the fundamental issues, many aspects gain importance in achieving the aim, and objectives of curriculum. Therefore these aspects relating to curriculum should be discussed in detail. In fact, planners, administrators, teachers, students, parents should decide about the education to be provided i.e, the curriculum, when the aspects like general education, subject area, curriculum, school subjects, language, core curriculum etc, National Curriculum, State Curriculum and School Curriculum should also be discussed.

In this Unit you will learn about National Curriculum Frame Work and its major recommendations, Impact of National Curriculum Frame Work.

18.2 Objectives

After studying this unit, you will be able to:

- Explain the details about National Curriculum Frame Work (2000 - 2001)
- List out significant recommendations by National Curriculum Frame Work (2000 - 2001)

18.3 Major Recommendations and Impact

The National Education Commission 1966 has made it very clear that there is a need today to transform education so as to relate it to the life needs and aspirations of people and to make it an instrument of social change. For this purpose, the school curriculum should be related to essential requirements of our pluralistic society has been very well stated in the National School education curriculum downed (1990). The purpose of the school curriculum is to initiate new social and educational changes, to improve efficiency and excellence in learning to universalize education for all, to instill the spirit of nationalism along with essential social and ethical values.

Meaning of National Curriculum

A curriculum plan, containing all the educational subjects with unified curriculum to be implemented throughout the whole country is called national curriculum. National Curriculum deals with every content, subject to be studied, objectives, experiences, arrangement, divisions of subject etc.

To achieve the national objectives, to have uniform pattern of instruction in all the states, to facilitate learning by the all students formally, a nation designs a curriculum through law and is called national curriculum. National curriculum suggests the

curriculum to be followed by the whole country. National curriculum tries to bring more or less uniformity in different parts of the whole country. In other words, educational system in different parts of the whole country is not exactly same. Need of the area, cultural differences, challenge, history, traditions, specialties of different parts of the country has a place in the curriculum. The aim of the National Curriculum is to respond to National objectives, National unity and integrity.

You might have observed in sociology of education that education is a subsystem of the larger society. There have been several attempts to evolve a national policy of Education in the post independence period in our country. The first systematic attempt in designing and developing national system of education was made during 1964-66 when the Government of India accepted the recommendation of Education Commission of 1964-66 under the chairmanship of Prof D. S. Kothari. The commission pointed out the need for linking education with national development. Never before education was given such a while of national honour and never before was it conceived as a point of nation's progress and prosperities as revealed in the report. The quality of education, according to the commission was council for national development. The commission suggested a common core curriculum for ten years schooling.

In our country, the centralized common curriculum was in vogue even before Indian independence movement. The British system of Education also suggested a centralized model of curriculum. The British who ruled India for over two centuries actually imposed a national curriculum on schools and colleges with the idea that Indians are the inhabitants of villages, illiterate and less cultured.

As you are aware of the fact that the centralized model of curriculum is inherent in the national system of education in our country, the centralized model of curriculum meaning has been derived from our faith in the constitution of India. Several Articles of Indian constitution including the Article (66) regarding coordination and determination or standards in constitution for higher educators or research and scientific and technical institutions, give the legal responsibility to the central Government to maintain the national character of education, to establish national scholastic standards and to maintain the standard of Indian education at par with international standards.

The concept of National Curriculum is not peculiar to India. For every country in the world the school curriculum like, the nation's constitutions reflects the ethos of that country as its chief concern. Time and again it has pointed out by our national leaders that national ideas and characters should be reflected in the content and system of education. India is a vast country with a number of states with variety in cultural, social and economic back ground of people. The National curriculum is only a frame work to provide more and more opportunities for all the states or provinces to incorporate

the relevant components aimed at developing integration and unity among the people of that nation.

Importance of National Curriculum

The idea of national curriculum stems from the fact that education is a powerful instrument for rational development and reconstruction. If the rate of national development is to be improved, there is need for a well structured imaginations and effective education policy and strong commitment to improve and expand education. Education cannot be considered in isolation. It should become a powerful tool to bring about planned social and economic changes. The concept of national system of education implies that, education should reflect and transform the society and become a major force in national development.

The idea of National Curriculum was made clear systematically by the national education commission 1964-66. It emphasized that there is a direct link between education, national development and prosperity and stated that this can be vitalized only when the national system of education is properly organized, both quantitatively and qualitatively.

Development of National Curriculum - an overview

Several attempts were made to evolve a national system of education and national curriculum in the post independence period of our country. Even before independence the first attempt in curriculum reforms and reconstruction was made in 1947 when mahatma Gandhiji propounded the idea of Basic education and Dr. Zakir Hussian committee further elaborates the scheme of Basic education. In fact, after the achievement of independence Basic education was accepted as a national system of education at primary school stage. Immediately after independence the government of India appointed and accepted the recommendation of university education commission. The commission recommended suitable changes in the curriculum at university level. Another major development in the evolution of national curriculum in our country has been the setting up of secondary education commission of 1952-53. It recommended a diversified curriculum at higher secondary stage with a sole purpose of providing technical education.

For the first time in the educational history of our country, the government of India decided to review the entire system of education and revamping the system of education at all levels. It therefore appointed the National Education commission 1964-66. The Commission made a detailed survey of curriculum followed in the country.

The commission observed that the curriculum in vogue was outdated, inadequate and not properly designed to meet the changing demands of the society. The commission also noticed a wide spread dissatisfaction with curriculum due to tremendous explosion of knowledge in recent years. The commission therefore recommended that there was an urgent need to raise, upgrade and improve school curriculum. A broad uniform pattern of national curriculum was evolved and accepted. The pattern was popularly known as 10+2+3 curriculum. The curriculum for 10 year schooling was designed, accepted and implemented.

National Curriculum - An Outline

Let us now try to analyze the basic feature of national curriculum. Based on the recommendations of national Education Commission and National policy on Education the following characteristics of National Curriculum were evolved.

- Emphasis on the attainment of the personal and social goals and preparation of values enshrined in the Indian constitution.
- The development of human resources necessary for the realization of the goals on national development.
- Emphasizing learner centered approach in curriculum preparation and translation.
- Broad based general education to all learners at the primary and secondary level.
- Giving explicit freedom in terms of selection of content and learning experiences in order to realize the objectives of teaching and learning.

Our National System of Education will be based on a National Curricular Framework which contains a common core along with other components that are components. The National policy on Education 1986 has given an important place to core curriculum in the national system. The NPE has visualized the concept of the core programme. The common core will include the history of India's freedom movement, the constitutional obligations and other contents essential to national identity. These elements according to the policy will cut across subject areas and will be designed to promote values such as India's common cultural heritage, equalitarianism, Democracy and secularism, equality of sexes, protection of the environment removal of social barriers, observance of the small family norms and inculcation of the scientific temper. All educational programmes will be carried on in strict conformity with secular values.

In the course of further development, there had been considerable expansion in

educational facilities all over the country at all levels. The national policy did not get translated in to detailed study of implementation. As a result problems of access, quality and utility accumulated over the years, assumed such massive proportion that they must be tackled with almost urgency.

Accordingly the New Education Policy 1986 was approved by the parliament; the NEP has envisaged the following features of curriculum.

- core components
- minimum levels of learning
- Language and mathematics
- Environmental studies
- Work experience and Art Education
- Health and physical Education

You should be aware of the fact that under our Indian system of education the government at center through its agencies like the NCERT, CBSE and UGC appoints a number of committees and commissions from time to time, lays down educational objects and curricula for schools and universities in the country. The state through its agencies like DSERT, SERT and universities prepares the syllabi on the lines designed by the center. The curriculum planning at the state level is invariably determined by policies of the central government. The centralized pattern of curriculum has been in vogue in our country in the post independence period.

School education in recent times has emerged as an important segment of the total educational system expected to contribute significantly to the individual as well as the national development processes. In order to do that effectively, it needs to be continuously reviewed and updated. In fact curriculum development which is at the root of this renewal process, has to be seen as a permanent search for qualitative improvement of education in response to various changes in the society. A meaningful curriculum shall have to be responsive to the socio-cultural context of the country.

The Socio-Cultural Context

Characterized as one of the longest surviving continuum of cultures, India is a multi-cultural and multi lingual Society with a perennial undercurrent of essential unity. Its Social base seems to be consisting of rock of all the ages jumbled together by a series of seismic shocks. Thus the heterogeneity in Social structures is a distinctive feature of the Indian Society.

It is, widely accepted that education, adequate inequality and scale, is the most powerful instrument for achieving goals of action and establishing social cohesion. Some of the important national goals are secularism, democracy, equality, liberty,

fraternity, justice, national integration and patriotism. It should also develop in the child a respect for human rights as well as duties. The weaker sections including scheduled / scheduled tribes, women, children with impairments and minorities can no longer remain underprivileged. Education must contribute to the enormous task of their enlistment and empowerment.

School Educations Scenario

School education in post-independent India has passed through different phases. Soon after independence, the secondary Education Commission (1951-53) was set up by the Government of India and it gave, several recommendations for improving the quality of school education. In 1964-66, the Education Commission was set up, which brought out a more comprehensive document on education covering all stages and aspects of education as a whole. This was a major land mark in the history of the modern education system in India. Several recommendations of this Commission formed the basis for the National Policy on Education (NPE) 1968. The acceptance of a common school structure, 10+2 and a common scheme of studies as part of general education for 10 years of School throughout the country were important steps towards improvement in the school system. The NPE, 1968 envisaged a radical transformation of the education system to relate it more closely to the lives of the people, provide expanded educational opportunities, initiate a sustained intensive effort to raise the quality of education at all stages, emphasize the development of Science and Technology and Cultivate moral and Social values. Then, the National Policy on Education, 1986, modified in 1992, stressed the need for evolving a national system of education based on a common educational structure (10+2+3), a national curriculum frame work and the minimum and the maximum levels of learning for each state of education. For the first time, adulated strategy of implementation accompanied by assignment of specific responsibilities and financial and organizational support was brought out in the form of programme of Action, 1992. But, quite evidently efforts have fallen far short of these goals set in these documents. Though the country's achievements in a number of areas have been substantial in quantitative terms, these are not enough to provide a real breakthrough, in spite of the constitutional provision for free and compulsory education up to the age of 14, target of universalizing elementary education has not yet been achieved. The major challenges to India's goal of universal elementary education still remain the same expanding access, arresting dropouts, raising learning achievements to an acceptable level of quality, and reducing gaps in educational outcomes across states and among groups. The nation has not yet reached the all important threshold of

educational attainment where benefits are optimal and the high economic growth rates are sustained.

Curricular Concerns

Curriculum development essentially is a ceaseless process of searching for qualitative improvement in education in response to the changes taking place in the society. As such, it is not a static but a dynamic phenomenon. A meaningful school curriculum has to be responsive to the society, reflecting the needs and aspirations of its learners. Even in the new millennium, some of the country's important societal concerns have emerged in response to the fast changes in the social scenario of the country as well as the world. The curriculum has to lead to a kind of education that would fight against inequity and respond to the social, cultural, emotional, and economic needs of the learners. This would not be possible just with the element of mediocrity and ordinariness in the entire educational endeavor. Nothing short of excellence in every aspect of education is the first imperative for meeting the multifarious challenges of today and tomorrow. In other words, the curriculum must stand on the three pillars of relevance, equity and excellence.

Education for a cohesive society

Equality of opportunity means ensuring that every individual receives suitable education at a pace and through methods suited to her/his being children of the disadvantaged, and socially discriminated and also suffering from specific challenges. Provision for equal opportunity to all not only in access, but also in the conditions for success is a precondition for the promotion of equality. The curriculum, it maybe reiterated, must create an awareness of the inherent equality of all, the view to remove prejudices and complexes transmitted through the social environment and the factor of birth.

- Education for girls
- Education of learners with special Needs
- Education of learners from disadvantaged groups
- Education of the gifted and talented
- Strengthening National identity and Preserving Cultural Heritage

The national spirit and the sense of national identity assumed great importance during the long saga of India's freedom struggle. As such, the study of this freedom struggle at all stages of school education shall continue to be significant. However, conscious efforts shall have to be made to acquaint the students with the events related

to freedom struggle and the sacrifices made by the people in different parts of the country from the north to the south, from the west to the East, as well as the regions like the North-East and the far flung islands.

Integrating Indigenous Knowledge and India's Contribution to Mankind India's indigenous knowledge system must be sustained through active support to the societies and groups that are traditional repositories of this knowledge, be they villagers or tribes; their ways of life, their languages, their social organization and the environment in which they live. There is a need for the innovative ways of preventing the attrition of such knowledge, which usually vanishes with the people, and it is here that education ought to play a very significant role. Equally important is that we need an in depth analysis of the parallelism of insights between the indigenous knowledge systems, on the one hand, and certain areas of modern science and thought concerned with the basics of life, on the other. Indigenousness, obviously, is not opposed to being receptive to new ideas from different peoples, cultures and cultural contexts.

Responding to the Impact of Globalization

Responding to the phenomenon of globalization would lead to the discovery of a new scope for old disciplines such as history, geography, and foreign languages, and introduction of curricular concerns such as education towards active citizenship and human rights, environmental issues and the promotion of consensus on a common core of universal values.

Meeting the challenge of Information and Communication Technology

The revolution in new technology ushers in a fundamental challenge, converting the information society into a knowledge society. Information and communication Technology (ICT) can be summarized as the convergence of telecommunications, television and computers. The new technology has a tremendous potential to revolutionize education and transform school dramatically. It is hoped that the monopoly of formal education and the formal school will diminish with a lot of educational exposure and experiences gained outside these Institutions. The teachers will become facilitators and libraries will be put to more and more use. The ICT is bound to influence and transform the existing educational provisions, changing the existing curricula, bringing in a new generation of learning materials and encouraging the networking of schools.

Linking Education with Life-Skills

Education, by and large, suffers basically from the gap between its content and the living experience of the students. Education ideally must prepare students to face the challenges of life. For this, it needs to be intimately linked with the different life skills, the abilities for adaptive and positive behaviors that enable individuals to deal effectively with the demands and challenges of everyday life, by developing in them generic skills related to a wide variety of areas such as health and social needs. It is through these skills that students can fight the challenges of drug addiction, violence, teenage pregnancy, AIDS and many other health related problems. The skills would also make students aware of issues such as consumer rights questioning the quality of goods and services available to them, writing to the manufactures, and civic authorities about the quality of goods and services that they expect. Besides, legal literacy and understanding of civic and administrative procedures would also be made available to the students to make their life simple, hassle free and safe.

An important characteristic of life skills is that they are temporal and spatial in nature. Hence, they are required to be contextual. There are certain core life skills, such as problem solving, critical thinking, communication, self awareness, coping with stress, decision-making, creative thinking and generative thinking, interpersonal relationships and empathy. These are of enormous importance for successful living.

Education for value Development

The school curriculum 1988 was designed to enable the learner to acquire knowledge to develop concepts and inculcate values Commensurate with the social cultural, economic and environmental realities at the national and international levels. The social values aimed at were friendliness, cooperativeness, compassion, self discipline, courage, love for social justice etc. Truth, righteous conduct, peace, love and non-violence are the core universal values that can become the foundation of building the value based education programme as per the recommendations of the S. B. Chavan Committee Report submitted to the Indian Parliament in February 1999. These five universal values represent the five domains. Emotional, psychological and spiritual values are correlated with the five major objectives of education, namely knowledge, skill, balance, vision and identity.

Order of the day (January 2000) it observes that it is from early childhood that children should be introduced to the discovery of “otherness” and to the values of tolerance, respect, and confidence in the “other” that will bring about a change of behavior and attitudes towards others. The introduction of specific teaching of

intercultural and interreligious dialogue, through the adequate pedagogical tools, is conceived as a means to foster reciprocal knowledge of shared value contained in the message issued by religion and spiritual traditions, which can be considered as a common spiritual and cultural heritage.

Universalisation of Elementary Education

Parental education and community improvement toward achieving the goals of UEE would be a matter of concern for curriculum makers, planners and administrators and for all those concerned with the quality of education at the elementary stage. Since the involvement of the Panchayat Raj Institutions in elementary education has been ensured through a constitutional amendment, it would be desirable to get it streamlined and properly operationalised.

Alternative and Open Schooling

In the open school, there is no upper age bar for learners. A substantial number of students are in the age group of 15-35 based on these, open schooling and alternative schooling for the age group of 6-14 and 15-35 have to be launched in a big way so that the significantly large number of learners who are outside the school not able to get educational opportunities. The scheme of studies and the academic standards in cognitive areas under alternative and open schooling should be, as far as possible, of a level comparable to that for the students of the formal system. However, the institutional materials and transactional strategies under the two systems have to be different.

Relating Education to world of work

The vocational or pre-vocational curriculum can lend itself to the possibility of organizing concrete opportunities for students to collaborate with the community at large. Tailor-made programmes to fit the dominant vocations of the area may be planned for this purpose. Many skills can be taught through services which benefit the community as a whole, bringing the school close to its environs and helping the students become aware of their commitments to the school and the community. Cooperative activities can promote friendships, communal harmony and empathy for others.

Reducing the Curriculum load

The issue of curriculum load has its roots in many related issues. It cannot be wished away merely by downsizing the volume of the textbooks but has to be handled

in its totality. One way to partly resolve the issue would be to take out the obsolete and redundant content without affecting the overall continuity of the concepts.

The Child as a Constructor of Knowledge

Children grow up in their own social worlds. As such, education, whether imparted in the formal institutional settings or otherwise, includes to a great extent social activity to transmit a social selection of knowledge. The social construction of knowledge has been an important principle in the socio- cultural theory. The acquisition of knowledge through active involvement with content, and not imitation or memorization of the material, is at the root of the construction of knowledge.

Interface between Cognition, Emotion and Action

Education must facilitate learners' personal growth and psychologically equip them to cope with the rapid changes taking place in all the spheres of life. Thus, the focus of education is moving away from providing mere cognitive skill to fostering inter personal and intra personal development.

Emotional literacy programmes directly alter the level of success, self-esteem and well-being of a person. They help reverse a tide of educational decline and then strengthen schools. Nurturing Emotional Intelligence, therefore, becomes a prime concern for schools and curriculum makers.

Culture Specific Pedagogies

The pluralistic nature of Indian society needs to be reflected in the pedagogical approaches since there is no one universal ways in which learners learn. There is a strong need for looking in to the specific cultural context in which a learner is placed, though all learners process information in roughly similar ways, the content of processing varies considerably from the tribal society to the high socio-economic stratum of the urban area pedagogy. Therefore, pedagogies should be culture specific. Instead of choosing one uniform, mechanistic way of teaching-learning, cultural practices such as storytelling, dramatics puppetry, folk play, community in curriculum development is desirable.

Development of Aesthetic Sensibilities

Aesthetic education refers to developing learners' ability to have such experiences and must therefore be the concern of curriculum.

Continuous and Comprehensive Evaluation

Comprehensive evaluation takes a holistic view of learners' progress covering scholastic and co-scholastic aspects. The assessment of personality attributes including attitudes, habits and values of the learners has to be carefully recorded and they have to be helped to develop qualities necessary for becoming good and contributing citizens. Such assessments will also be recorded periodically and the cumulative record cards prepared.

Empowering Teachers for Curriculum Development

Leaving teachers out of the design and development of curricular change is most likely to result in little, if any, real change in the scenario. Teacher involvement in curriculum development is desirable particularly because it can be a motivating factor for teachers in their profession, giving them a sense of 'ownership' of the curriculum they have to transact.

Implementation of National Curriculum

National Level policies and implementation of policies in education is always guided by Indian constitution. The centralized model of curriculum making has legal justification. Several Articles of Indian constitution including the Article 66 regarding coordination and determination of standards in Institutions for higher education or research and scientific and technical institutions give the legal responsibility to the central government to maintain the national character or education to establish national standards and to maintain the standard of Indian education at par with international standards. This national model of curriculum has several advantages and disadvantages. The chief advantage is that it paves the way for maintaining national character and established standards. The major disadvantage being that it impairs education in several respects. It gives no scope for flexibility and variety; fails to tap the local talents and local resources for the development of progressive curricula.

One can observe in the study of history of modern Indian education, have the center, after accepting the recommendations of commission and committees on Education implements them. The government of India considered the recommendations of the Education commission and adopted a National Policy on Education in 1968 which identified National goals of Education. The policy resolution stated that the educational system must produce young men and women of character and ability committed to National service and development. The 10 year pattern of general education followed by two or three years of post secondary or higher secondary education was adopted.

The National policy on Education 1986 is formulated on the fundamental principle that 'education' is a unique investment on the present and the future. This implies that education is for all and it must promote the goals of secularism, socialism and democracy enshrined in our constitution and education develops manpower for different levels of economy. Accordingly, curriculum is to be formulated. The government of India accepted the recommendation and implemented the policy on education with emphasis on common curricula, minimum levels of learning, value education, development of languages, media and educational technology, work experience, environmental and science education, sports and physical education, child center, pre-primary and primary education.

Organization of Curriculum at Secondary Stages

At the secondary level, the characteristic developments that have taken place during the upper primary stage get strengthened. Thinking with abstract concepts, establishing social identity and giving importance to the peer groups increase all this considerably. Therefore, at this crucial stage, it is also necessary to promote social interactions among children. For effective learning and for intellectual development, learners have to cooperate with their friends, share their experiences, discuss their discoveries and argue out their differences of opinion.

Characteristics other than the intellectual ones also provide important guidelines for designing curriculum which could be geared to the all round development of the learners as individuals, and their development also in the context of the national goals and the socio-cultural priorities. Learners Physical, social and emotional characteristics, attitudes and interests that emerge in them during childhood, early adolescence and mid-adolescence, should be carefully taken into consideration while determining the objectives, content and strategies of curriculum and its transaction at the pre-primary, primary, upper primary and secondary stages

Scheme of Studies

Secondary Stage (2 years)

- a) Three Languages -The mother tongue / the regional language, modern Indian language and English
- b) Mathematics
- c) Science and Technology
- d) Social Sciences

- e) Work Education
- f) Art Education (fine Arts : Visual and performing)
- g) Health and physical Education (Including games and sports, Yoga, NCC and Scouting and guiding)

Curricular Areas at different Stages

The nature of various stages of education and the learners profile has their bearing on the planning of objectives, learning activities and strategies under each curriculum area. The curriculum areas and their stagewise treatment for this purpose are proposed as follows:

At the Secondary stage (classes IX and X), in the first language, full mastery over the applied form of language and good acquaintance with literary language would be aimed at. Learners have to achieve maturity in oral and written expression. In response to what they read or listen, to understanding and appreciating the depth and diversities of human mind through the literary texts in prose and poetry must be censured among the students.

English, Hindi and other modern Indian languages are studied as second language at this stage. Mathematics learning should be imparted through activities from the very beginning of school education. Evaluation should lay stress on testing the understanding and application of concepts rather than testing the rote memory of the concepts. This is the stage after which majority of the learners will enter the world of work. Scientific attitudes and skills developed at this stage would become foundation for further growth. They need to be exposed to the nature and the structure of science and the support it provides to the technological developments.

The students may develop the ability to use their knowledge, understanding and skills by undertaking wide range of studies at various scales-local, regional, national. By now, they may develop the ability to describe interaction with natural and human processes and recognize patterns. They may also be able to look for sources of information and analyse problems and issues rationally and scientifically.

The complexity of the activities needs to be increased keeping the nature of essential activities, by and large, the same. Pre-Vocational courses which get a prominent place at this stage, will facilitate choice of the vocational courses at the higher secondary stage and help them acquire the knowledge and skills required for entry in to the world of work.

The secondary stage is apt for refining aesthetic sensibilities and social values through projects on conservation of natural and cultural heritage by providing

opportunities for study of Indian culture working with artists / artistes in the community, organizing festivals and celebrations of the community at large, display of physical environment and surrounding landscape and the like. Art education at this stage should comprise, study of visual and aural resources and their exploration, projects leading to creative expression and exhibition of the works in visual and aural forms; inter-group, inter-school art activities, study trips and interaction with artists in the community.

In classes IX and X, health education should enable the students to learn, in comparatively great detail, about personal health, impact of environmental pollution on health, food and nutrition, control and prevention of diseases, first aid, home nursing, and safety measures.

‘Check Your Progress’ -1

1. What are the characteristics of the National Curriculum?

2. What are the features of the Curriculum envisaged by the NPE 1986

State Level

You may be well aware of the fact that even though education has been in the concurrent list in the constitution since 1976, it remains primarily a state responsibility and activity. Free and compulsory education is expected to be provided by the states for all children up to 14 years of age. In most states, education is free at the school level. The state Education department is the principal agency to implement and deal with education matters.

The educational function of the state in our country is determined by the cultural

and developmental requirements of the people. Our country is known for variety and unity in diversity. The states are inhabited by various cultural groups and communities. As a result of this, the need and problem of a particular state and even of a particular group within the state are different from those of another group.

Therefore, within the larger frame work of National curricula the state adopts the model in way suitable to the requirements of the state. The state will take all measures to orient the teachers and functionaries of the state Department of Education on various issues pertaining to curriculum, administration and training.

Secondary level

The secondary level curriculum has incorporated all the elements of core curriculum suggested by the NPE 1986. It has been revised recently in order to incorporate ideas developed by the National school curriculum (2000) published by NCERT, the apex body of school education in our country. The core curriculum consists of the study of languages, compulsory regional language, English, one language (from the group suggested) as third language. Social studies, general science and general mathematics form the cognate subjects. In addition to the cognate subjects, the secondary curriculum includes physical education, work experience (SUPW), art education, value education, components of population education and computer education. The state government has introduced, 'mahiti sindhu' programme to train students in the art of using computers for instructional purposes. The computer assisted curriculum and teaching and learning using multimedia has attracted students and teachers in several secondary schools. The first two classes in the secondary schools 8 and 9 standard are included under the semester system. The course has been restricted in order to provide for semesterisation of curriculum and evaluation.

An Assessment of National Curriculum

Every educational policy designed after independence has been discussed till now. It is not an easy task to design an educational policy without any flaws and agreeable to all in a multicultural and multilingual country like India. Educational policies and National Curriculum designed by the government normally evokes heated debates. In a democratic country like India this is inevitable and in fact it is a healthy response. We are going to assess the national curriculum frame work with this in view.

The present National Curriculum has a few new subjects and expectations. It tries to respond to the country's present and future needs, challenges and problems. It has made an attempt to prepare the children to understand the country, its heritage, social

and cultural aspects. It has suggested measures to add much needed inputs, to the curriculum like providing quality education to women/girls, weaker section, deprived groups and gifted.

The Curriculum includes inputs which are required to face the challenges of globalization. Development of values, study of different languages, and awareness of cultural heritage is given importance. Teaching of science and technology are included thereby, enhancing the quality of education. This curriculum has made an attempt to link employment and education. It has given importance to the constructive and detailed study of the topics included.

The Curriculum has provided inputs for considering education as a lifelong process. This Curriculum has stressed patriotism, emotional integration, and international global brotherhood. It makes an individual humane and education is linked to life. By giving importance to Sanskrit education, value education, vocational education, art education, it has widened the horizon of curriculum. It has suggested reduction in curriculum. Realizing importance of language education, it has provided opportunity for different languages, different cultural aspects. Indigenous knowledge and development of values are accorded importance. It has also provided opportunity to teach Hindi as the official language, Sanskrit for knowledge, as it is country's cultural language.

Though it had all good points, it was subjected to severe criticism. 'Value education curriculum is influenced by only one religion' - was the major criticism. There was an opposition for the teaching of Sanskrit and Yoga in university. Some criticize the curriculum because though it aims to reduce content load, in reality it is over-loaded, as new subjects have been added. Another criticism is that there is not enough provision for catering to state level, regional level, cultural differences needs and challenges. Somehow or other, Hindi and English language learning is more compulsory and children are forced to learn them say the votaries of regional languages.

18.4 Let Us Sum Up

The curriculum that gives guidelines related to a National pattern of education is called 'National Curriculum'. This includes subjects that are to be studied, teaching methods etc. that are related to the content.

A National Curriculum is essential to have a uniform educational system in a nation, and to provide general education to all. Before independence, since 1940, nationalists like Arabindo, Gandhiji, etc have emphasized the need for a national curriculum. There is a need for reviewing national curriculum once in 10 years. In this way, curriculum development is a continuous activity that covers the national objectives

in to educational experiences. After independence, in the year 1968, 1975 and 1988 National curriculum was framed. Recently in 2000 a national curriculum has been formulated.

This National Curriculum has several aspects. It has emphasized providing education for creating a healthy society, given importance to indigenous education, development of India, universalisation of primary education and harmonizing interest, feelings and action. This Curriculum frame work gives the details of aspects to be emphasized and implementation of curriculum such as, 2 years of secondary education, 2 years of higher secondary education.

Implementing the curriculum is an important function. For this, the teachers, parents, community and programme coordinators, are oriented to the subject and text books, on the basis of the curriculum teaching learning activities are designed. Further, in the central and state schools new curriculum is implemented.

18.5 Answers to ‘Check Your Progress’

‘Check Your Progress’ -1

1. The following are the characteristics of the National Curriculum

- emphasis on the attainment of the personal and social goals and preparation of values enshrined in the Indian constitution.
- The development of human resources necessary for the realization of the goals of national development.
- Emphasizing learner centered approaches in curriculum preparation and transaction
- Broad based general education to all learners at the primary and secondary level.
- Giving explicit freedom in terms of selection of content and learning English in order to realize the objectives of teaching and learning.

2. The NEP has envisaged the following features of curriculum.

- Core components
- Minimum levels of learning
- Language and mathematics
- Environmental studies

- Work experience and Art Education
- Health and physical Education

18.6 Unit End Exercises

1. Write a critical essay on the National Curriculum.
2. Examine the School Curriculum in West Bengal.
3. Highlight the salient features of Secondary Education Curriculum.

18.7 References

National Curriculum Frame Work : NCERT, New Delhi

New Education Policy : 1986, *Government of India Publication*, New Delhi

New Education Policy : 1986, (*A Programme of Action*), Government of India Publication, New Delhi

Mohammed Sarif Khan : *School Curriculum*, Ashish Publish House, New Delhi-1995.

Kaira K. M. and Sing. R. R. : *Curriculum Construction for Youth Development*, Sterling Publishers, New Delhi-1987

COMPULSORY COURSE 01 (CC-01)
EDUCATION IN INDIA

BLOCK 04
EDUCATION AND VALUES

B.Ed. CC-01 : EDUCATION IN INDIA

Block 4

EDUCATION AND VALUES

Unit - 19

VALUES: AN INTRODUCTION	319
-------------------------	-----

Unit - 20

SOURCES OF VALUES	327
-------------------	-----

Unit - 21

TRADITIONAL VALUES	334
--------------------	-----

Unit - 22

CONTEMPORARY VALUES	356
---------------------	-----

Unit - 23

VALUE EROSION	374
---------------	-----

Unit - 24

INCULCATION OF VALUES	384
-----------------------	-----

INSTRUCTIONAL DESIGN AND EDITORIAL COMMITTEE

Prof. M. G. Krishnan

Vice Chancellor

Karnataka State Open University

Mysore 570 006

Karnataka

Chairman

Prof. Vikram Raj Urs

Dean - Academic

Karnataka State Open University

Mysore 570 006

Convener

Dr. N. Lakshmi

Chairperson - DOSR in Education

Karnataka State Open University

Mysore 570 006

Course Coordinator

Prof. B. N. Manjunathaiah

Professor – DOSR in Education

Karnataka State Open University

Mysore 570 006

Course Editor

Dr. H. S. Raghavendra Rao

Lecturer

RIMSE

Mysore 570 006

Course Writer

Dr. Thejasvi Naviloor

Planning and Development Officer

Karnataka State Open University

Mysore 570 006

Coordinator

ICT Course Content

Development and Delivery

© All rights reserved. No part of this work may be reproduced in any form without written permission from Karnataka State Open University, Mysore.

This courseware is printed and published by The Registrar, NSOU, 1, Woodburn Park, Kolkata for limited use with special arrangement with KSOU, Mysore to train up in-service Upper-Primary School Teachers in the State of West Bengal under the mandate of RTE Act 2009. The use of this course content is limited to the project period of two years till March 2015. This project is monitored by an expert committee comprising the Vice Chancellor and Director of School of Education, NSOU, Kolkata and the representatives of KSOU, Mysore. For queries regarding the courseware may please contact Planning and Development Section, KSOU, Mysore 570 006.

BLOCK 4 : EDUCATION AND VALUES

INTRODUCTION

‘Those who goeth with the sword, shall perisheth along with the sword’ said Jesus Christ. Such acts of historic destruction invite, as Swami Vivekananda called it, ‘the vengeance of history.’ Many such incidents have occurred in a number of places in the world. A shocked world realized that even the most religious education with a fundamentalist bias can be world-destroying. Was there anything wrong with this education? It had all the earnestness of a sincere seeker without the breadth of universal love and respect for people of other religions. Does not such education lead one to atavism, a regression into old animal world, red in tooth and claw?

Human values are those higher human qualities, which help human beings to transcend the limitations of our biological existence. They make us rise above the normal pulls of selfishness, lust, greed, anger, sense of enjoyment, fear and frustration, which are common in a purely biological life thriving on a sensate, individualistic and consumerist culture. The seers of Vedic age experienced that man is basically divine, and the goal of human life is to attain this divinity through a value based life. And higher values are born when intellect is illumined. The intelligence of a Buddha or a Christ- is a product of intellect illumined by spiritual culture. That is why the most popular prayer of Vedic civilization was the Gayatri Mantra which concludes: let our intellect be illumined.

Since 1999, Government of India has taken bold steps through many organizations to frame syllabus for value education. Even then, our secular education policy resists or finds it difficult to put many of these ideas into practice at the national level. We need a totally new orientation to our education policy in order to have regular education for values in our curriculum itself.

In this Block you are going to study the meaning and importance of value education in schools. A glimpse of Western and Indian values, different sources of values, traditional

value system of India and the contemporary values such as, democratic, socialistic, secular values and the meaning of freedom and discipline, responsibility, and human rights as values are also described. The Units also discuss about the value erosion and the need and importance of inculcation of values and approaches to value education-in schools.

This Block is not only important from the point of view of the curriculum prescribed for your study but also the reading of this Block helps you to see what is lost in the present day education and as a classroom teacher how best you can contribute to make good of the loss.

UNIT - 19 □ VALUES - AN INTRODUCTION

Structure

- 19.1 Introduction
- 19.2 Objectives
- 19.3 Meaning and Importance
- 19.4 Classification Values - Indian, Western
- 19.5 Let Us Sum Up
- 19.6 Answers to 'Check Your Progress'
- 19.7 Unit-End Exercises
- 19.8 References

19.1 Introduction

You must be aware of the fact that education must foster values, which are fundamental, and shape the child into a model of excellence. It must teach the child to develop competence values and develop survival skills interrelating with one's fellow-beings, with warm humane feelings, transcending the narrow limits of chauvinism, caste and communalism.

The problem of promoting value-oriented education is a complex one. Schools alone cannot promote values effectively among students unless there are vigorous and concentrated efforts by the parents, the society, media monitors and religious and cultural agencies. The teacher must project himself as loving and honest and organise the school activities in an intelligent manner so as to promote value orientation effectively. In this scenario this Unit tries to analyse the meaning and importance of value education and also classifies the Indian and the Western values as an introduction to values.

19.2 Objectives

After the study of this unit, you will be able to:

- Explain the meaning of 'Values'.
- Explain the meaning and importance of Value Education.

- Classify Indian and Western Values.
- Prepare a list of Indian and Western Values

19.3 Meaning and Importance

When you happen to meet a stranger you will try to know what sort of humane being is he and how will he behave, etc. Therefore Values permeate the whole of humane existence and are a major factor in determining what sort of human beings they are and how one will behave. The word 'Value' is derived from the Latin root, 'Valerie' meaning to be strong and vigorous. 'To be of value' is to have a certain worth or worthiness.

Values in their early stages appear as needs, emotions and interests varying in specificity, intensity and depth. For example, when a boy needs to leave his parents and go to a boarding home to pursue education, it is tough for him. But as the boy grows and knows the world around him and the realities of life, his needs, emotions and interests acquire certain definiteness, intensity and stability in the affective life (emotions, feelings) of the individual. Thus the value formation takes place.

A widely accepted definition considers values to be conceptions of the desirable, influencing selective behaviour. Thus you must know that all values contain some cognitive elements and they have a selective or directional quality. They serve as criteria for selection in action. In their most explicit form they become the criteria for judgement, preference and choice. In their implicit form they constitute grounds of decisions in behaviour.

A value as Klackhohn defines is a conception of the desirable, 'and not something that is merely desired.' Baqer Mehdi states, 'We are too familiar with the distinction between what is desired and what is desirable.' Charles Morris talks of 'the preferential behaviour in values which in other words means a choice between the good and bad.' Cattell defines values thus: 'By values we mean the social, moral and other standards which the individual would like others and himself to follow.'

Kuppaswarny B states that "A value is a conception characteristic of a group to satisfy needs. Values constitute the base of action and can be tested in terms of behaviour.' Hirianna states, "one of the distinguishing features of Indian philosophy is that it has consistently given the foremost place to values." The Sanskrit word that stands for value is '*ista*' the object of desire, since man seeks his desires consciously the Indian philosophers term 'value' as *purushartha* or human value, meaning thereby, ends consciously pursued by human beings.

Summarizing the above views we may state, "A value is a principle, a standard or

quality that is considered worthwhile or desirable. It is a consciously preferred choice of the concept of desirable behaviour, satisfying the needs of interests, having an element of stability and is validated by social approval. Such behaviour is standardized as norms and constitutes standards by which choices are evaluated.”

The importance of value-education has been recognized long ago. Efforts are ahead to include moral and religious instruction in the school programme. At present the subject of value education is becoming increasingly prominent in educational discussions at all levels. There seems to be growing body of opinion in favour of devoting more time and effort in the schools to help pupils to achieve greater understanding and awareness of values.

I am sure that you are going to understand the importance of value education when you go through the views of some eminent Indians regarding the teaching of values to the younger generation. Some of such views are given here.

- Gandhiji, the father of the nation, wanted that education should be for the hand, head and heart. Education for the heart was the spiritual training for him. According to him the aim of education is self-realization; the sum bosun (the highest good) of life and education.
- Dr. Rabindranath Tagore also upheld the importance of value education. According to him, “the greatest use of education is not merely to collect facts, but to know man and to make oneself known to man.” He says, “But for us to maintain self-respect which we owe to ourselves and to our creator, we must make the purpose of man, the fullest growth and freedom of soul.”
- Sri Aurobindo believed that our education should provide the opportunity for teaching of higher values.
- Swami Dayananda emphasized the role and responsibility of parents in the scheme of value education. According to him, it is the duty of the parents to give instruction in values to their children, which draws injunction from the tradition of ancient Indian education.

Swami Vivekananda says, “Education is the manifestation of perfection already in man.” Therefore, he continues, “the ideal is that we must have the whole education of the country, spiritual and secular in our hands and it must be on national lines, through national methods as far as practicable.” He asserted: “There should be an institution to train teachers who must go about preaching religion and giving secular education to our people.”

Now, I hope you have understood the importance of value education. Let us

prepare a list of importance of value education on the basis of the sayings of the great personalities we have mentioned above:

1. Self-realization.
2. Self-respect.
3. Develop Spirituality.
4. Safeguard the traditions.
5. Provide secular education (equal reverence to all religions).
6. Develop values like integrity, humility, magnanimity etc.,

If you think that you can add some more points you can do so.

I think you will agree with me if I say that it is time for all of us to introspect and question ourselves whether we have lost our vision concerning the true end of education. Education is basically a matter of relationship between teachers and pupils. It is a moral business. It is about moulding and guiding of character and personality.

‘Check Your Progress’ I

Answer the following questions in about two or three sentences each.

1. In what form did the values appear in early stages?

2. What is the widely accepted definition of values?

3. What are values in their explicit and implicit form?

4. Write a list of ideas indicating the importance of value education.

19.4 Classification - Indian, Western Values

Through the study of Section 19.3 you have understood that a value is a relationship between a person and an environmental situation, which evokes an appreciative response in the individual. Moral values are inseparably related to values in general.

A value consists of a set of metaphysical beliefs about man and life, beliefs about the *summum bonum* or the highest good and rules about what one ought to do (and not to do) and how. A value accordingly could be looked upon as a sub-system of a more general socio-philosophical and cultural tradition. The formal aspect of morality gets its substantive character when it operates in a specific socio-cultural context. It would be worthwhile; therefore, to look into a how a value has been viewed by Indian thinkers in a comparative perspective with the West.

Indian View of Values

You may be well aware of the fact that values are derived from socio-philosophic tradition with roots deep in the past. It must also be noted that philosophy in India is not free itself completely from the hold of religion. Philosophy to the ancient Indians was not just a means of satisfying intellectual doubt (*Samasya*), but more, a practical endeavour that showed one the right way to attain spiritual liberation (*Moksha*), the highest goal of life. Although there are four supreme ends of life (*Purusharatha*)

economic well-being (*Artha*), physical well-being (*Kama*), righteous action (*Dharma*) and spiritual freedom (*Moksha*) - the secular values of *Artha* and *Kama* rank inferior in status in the Indian hierarchy of values, to the spiritual values of *Dharma* and *Moksha*. Even among the later, *Moksha* is far higher than *Dharma*. In fact, it is the highest end of human life, it being freedom from the very notions of right and wrong and good and bad.

The Western Concept of Values

In the West, on the other hand, the traditional position claiming the inseparability of religion and values has almost been replaced by the view that knowledge in values is autonomous in the sense that it does not necessarily a rational act and concept of a person with values as a rationally autonomous individual. It is not doing good or act right but acting so for the right reasons that constitutes the essence of morality. To say that an act is 'right' or that some course 'ought' to be followed is, to convey that the judgement is backed by reasons.

'Check Your Progress' - 2

1. What does value consists of?

2. What are the four supreme ends of life?

3. Who is a rationally autonomous individual?

19.5 Let Us Sum Up

- The word value is derived from the Latin root 'valerie' meaning to be strong and vigorous. 'To be of value' is to have a certain virtue:
- Values in their early stages appear as needs, emotions and interests varying in specificity, intensity and depth.
- A widely accepted definition considers values to be conceptions of the desirable, influencing selective behaviour.
- All values contain some cognitive elements and they have a selective or directional quality. They serve as criteria for selection in action.
- The importance of value education has been recognized long ago. Efforts are ahead to include moral and religious instruction in the school programme.
- Many great people have given their opinion about the teaching of moral education in schools. All of them have expressed the importance of that education in their own way.

19.6 Answers to 'Check Your Progress'

'Check Your Progress'-1

1. Values in their early stages appear as needs, emotions and interests varying in specificity, intensity and depth.
2. Widely accepted definition considers values to be conceptions of the desirable, influencing selective behaviours.
3. In their most explicit form they become the criteria for judgement, preference and choice. In their implicit form they constitute grounds of decisions in behaviour.
4. Cattell defines values thus: "By values we mean the social, artistic, moral and other standards which the individual would like others and himself to follow."
5. They are:
 1. Self-realization.
 2. Self-respect.
 3. Develop Spirituality.

4. Safeguard the traditions.
5. Provide secular education.

‘Check Your Progress’ - 2

1. Value consists of a set of metaphysical belief about man and life, about the highest good and rules about what one ought to do and how.
2. The supreme ends of life are called *Purusharthas*. They are *Dharma*, *Artha*, *Kama* and *Moksha*.
3. A person who does not necessarily depend upon religion and simply act in the right way rationally may be called as rationally autonomous individual.

19.7 Unit-End Exercise

1. Define ‘Value’. What is the importance of Value Education in schools?
2. What are the views expressed by great thinkers about value education? Explain.
3. What are the Indian and Western views on values? Briefly explain.

19.8 References

1. B. Ratnakumari, *Education and Value Orientation*, Publisher: P. Purnayya, Hyderabad, 1998.
2. Murthy. S. K: *Philosophical and Sociological Foundations of Education*, Prakash Brothers, Ludhiana, 1985.
3. Shanthinath Gupta: *The Indian Concept of Values*, Manohar, New Delhi 1978.
4. *Value Education*, RIMSE, Yadavagiri, Mysore - 20

UNIT - 20 □ SOURCES OF VALUES

Structure

- 20.1 Introduction
- 20.2 Objectives
- 20.3 Religion as a Source of Values
- 20.4 Philosophy as a Source of Values
- 20.5 Literature as a Source of Values
- 20.6 Let Us Sum Up
- 20.7 Answers to 'Check Your Progress'
- 20.8 Unit-End Exercises
- 20.9 References

20.1 Introduction

In this Unit you are going to learn some of the important sources of values. You know that we have a number of chances of hearing good advises of elders regarding as how we have to behave in our daily life, what type of books we have to study and how should we treat the people who visit us and so on. These are all the ways of imparting values to the young ones by the elders. At the same time we get a lot of information about the way in which we have to behave while we study books on different subjects. In this Unit you are going to study how Religion, Philosophy, and Literature which will provide us information about values; that is the way in which one has to live in the society.

Religion is philosophy in practice. What you are going to study in philosophy is to be practiced. That becomes ones religion. The religion, thus teaches 'the way of life'. Philosophy gives you an idea about the problem of reality, of knowledge and of value: Literature, as you know, is the main source of values. In literature, modern as well as ancient, you find values embedded in one or the other form.

Thus, in this Unit you will get some information about the sources of values.

20.2 Objectives

After the study of this Unit you will be able to,

- Identify the sources of values.
- Analyze the religion as a source of values..
- Prepare a list of various *sastras* as sources of values.
- List various areas of Philosophy as source of values.

20.3 Religion as a Source of Values

First of all let us know something about religion. Religion is philosophy in practice. Religion is the art of living, through right action, how to live our daily life in harmony within ourselves and with others, and to lead a life of peace and happiness.

Religion is much misunderstood. Religion is not merely a philosophical study but it is a way of life. Religion is for every man, not only for those who retire to the Himalayas or who live in temples and churches, not only for the aged and the infirm. In India religion teaches ‘the way of life’. The old *Rishis* not only expounded their philosophies but lived philosophy. They were revealers of life, not merely interpreters. Philosophy and Indian culture are essentially religious.

Religion teaches how to live our daily life in a practical manner. *Gita* of the Hindus is an inspiring example and is of universal application. *Gita* teaches a Hindu to be a better Hindu. It is a handbook of practical religion and teaches how religion can be a potent factor in man’s life.

Man may ask ‘Why should I take to religion’? Life as we understand it, is the same in plant, animal and man. Plant has no mind, in the animal there is mind and the animal acts by the mind alone, i.e., by instinct-impulse. Man is distinguished from the animal by the development of intellect, intelligence, and acts by reasoning using judgement and discretion. It is the essential privilege of his greater evaluation. Sometimes man may act by the mind (impulse) alone, and he acts like an animal. To live obediently to the lower instincts of the mind is the privilege of an animal, not the glory of man. Let us work with-our physical passions and emotional impulses with a wakeful intellect policing our lust, greed, pride, arrogance and other lower urges. Let us work in love, charity, with deep sympathy and all tenderness. Work then becomes worship of God.

I hope, now, you have understood very well what religion is and how values find their source in religion. Can you prepare a list of some values? Yes, you can. It will be like this:

1. Love
Charity
Sympathy etc.

‘Check your Progress’ - I

1. What is Religion?

2. What does Religion teach?

3. How is man different from other living beings?

20.4 Philosophy as a Source of Values

As you have already understood, the word ‘philosophy’ comes from the Greek word philosophia, which is made up of words phileo (love) and sophia (wisdom). Thus the literal meaning of philosophy is ‘love of wisdom’. Thus the word ‘philosophy’ refers to a certain way of thinking. Philosophy attempts to answer questions like ‘What is life’? ‘What is sorrow’? ‘Why do we suffer’? ‘What is goodness’? ‘Who is a man’? etc. These questions have been raised since the dawn of history, and the attempts to arrive at their answers, at various times, during different ages, in various countries, have given in philosophies.

The areas of inquiry in all philosophies, generally, are: The Problem of Reality, of Knowledge and of Value.

Let us know the areas of inquiring in philosophy regarding the problem of value. They are: What are the important values that are to be desired in life? Are these values rooted in reality? How can we realize them in our experience? etc. The branch of philosophy which deals with these questions is called Axiology.

20.5 Literature as a Source of Values

Some ancient philosophical literature and some modern literature provide a number of values required for every human being. First of all let us examine the ancient philosophical literature. You are going to study in the next Unit the spheres of human achievement called *Purusharthas* or ends of life - *Dharma*, *artha*, *kama* and *Moksha* to which a fifth one may be added, namely, that of quest after the absolute reality (Brahman). These five values divide ancient philosophical literature in India into five categories. Each is directed to the study of that specific value which constitutes its motivational force. Such a study is commonly known in India as science or systematic study (*sastra*). The five -fold division of philosophical literature of ancient India is the main source of values maybe stated thus:

Brahmasastras are the scientific study of the nature of absolute reality. The Absolute (Brahman) is the subject matter of this branch of knowledge (*Brahmavidya*). The Absolute which is the highest and ultimate reality presents itself as the expression of the supreme value of life. Its motive-force is expressed in the first of the famous sutras.

Mokshasastras are the systematic study of the highest spiritual state of liberation (*Moksha*). The philosophical systems which undertake this study, take their start from the problem of the self (*Atman*) and investigate into the nature of self and the means of the highest attainment of spiritual freedom (*Mokshasadhana*). If the highest state of self (*Moksha*) is regarded as identical with the Absolute, *Mokshasastra* is the same as *Brahmasastra*.

There is another type of literature in Sanskrit called *Dharmasastras* which are originally concerned with the nature and exposition of moral values (*Dharma*) in the form of virtue, duty, moral standard, social norm and law. The entire sphere of moral values becomes the central theme of these moral treatises (*Dharmasastras*).

Kamsastra is a area type of literature which concentrates on the pursuit of one of the important values of life, pleasure (*Kama*). It is mainly concerned with sex and other pursuits of the sensual and hedonistic culture. This aspect of human life is subjected

to scientific study with a view to the attainment of the fullest and healthiest satisfaction, which is acknowledged as one of the values.

Arthasastras concern themselves with material gain and maintenance of life. *Artha* is an expression for politico-economic values, which constitute the thematic import of such a type of literature. Kautilya's *Arthashastra* is a systematic account of political economy (*artha*) and social organization.

Thus every category of literature undertakes to study the nature and importance of one specific value of life, in a thorough and systematic manner. The other literary works, which are the store-house of values, are, our great epics *The Ramayana* and *The Mahabharata*, and *Panchatantra*, *Arabian Nights* and many such books. Examples from many English and other language books may also be mentioned here. 'Hamlet', a famous play written by William Shakespeare conveys a number of values which are useful to youth. An advice given by Palonius to his son Learties, a student in the University is worth mentioning here. Thus literature has been a very important source of values.

'Check Your Progress' - 2

1. The areas of inquiry in all philosophies, generally, are:and
2. The branch of philosophy which deals with the questions like: What are the important values that are to be desired in life? Etc is called
3. *Brahmasastras* are the scientific study of the nature of
4. *Arthasastras* concern themselves with.....and
5. The store house of values areand

20.6 Let Us Sum Up

- Values have a number of sources. Here we have discussed the sources such as Religion, Philosophy and Literature.
- Religion is philosophy in practice. Religion is the art of living, through right action, how to live our daily life in harmony within ourselves and with others, and to lead a life of peace and happiness.
- Religion is much misunderstood. Religion is not merely a philosophical study but it is a way of life.

- In India religion teaches ‘the way of life’. The old *Rishis* not only expounded their philosophies but also lived philosophy.
- The areas of inquiry in all philosophies, generally, are: The Problem of Reality, of Knowledge and of Value.
- Some ancient philosophical literature and some modern literature provide a number of values required for every human being
- The five values divide ancient philosophical literature in India into five categories. Each is directed to the study of that specific value which constitutes its motivational force. *Brahmasastras* are the scientific study of the nature of absolute reality.
- *Mokshasastras* are the systematic study of the highest spiritual state of liberation (*Moksha*). There is another type of literature in Sanskrit called
- *Dharmasastras* which are originally concerned with the nature and exposition of moral values (*Dharma*) in the form of virtue, duty, moral standard, social norm and law.
- *Kamsastras* are a type of literature which concentrate on the pursuit of one of the important values of life, pleasure (*Kama*).
- *Arthasastras* concern themselves with material gain and maintenance of life.
- Thus every category of literature undertakes to study the nature and importance of one specific value of life, in a thorough and systematic manner.
- The other literary works, which are the store-house of values, are, our great epics *The Ramayana* and *The Mahabharata*, and *Panchatantra*, *Arabian Nights* and many such books. Thus the literature has been a very important source of values.

20.7 ‘Answers to ‘Check Your Progress’

‘Check Your Progress’ - 1

1. Religion is the art of living, through right action, how to live our daily life in harmony within ourselves and with others, and to lead a life of peace and happiness.
2. Religion teaches how to live our daily life in a practical manner

3. Man is distinguished from the animal by the development of intellect, intelligence, and acts by reasoning using judgement, discretion.

‘Check Your Progress’ - 2

1. The problem of reality of knowledge and of value.
2. Axiology.
3. Absolute reality.
4. Material gain and maintenance.
5. *The Ramayana* and *The Mahabharata*.

20.8 Unit End Exercises

1. Explain the religion as a source of Value.
2. What is Philosophy? How does it provide for values?
3. What are the important Literature which are treated as the source of values in life?

20.9 References

1. Kamala Bhatia and Baldev Bhatia: *The Philosophical and Sociological Foundations of Education*, Doaba House, Delhi -1977.
2. Shanthinath Gupta: *The Indian Concept of Values*, Manohara-1978.
3. Nagaraja Rao. P: *The Four Values in Indian Philosophy and Culture*, Prasaraanga, University of Mysore, Mysore -1970.

UNIT - 21 □ TRADITIONAL VALUES

Structure

- 21.1 Introduction
- 21.2 Objectives
- 21.3 Traditional Values of India
 - 21.3.1 *Purushartha*
 - 21.3.2 *Satyam Shivam Sundaram*
 - 21.3.3 *Ahimsa, Prema and Karuna*
 - 21.3.4 *Tyaga and Lokasangraha*
- 21.4 Let Us Sum Up
- 21.5 Answer to ‘Check Your Progress’
- 21.6 Unit-End Exercises
- 21.7 References

21.1 Introduction

In this unit you are going to study *Purusharthas*, the four ends of life. I hope you remember what you have studied in Unit 19, Section 19.4. There you come across the mention of *Purusharthas*. But in this unit you are going to get the details of *Purusharthas*.

I know that you are well aware of the fact that in our life we desire to possess number of things. We try hard to fulfill such desires. Do you think that all such desires are good and necessary? I know that you are quite intelligent to discriminate between the good and the bad. Therefore you understand very well the intricacies of our desires and so on.

21.2 Objectives

After the study of this Unit you will be able to;

- Explain the meaning of *purusharthas*.

- List out the four supreme ends of life.
- Explain the meaning of *Dharma*, *artha*, *kama* and *moksha*.

21.3 Traditional Values of India

Indian thinkers commonly speak of two functions of knowledge - one which is theoretical, viz., revealing the existence of objects, and the other which is practical, viz., affording help in the attainment of some purpose in life. The results of these two functions of knowledge are respectively what we mean by 'fact' and 'value'. A thirsty traveler, who happens to come upon a sheet of fresh water, discovers a fact; and, when later he quenches his thirst he realises the value. These functions are regarded as closely connected with each other, since the knowledge of a fact usually leads to the pursuit of some value. The number of facts that may be known, it is clear, are innumerable; and the values that maybe realised through their knowledge are equally so. It is with the later that we are concerned here. The Sanskrit word used for 'value' means 'the object of desire', and the term may therefore be generally defined as 'that which is desired'. The opposite of value or 'disvalue' maybe taken as 'that which is shunned or avoided'. For the sake of brevity, we shall speak only of values; but what is said of them will, with appropriate changes, apply to disvalues also.

One of the distinguishing features of Indian philosophy is that, as a consequence of the pragmatic view it takes of knowledge, it has, throughout its history, given the foremost place to values. Indeed, they form its central theme; and questions like those of 'being' and of 'knowing' comes in only as a matter of concern it may on this account, be described as essentially a philosophy of values.

Check Your Progress'- 1

1. Answer the following questions in about three or four sentences each.

2. What are the two functions of knowledge?

3. What is 'value'?

4. What is 'Philosophy of values'?

21.3.1 *Purusharthas*

You know that man is always active. Do you know the reasons for this kind of activeness? W. Norman Brown calls '*Purusharthas*' as the four motivations of human activity. Then what is *Purushartha*? It is the four-fold human aspirations. The average Hindu believes that all his activities should be purposive and when he undertakes the performance of any of them he resolves to achieve them fully well.

The four-fold human aspirations are "*Dharma, Artha, Kama* and *Moksha*". We shall try to understand the moral value of each one of these human aspirations.

Dharma as Moral Value

The concept of *Dharma* seems to be quite central to the Indian concept of values. It has a comprehensive character in as much as it implies a variety of meaning and

refers to many states, which are valuational, but its moral nature is consistently acknowledged. Its intimate concern with human conduct and moral life makes it focal in its position with regard to other values of life. This exactly is the theme of the treatises on law (*Dharmasastra*). Though the use of the word '*Dharma*' was fully in vogue in the vedic times, it became the central concept of Hinduism only much later. The word *Dharma* is etymologically derived from the root '*dhr*' which means that which 'holds', 'integrates' or 'regulates' or 'maintains' a thing. "Next to the category of reality that of *Dharma* is the most important concept in Indian thought" says S. Radhakrishnan, India's former President and best-known modern philosopher.

Among the fundamental aspirations of men *Dharma* takes the place of pride. It is the supreme Hindu moral ideal. The other values *artha* and *kama* (wealth and passions) are instrumental, hedonic values. They are not ends in themselves, and should not be so pursued. If they are erected into ends, they turn out to be disvalues and not the desirable aspirations of man (*purusharthas*). *Kama* and *artha* are what man shares in common with animals. The *Hitopadesa* observes: "food, sleep, fear and copulation are common to men and animals, what distinguishes man is the additional possession of the sense of values (*Dharma*). Bereft of the value-sense man is on par with animals". It is the moral sense that raises man from his rude ancestry to human *heRitage*. *Dharma* is the chief regulative value. To put in one sentence the values of *artha* and *kama* are to be regulated by *Dharma* to help us to attain *Moksha* and live in peace on earth.

The term *Dharma* is rendered as duty, injunctions regarding moral and ritual actions, customs, the law of ones being etc. In the history of Indian philosophic thought, we find a remarkable exposition and connection of three great concepts, *Rita*, *Satya* and *Dharma*. *Dharma* is based on truth and it abjures the use of violence or coercive action of any form. It is non-violence. *Rita* is thinking the truth and *Satya* is speaking the truth and *Dharma* its translation in action. "While *Rita* denotes the mental perception of truth and *Satya* denotes its exact expression in mind, *Dharma* is the observance of the same in the conduct of life". *Satya* is truth in words and *Dharma* is truth in deed. *Dharma* is known by one who is not merely intelligent, "he must be a friend of all and who is devoted to the welfare of all in thought, word and deeds". *Dharma* is the form of supreme happiness and welfare. There is nothing higher than *Dharma*. Hence a weak man seeks and desires (successfully) to control a strongman through *Dharma*, as the king does by the arm of law. That *Dharma* is truth.

The concept of *Dharma* is commended on different grounds. The first and the foremost meaning of *Dharma* is, that it sustains, nourishes, and holds up the social order. Society crumbles and falls into pieces when there is a transgression of *Dharma*.

Dharma holds the equilibrium among the deeds of man. It assumes our survival, which is the foundation for all ethical activities. Further, *Dharma* is commended on pragmatic grounds. “*Dharma* destroys him that violates it and protects him that adheres to it”, says Manu. The basic principle of *Dharma* is set forth by Bhishma in Santiparva in its positive as well as in the negative aspects. What you desire for yourself you must desire for others. What you do not like others to do for you; you should not do to others. The concept of *Dharma* gives us guidelines for all activities.

‘Check Your Progress’ - 2

1. What are the four motivations of human activity?

2. What makes *Dharma* focal in its position?

3. What does S. Radhakrishnan say about *Dharma*?

4. Write the observations of Hitopadesha.

5. How do you say that *Dharma* is the chief regulative value?

6. What is *Rita*, *Satya* and *Dharma*?

7. What is Plato's ideal of justice?

8. What is the basic principle of *Dharma* according to Bhisma?

Artha

Man, to fulfill his desires, has to earn and gather material aid, i.e., wealth. All such material aid is called *Artha*. Thus the term *artha* comprises the whole range of tangible

objects that can be possessed, enjoyed, shared or lost and which we daily require for our upkeep.

Artha is absolutely necessary for man's life. It is the source and sustenance of all our virtues, not to speak of the mere gratification of desires, without wealth virtues become impracticable. Poverty is never glorified as a virtue. The commonsense poet Bhartruhari sings the praise of the functions of wealth in ten verses. He points out the need for it if men are to live with dignity. It is wealth that enables us to live independently without appealing to others for assistance. We are asked to adventure forth on the high seas to secure fortune. If a man cannot support himself and his family on the material plane, how can he work for *Moksha*, which is very difficult? Even those who talk of *Sanyasa*, i.e., renunciation, must acquire some thing to give up, otherwise they can only renounce nothing; such a *Sanyasa* is a mockery of the concept. Hindu ethical thinkers have insisted on the necessity of a man's earning his livelihood by the sweat of his brow while he is fit, strong and young. To achieve anything substantial in human life one must be free from poverty and misery and must enjoy a certain economic competence. One must seek as far as possible to be self-sufficient.

The importance of wealth and its positive role as a contributory force in the development of man is affirmed by Indian thinkers. Money is an indispensable means for the formation and growth of society, for the promotion and cultivation of commerce, industry and scientific research and discovery. For the destruction of evil forces money is necessary. The Hindu sages were not unaware of the potentialities of money. They were only anxious that it should be used with self-control and a perfect knowledge of its functions.

Spirituality does not impose a ban on money, but seeks to acquire it for right use. To neglect it would be to strengthen the enemy, who would use the money for the increase of evil. We should not treasure up all our wealth, but must use it for social purposes. One has to be entirely selfless, scrupulous and exact and careful in the use of money. Purity in matters of money is a great virtue (*artha suddhi*). Even the persons who want to take *Sanyasa* should make adequate provisions for his family and dependents according to Kautilya. He has stated this in his *Artha Sastra*.

You must know that the Hindu outlook did not stand for an acquisitive society nor for an affluent society without any State control. It stood for a *Dharmic* Society. It allowed men to gain as much wealth as possible without contravening the principles of *Dharma*. Manu rejects the views, "that *Dharma* alone or that *Dharma* and wealth alone or that wealth and enjoyment are the most important values". He holds that all the three

harmoniously cultivated jointly constitute the threefold end of human life. This represents the most essential current of Hindu social philosophy and ethics.

‘Check Your Progress’ - 3

1. What is *Artha*?

2. What does the term *Artha* comprise of?

3. What are the functions of wealth according to Bhartruhari?

4. What is the positive role of wealth?

5. What does Kautilya say about acquiring wealth?

6. What is *Artha Suddhi*?

Kama

Another fundamental aspiration or value envisaged by Hindu Ethics is *Kama*. It is wrong to translate it as the desire for sex only. It is the desire of all things in general. The desire for liberation is excluded from this term, as that desire is accorded the status of separate supreme value, *Moksha*. *Kama* is the cluster of desires a man cherishes. Psychologically speaking a man is nothing more than the complex of his thoughts and the longings of his heart. The longings of the heart are described as *Kama*. For the gratification of our desires, we need the wherewithal which *Artha* supplies.

As you know, all the desires of the heart cannot be acceptable ones. They need to be regulated and co-ordinated into a perfect integral whole. No one desire is to be elevated into an end and pursued exclusively. The desires of the heart are not all of equal ethical value. There is the need to keep some of them in check, and there are others to be carefully enjoyed and not recklessly indulged in. Hence, the necessity for self-control. All duties have self-control for their end.

Self-control is nothing more than the object oriented life. It is liberation from the lifeless dull, mechanical impulsion of our desires. It is the assertion of the freedom of man to stand above the swarm of emotions, sway of impulses, pressure of the opinion of others, and temptations of sense-life governed merely by considerations of the pleasure of the moment and ignoring the concept of an enduring happiness.

“Self-control can save men from sinking back to the level of animals. It rescues them from mean motives, humiliating weakness, jealous attitudes, and cussedness”. No virtue is possible without it. Self control implies physical and moral courage, which

entail the necessity and gives strength to withstand the loss of physical pleasure and the gift of men and popularity. The Upanishads in the East and Plato in the West have taught the need for self-control in vivid symbolism. The power of withstanding the sway of pleasant feelings and sensations can save us from physical disaster and economic ruin. Self-control alone gives us a governable mind and steadfast wisdom. Without it, our will becomes irresolute and infirm in purpose. The *Gita* persistently preaches it and describes it as *atma samyama* yoga. An undistracted mind with a singleness of purpose is the chief requirement of man.

Kama or desire by itself is not wrong, but has to be hedged in by the behest of *Dharma*. Our desires are gales and they carry us away if we abandon effort. They do not get subdued automatically. It is folly to hope that somehow we can overcome temptations and lusts if we do nothing about them. The only way in which evil grows in this world is by our refusing to do anything to eradicate it. Self-control does not come all at once. It involves a good deal of pain to cut ourselves off from pleasant sense activities. The eternal problem confronting man is the choice between the pleasant and the good, between inclination and duty in Kant's (a philosopher) language or between life eternal and death, in the words of Christ.

The one law that should govern the indulgence of desires is that such indulgence should not contravene the good of society and *Dharma* (righteousness). Lord Krishna in the *Gita* states that He is "that desire which is not opposed to *Dharma*".

'Check Your Progress' - 4

Fill-up the blanks with suitable words.

1. The fundamental value envisaged by Hindu Ethics is.....
2. For the gratification of our desires, we need wherewithal which..... supplies.
3. The desires of the heart are not all of equal.....value.
4. Self-control can save men from sinking back to the level of.....
5. Self-control implies.....and.....courage.
6. *Kama* or desire by itself is not wrong, but has to be hedged in by the behest of.....
7.in the *Gita* states that He is "that desire which is not opposed to.....

Moksha

Moksha which ordinarily means liberation, is regarded in Indian philosophical

tradition as the final destiny of man and as such, it has been accorded the highest importance in the scheme of values. *Moksha* is derived from a verbal root 'muc' which means to give up, to get rid of, to leave or to be free from. It means liberation, emancipation, and freedom. Mukti has the same connotation.

The supreme spiritual ideal for all the schools of Indian philosophy is *Moksha*. It is described as the *parama purushartha*. All the other values are oriented to it. *Dharma*, signifies within its simple confines all the wisdom and experience of centuries of Hindu wisdom. It is not only regulates all instrumental values in their operation here and now, but also orients them to *Moksha*. *Moksha* is the most distinguishing He supreme character of Indian philosophy. The concept of *Moksha* is a complete freedom.

The Gita holds the view that there is no greater gain for man after attaining *Moksha*” In the search for *Moksha*, men in the past have given up their all, e.g., their belongings, attachment to wife and children and pride of scholarship leaving all they have sought *Moksha* as mendicants. The great poet Kalidasa, in the concluding verse of his famous drama *Shakuntala*, sends his prayer to the Lord to make him attain *Moksha* and overcome rebirth. He writes, “May the king exert himself for the good of his subjects, may literature great in its scriptures be honoured, may the self-existent God Siva united with Sakti, put an end also to my rebirth”. The elder Bhisma gives a learned discourse on *Moksha Dharma*. The *Moksha* ideal has all along hovered and haunted the imagination, activities and the minds of the Hindus.

The nature of *Moksha* is in essence a type of primary experience that is integral. It is not like reverie, dream or hallucination. It is not a drug induced experience. It is a total experience where one feels a complete sense of life's fruition and suffers from no privation whatever. There is no diminution or return to the world of *samsara* from that bliss. It is a state of unexcitable bliss. It is described in *Upanisads* as “the nature of truth that gives life repose, it fills the mind with joy and spreads full peace”. *Moksha* is an imperative of sensible undertaking of man for peace.

Moksha is not realized in a vacuum, but in the midst of our life here and now. It may not be a social product, but is achieved by right living here and now by an individual. The training insisted on for realising *Moksha* give up a prominent and necessary place for morality and *Dharma*. Ethical excellence is the fundamental pre requisite of all spiritual life. God can never be realised by by-passing the good life. *The Upanisad* declares ‘not he who has not desisted from evil ways, not he who is not tranquil, not he who has not a concentrated man, not even he whose mind is not composed can realise the self through knowledge’. The author of *Gita* categorically states ‘thoughtless men whose souls are undisciplined do not find God even though they strive’.

Krishna adds, “He who has full faith and zeal and who has subdued his senses obtaining divine experience, and once when he obtains it he soon gets peace”. The negative side of it is also stated: “The ignorant and the one who has no faith and who always doubts, goes to ruin. There is neither salvation, nor happiness for the man here who always doubts.” The concept of *Moksha* is the fulfillment of the adherence to all the other three values in the manner required.

‘Check Your Progress’ - 5

1. What is Parama *Purushartha*?

2. What is the view of *Gita* regarding *Moksha*?

3. What is the prayer of Kalidasa?

4. How is *Moksha* described in Upanishad?

5. What does the concept of *Moksha* convey?

21.3.2 Satyam, Shivam, Sundaram

It is interesting to note in India there are only very few who are genuinely skeptic about the existence of values in life and Indian thinkers from the vedic period onwards, could find an abiding and enduring place for higher values in the very heart of the ultimate reality. The essentially value ridden character of the reality is quite evident from the upanishadic definition of Brahman (Atman) as Sat, Chit, Ananda. The same reality is called from the subjective side as synonyms. The Absolute of the upanishads manifests itself on the subjects as well as the objects. The Absolute is as certain as the Atman and also as finite as the Brahman. The Absolute pure existence, pure knowledge and pure bliss - as in one. It is *Satyam* (Truth) *Shivam* (goodness) and *Sundaram* (beauty or bliss). By knowing this trinity of values, the Unseen becomes Seen, the Unknown becomes known. The Unthought-of becomes the thought of.

You can make out why this trinity of values is treated as eternal or permanent values in Indian Upanishadic thought. The nature and interrelatedness and interdependence among these -three values is beautifully described in *Upanishads* (*Chandogya Upanishad*). Vedantic scriptures state that Brahman manifests itself in the empirical world as '*asti, bhati, and priyam*' - they may be said to correspond to Beauty, Truth, and Goodness.

What we are trying to understand is simply this; Values themselves have no meaning. It is the reality behind the values that gives the power and meaning. According to one opinion values must be rooted in reality. This trinity of values are not only eternal in nature but also instrumental. They are usually practiced in life as virtues.

One can understand the trinity of values when the concept of Atman is clarified. Atman is the spiritual essence of the person. And in the case of the whole cosmos or

universe it is called '*Paramatman*'. Both are the same in essence. *Paramatman* is all pervasive and beyond time and space. *Paramatman* is often characterized for understanding him intellectually as *Sat* (eternally self existent), *Chit* (all knowing consciousness), *Ananda* (Bliss or joy). This *Paramatman*, the supreme all -powerful spirits designated as God.

The practice of these values is oriented towards the ultimate end of life. The knowledge of truth presupposes the practice of goodness and that the practice of goodness pre-supposes knowledge of truth. This should be combined with aesthetic value of Sundaram or blissful joy or beauty. The attainment of all these three values leads to self realization of man.

'Check Your Progress' - 6

Fill in the Blanks

1. Concept of Absolute is
.....
2. It is the.....
.....that gives power and meaning to values.
3. Atman is
.....

21.3.2 Ahimsa, Prema and Karuna

Ahimsa is treat as a basic principle of virtues in Indian Philosophical traditions like Hinduism, Jainism, and Buddhism. According to Patanjali *Yoga Sutra*; *Ahimsa* is the sprit of non -injury to all creature irrespective any limitation of case, place and time and it is the highest of all virtues.

The value of *Ahimsa*- usually called non -violence is an attitude of never injuring any living creatures. *Ahimsa* is one of the duties prescribed as common for all groups of people in the society in the ancient Indian system of *Varnashrama Dharma*.

Ahimsa as a value has universal appeal. In the course of evolution of human culture, this value has gathered very important connotation. Non - violence as a way of life is gathering momentum in this conflict ridden, hate torn and aggressive world where a cry for human values is becoming almost irresistible. We are witnessing a continuous process of de-humanisation contributing for value deterioration in all walks of life. Institutions of all types are supported by the organised violence of groups backed by

money and political power. The need for *Ahimsa* or non- violence has been felt by not only leaders but also people in general.

The need for *Ahimsa* comes naturally to human beings. Since each human being values his own life, he wants to be free from injury to his own life, and property. Non - violence, according to Mahatma Gandhi, is the law of human beings even as the violence is that of the beast. The human relationships in society are determined by considerations of social security, projective endeavour, and living for each other. The maximisation of happiness in the relationships is achieved by totally eschewing violence and hatred and solving problems in natural love and trust.

Ahimsa as a means to attain the goal of intellectual value like truth was advocated by Mahatma Gandhi. To him, *Ahimsa* and truth are so intertwined that it is practically impossible to disentangle and separate them. Gandhiji followed '*Satyagraha*' method to fight against injustice, based on the principles of non-violence.

More than anything else, *Ahimsa* is a moral or ethical value. It is a way of life, the moral law is the only abiding principle that binds mankind together and it is the appropriate means for promotion of human values. Non -violence therefore should become a positive force in all the working institutions of the entire society. Education should become a means to elevate the growing members to a sense of appreciation of these values to achieve the goals of ethical and spiritual development.

Prema

Prema or love is not only a value but a great spiritual force that moves the heart of person in the process of achieving peace and harmony. It is a path in the realisation of the highest spiritual truth. It is a law that rules the cosmic law. *Prema* has the power of making the whole universe as one's own home. Our life's aspirations urges and thinking are related to this value of true love. It is therefore highly necessary for every human being to identify the underlying law of truth and love in all creations so as to find harmony, grace and bliss. Every act of true love brings happiness. Love and affection are the basic needs of children. Teachers and parents have to recognize these needs as a fundamental requirement to the growth and development. Education has a function to perform, to strengthen the bond of love between parents and the child in the family and teacher-pupil relationship in the school. Love is the method of education of pupils with all types of challenges.

You should know that different dimensions of love are plenty. One can understand the expression of love in physical, intellectual and spiritual dimensions. All the scriptures of the religions of the world have emphasized love both as an instrumental and eternal value. Swami Vivekananda says that "it is love that gives you the supernatural power,

love again, that leads to emancipation. Love is simply an expression of this infinite unity. It is beyond time and space, it is absolute”.

Education in human values aims at enabling children to recognize the truth in their heart which is the force of love. Love enables children to get rid of prejudices and achieve equality and equanimity. Love is the absence of selfishness and greed. Love of fellow being is the foundation of citizenship and democracy.

Karuna:

Karuna is showing sympathy towards those who are in distress or who are in grief. It involves emotional identification with such persons and sharing the feeling of grief with them. It is known as compassion in English. Compassion, as a virtue is very much emphasized in Buddhism. It is one of the corner stones of Buddhism. Bhagwan Buddha very much emphasized *Karuna* or compassion to such an extent that he was considered as the embodiment of *Karuna*. This value is also emphasized in Hinduism and Jainism. *Prema* and *Karuna* always go together.

The ultimate aim of education in human values is to make children and youths to grow in love or *Prema*.

‘Check Your Progress’ - 7

Fill in the blanks

1. *Ahimsa* according to Patanjali is.....
2. *Ahimsa* is also called as
3. *Ahimsa* has cometo man
4. According to Mahatma Gandhi.....
5. *Prema* is a
6. Every act of love brings
7. Love is the method of
8. *Karuna* is showing to grieving persons.

21.3.4 Tyaga and Lokasangraha

The quest of man in Indian philosophical traditions is for a spiritual ideal. This requires a profound wisdom and charity of thought with a purity of mind. Ethical values for the essential purity of the spirit have been emphasized and the life in this world and society has been taken as a means. The two ethical and spiritual values which are instrumental in the attainment of spiritual perfection of the individual and the welfare

of the people of the society, are ‘*tyaga*’ or renunciation and “*Lokasangraha*’ or social or global welfare. These values form the basis of spiritual wisdom according to *The Bhagavadgita*. Commenting on the significance of these two values in individual and national development Swami Vivekananda remarked that the, national ideals of India are renunciation and service. Intensify her in those channels and the rest will take care of itself.

Renunciation is the very basis upon which ethic stands. It is considered to be the greatest ideal to be reached by vedantist, a speaker of truth. The great saints of India were those who had this world through renunciation and hence our country is known as land of ‘*tyagis*’. Renunciation of the desires and passions is the only way to get rid of miseries of life. If one wants to be truly spiritual, renunciation of this type is inevitable. Renunciation is not there, self and the passions overrule the person, leading him to unnecessary troubles.

You may ask a serious question here. Does renunciation or *tyaga* demand that we all become ‘ascetics’ or ‘*Sanyasis*’? Renunciation is of the mind. One need not opt for ascetic life. But if one becomes unattached and passionless, and does his karma or duty according to highest ethical ideal, it is as good as greatest *tyaga* or renunciation. To be in the world and not to be of it is the true test of renunciation, remarked Swami Vivekananda. Renunciation makes a person fearless, service minded and duty bound. These virtues can be cultivated through liberal education or spiritual education practices.

Like renunciation or *tyaga*, *Lokasangraha* is a value considered essential for a karmayogi in *The Bhagavadgita*. Actions devoid of desire and spiritual knowledge are necessary to carry on activities of the mortal world or universal welfare. The most important direction given by the blessed lord Sri Krishna to Arjuna in support of the doctrine of Karma yoga is that;

“*Lokasangraham evapi sampasyan arhasi*” (*Bh. G.3.20*) “Even having regard to public benefit you must perform these actions”

Public benefit does not mean ‘making societies of man’ or making a farce of performing Action like other people, though one has the right to abandon Action in order that ignorant people should not give up action. *Lokasangraha* refers to ‘binding men together’ and protecting, maintaining and regulating them in such a way that they might acquire that strength which results from mutual co-operation. The word ‘Loka’ in ‘Loka sangraha’ is used in more than one sense. It does not indicate mankind. only. It is said that the Blessed lord Sri Krishna also defines that the *Bhuloka*, *Satyaloka*, *PitruLoka*, *Devaloka* and several other Lokas or words, which have been created by him, should also be properly maintained and go on in the proper way.

Lokasangraha as a value according to *The Bhagavadgita*, means giving to other

people a living example of how one can perform without desires, all the various activities which are allotted to one according to the principles of *Varnashrama Dharma*. The implications of this value to education are many. We should cultivate the value of work culture among children and youth based on the principle of universal welfare, doing work not only for one's own sake but also keeping in mind the welfare of other people in the society.

‘Check Your Progress’- 8

Fill in the Blanks

1. The nature of ideals of India according to Swami Vivekananda are:
2. India is known as a country of
3. A person can practice renunciation by
4. *Lokasangraha* concept is derived from the scripture
5. *Lokasangraha* means
6. Two implications of *Lokasangraha* value to education are

21.4 Let Us Sum-Up

1. *Moksha* means liberation. As such it has been accorded the highest importance in the scheme of Values.
2. *Moksha* is derived from a verbal root ‘mac’ which means to give up, to get rid of, to leave or to be free from.
3. *Moksha* means liberation, emancipation, and freedom. Mukti has the same connotation.
4. *Moksha* is described as *Parama Purushartha*.
5. *The Gita* holds the view ‘that there is no greater gain for man after attaining *Moksha*.’
6. *Moksha* is a total experience where one feels a complete sense of life's fruition and suffers from no privation whatever.
7. *Moksha* is not realised in a vacuum, but in the midst of our life here and now. It may not be a social product, but is achieved by right living here and now by an individual.
8. The training insisted on for realising *Moksha* give up a prominent and necessary place for morality and *Dharma*.

9. The concept of *Moksha* is the fulfillment of the adherence to all the other three values in the manner required.
10. *Satyam Shivam Sundaram* represent the value trinity very much emphasized in Indian value system.
11. *Satyam* is the ultimate reality which is *Shivam* or conspicuous and also *Sundaram* or beautiful.
12. *Ahimsa* is non-violence, *Prema* is love and *Karuna* is compassion. They are also emphasized in Indian Value system.
13. *Tyaga* or sacrifice and *Lokasamhara* welfare for all are also considered as important values in Indian tradition.

21.5 Answers to ‘Check Your Progress’

‘Check Your Progress’- 1

1. Indian thinkers commonly speak of two functions of knowledge -one which is theoretical, viz., revealing the existence of objects, and the other which is practical, viz., affording help in the attainment of some purpose in life.
2. The Sanskrit word used for ‘value’ means ‘the object of desire’, and the term may therefore be generally defined as ‘that which is desired’.
3. Questions like those of ‘being’ and of ‘knowing’ come in only as a matter of concern it is described as philosophy of values.

‘Check Your Progress’ - 2

1. W. Norman Brown calls ‘*Purusharthas*’ as the four motivations of human activity.
2. Its intimate concern with human conduct and moral life makes it focal in its position with regard together values of life.
3. “Next to the category of reality that of *Dharma* is the most important concept in Indian thought” says S. Radhakrishnan, India’s former president and best known modern philosopher.
4. *The Hitopadesa* observes: “food, sleep, fear and copulation are common to men and animals, what distinguishes man is the additional possession of the sense of values (*Dharma*). Bereft of the value-sense man is on par with animals”. It is the moral sense that raises man from his rude ancestry to human heritage.

5. *Dharma* is the chief regulative value. To put in one sentence the values of *artha* and *kama* are to be regulated by *Dharma* to help us to attain *Moksha* and live in peace on earth.
6. *Rita* is thinking the truth and *Satya* is speaking the truth and *Dharma* its translation in action.
7. The concept of *Dharma* comes very near to Plato's comprehensive ideal of justice: "It is the test and measuring rod for us in the evaluation and assessment of the qualities of civilization".
8. The basic principle of *Dharma* is set forth by Bhisma in *Santiparva* in its positive as well as in the negative aspects. What you desire for yourself you must desire for others. What you do not like others to do for you; you should not do to others. The concept of *Dharma* gives us guidelines for all activities.

‘Check Your Progress’- 3

1. Man, to fulfill his desires, has to earn and gather material aid, i.e., wealth. All such material aid is called *Artha*.
2. The term *artha* comprises the whole range of tangible objects that can be possessed, enjoyed, shared or lost and which we daily require for our upkeep.
3. Bhartruhari sings the praise of the functions of wealth in ten verses. He points out the need for it if men are to live with dignity.
4. Money is an indispensable means for the formation and growth of society, for the promotion and cultivation of commerce, industry and scientific research and discovery.
5. Even the persons who want to take *Sanyasa* should make adequate provisions for his family and dependents according to Kautilya. He has stated this in his *Artha Sastra*.
6. Purity in matters of money is a great virtue. Possession of this virtue is called *Artha Sudhi*.

‘Check Your Progress’- 4

1. *Kama*.
2. *Artha*.
3. Ethical

4. Animals.
5. Physical and moral.
6. *Dharma*.
7. Lord Krishna *Dharma*.

‘Check Your Progress’ - 5

1. The supreme spiritual ideal for all the schools of Indian philosophy is *Moksha*. It is described as the *parama purushartha*.
2. *The Gita* holds the view ‘that there is no greater gain for man after attaining *Moksha*’ In the search for *Moksha*, men in the past have given up their all, e.g., their belongings, attachment to wife and children and pride of scholarship leaving all they have sought *Moksha* as mendicants.
3. The great poet Kalidasa, in the concluding verse of his famous drama *Shakuntala*, sends his prayer to the Lord to make him attain *Moksha* and overcome rebirth.
4. It is a state of unexcitable bliss. It is described in Upanisads as “the nature of truth that gives life repose, it fills the mind with joy and spreads full peace”.
5. The concept of *Moksha* is the fulfillment of the adherence to all the other three values in the manner required.

‘Check Your Progress’ - 6

1. Pure existences, pure knowledge and pure bliss.
2. Reality
3. Spiritual essence in man.

‘Check Your Progress’ - 7

1. Non - injury to all creatures irrespective of any limitation of caste, place and time.
2. Non- violence
3. Naturally
4. *Ahimsa* and Truth are one and the same. It is practical and cannot separate them.
5. Spiritual force

6. Happiness
7. Education
8. Sympathy

‘Check Your Progress’ - 8

1. *Tyaga* and *Seva*
2. *Tyagis*
3. Unattached and passionless.
4. *Bhagavadgeetha*
5. Binding men together, wishing welfare of all
6. Cultivates the value of work culture and keeping the welfare of all in mind.

21.6 Unit End Exercises

1. Write an essay about the Traditional value system of India and put out their relevance to the social life.
2. “It is only through reestablishing the traditional values of India; it is possible to overcome the present value crisis in the present context” Justify this statement.
3. Quoting examples from literary works in India show how literature can be a source of values.
4. Make a comparative study of Hinduism, Buddhism and Jainism works reference to value system.

21.7 References

1. Shanthinath Gupta: *The Indian Concept of Values*, Manohara -1978.
2. Nagaraja Rao. P: *The Four Values in Indian Philosophy and Culture*, Prasaraanga, University of Mysore, Mysore-1970.
3. Kamala Bhatia and Baldev Bhatia: *The Philosophical and Sociological Foundations of Education*, Doaba House, Delhi -1977.

UNIT - 22 □ CONTEMPORARY VALUES

Structure

- 22.1 Introduction**
- 22.2 Objectives**
- 22.3 Contemporary Values**
 - 22.3.1 Democracy**
 - 22.3.2 Socialism**
 - 22.3.3 Secularism**
 - 22.3.4 Freedom/Discipline**
 - 22.3.5 Responsibility**
 - 22.3.6 Human Rights**
- 22.4 Let Us Sum Up**
- 22.5 Answers to ‘Check Your Progress’**
- 22.6 Unit-End Exercises**
- 22.7 References**

21.1 Introduction

In the previous Units you have studied about the traditional values and their importance in education and national development. At the same time, I am sure, you are well aware of the fact that there have been a lot of changes in our socio-economic life due to scientific advancement. In the light of the above stated changes it is necessary for us to understand some of the contemporary values.

In this Unit you are going to study some of the values, which have become important at the present context of human life. You know that we value democracy and democratic system of government and democratic education, etc. You are going to understand how such a state of affairs will help every individual to develop his personality with full freedom. He will be able to think and express himself without any hesitation. You will understand that democracy is ‘a way of life, and not a mere political arrangement.’

Also in this Unit you are going to study about the socialistic values. By that you will be able to realize that education is not something as mere schooling, nor it is the teaching and learning of certain body of subject matter and it is much more than these.

This is because, you are going to understand, that social life consists of many things other than education such as games, music, excursions, camping, etc.

By secular values about which you are going to study you will understand the meaning of secular education. The secular education attempts to inculcate universal religious truths that hold good for all religions without being prejudicial to any religion in any way. You must know that since the attainment of independence, our nation has accepted secularism in public life as a national policy.

In education, how far freedom and discipline play their roles in inculcating values to students have been dealt with in this Unit. The students are expected to know that the freedom is opposed to slavery in all its forms. It is also over coming fear, ignorance, etc. They have to understand that freedom is the relaxation of undue restraint, and the controlled enjoyment of natural rights. It is also necessary that one should understand that no big creation is possible without discipline and that discipline is a controlled life.

In this Unit you are going to study the importance of responsibility and human rights also regarding the inculcation of values in schools. As you know that the responsibility and accountability are so close and important values that they cannot be separated. One depends upon the other they are complementary too. A responsible person always minds his goal. He is bent upon doing his duty to the best of his ability within the given time frame. I am sure that you have already understood that we as human beings require certain rights to live like human beings. Thus human rights have become contemporary values. Thus it is necessary to understand the concept of human values at present. Here in this Unit you will find sufficient information about them also.

22.2 Objectives

After the study of this Unit you will be able to:

- Identify the contemporary values in the Indian context
- Conceptualize the values such as democratic, socialistic, secular; freedom and discipline, responsibility and human rights.

22.3 Contemporary Values

The values which have become important at present owing to the demands of the time may be called as contemporary values. Here let us study some of the important contemporary values.

22.3.1 Democratic Values

You know very well that democracy has been generally understood in its political sense. According to Aristotle, democracy is government by many, while Abraham Lincoln gave us his well-known definition 'Democracy is the rule of the people, by the people and for the people.' The ruling power, in a democracy, according to this definition, in any country, does not rest with a particular set of people or privileged group, but belongs to every one of the members of the community, and to all citizens in the country.

In such a democracy, every human individual will be given the freedom to develop, to the fullest extent possible with all the potentialities - freedom to think, to express, to discuss and to work and act. Freedom to create, to change and freedom to co-operate. Besides freedom, every individual in a true democracy will have an equal chance of living a full life, and of exercising his power in social, economic and political spheres.

But democracy in education is comparatively recent idea and the re-interpretation as well as understanding of educational principles and practices from the point of view of democracy is our task here. The Radhakrishnan Committee Report describes democracy as 'a way of life, and not a mere political arrangement.' The values the Constitution of India wants to secure to its citizens through democracy are justice, liberty, equality and fraternity.

The aims of democratic education therefore, may be stated thus,

1. The development of interests to enrich the pupils to improve their conduct.
2. The development of sound habits of thinking.

The development of the social outlook includes social interests and attitudes, concern for one's fellow beings, sense of obligation to the group, social understanding and the recognition as well as ability to solve social problems. Thus the values inculcated through democracy in education are:

1. Self-realization - the inquiring mind, speech, reading, writing, number, sight and hearing, health knowledge, health objectives, public health, recreation, intellectual interests, aesthetic interest, character.
2. Human Relationship - respect for humanity, friendship, cooperation, courtesy, appreciation of the home, conservation of the home, home making, democracy in the home.
3. Economic Efficiency -such as work, occupational information, occupational choice, occupational efficiency, occupational adjustment, etc.
4. Civic Responsibility - such as social justice, social activity, social understanding,

critical judgement, tolerance, conservation, world citizenship, law observance, political citizenship.

22.3.2 Socialistic Values

I think you agree with me if I say that education is not the same thing as mere schooling, nor it is the teaching and learning of certain body of subject matter. It is much more than these. Is it not so? It is equivalent to the development of character and personality by means of the social life of educational institutions. Social life consists of games, participation in drama, music, visual arts, religious observances, debates, discussions, excursions and camping.

Education, according to sociologists, is a social process which may eliminate defects in a society and created values such as desirable institutions and group activities. Thus the socialization through education helps the individual to develop a good number of values which are useful to develop his personality in the society. This aim is achieved since socialization of education makes his life better, both as an individual and as a member of society. It further helps him to acquire knowledge which will help him to think, and acquire certain skills, interests and attitudes. He becomes a person socially acceptable, technically efficient, personally well adjusted and socially responsible.

Education should help in transmitting values such as folkways, mores and other values in social organization. In India, the assimilation of tradition in language, respectful behaviour to elders and teachers, customs in relation to eating, sleeping, daily bath and others are considered important.

‘Check Your Progress’- 1

1. What is Democracy according to Aristotle?

2. How is freedom used in democracy?

3. What is Democracy in Education?

4. State any two of the aims of democratic education?

5. What are the values inculcated through democracy in education?

6. What does the social life in schools consist of?

7. What is education according to sociologists?

8. What do students acquire through the socialization?

9. How did Radhakrishnan Committee describe Democracy?

10. What are the values our constitution wants to secure to the citizens?

22.3.3 Secularism

I am sure that you are quite familiar with the word 'Secular'. This word has been in use now-a-days in every walk of life. The chief characteristic of modern nations is adopting of secular outlook in public life. Hence public education will be away from any kind of religious indoctrination. Such a kind of education is called as secular

education. But you should not mistake it for irreligious or anti-religion. Public educational institutions will be neutral in the matter of religious preaching; it promotes equal reverence for all faiths and religions.

Then, you must be thinking, what does secular education mean? At best, secular education attempts to inculcate universal religious truths that hold good for all religions without being prejudicial to any religion in any way. Since the attainment of independence, our nation has accepted secularism in public life as a national policy. I am sure you know that this ideal became a dire necessity because of many historical factors, especially because of the multi-religious nature of our country.

You also know that religion plays a predominant role in the lives of the individuals. They respect very much their religious beliefs and faiths, and pursue earnestly the rituals and rites prescribed by their religions in their scriptures and enunciated by their religious leaders. At the same time, communities of different religions have to live in peaceful co-existence, respecting mutually each other's faiths and beliefs. At present secularism in public life is universally accepted and adopted enhancing the respect for all faiths.

22.3.4 Freedom / Discipline

Read these sayings of great people about freedom:

“Liberty of thought and action is the only condition of life, of growth and well being, where it does not exist, the man, the race, the nation must go down. Caste or no caste, creed or no creed, any man or class or caste, or nation, or institution, which bars the power of free thought and action of an individual, even so long as that power does not injure others - is devilish and must go.” - Swami Vivekananda.

“He only has freedom who ideally loves freedom himself and is glad to extend it to others. He who cares to have slaves must chain himself to them. He who builds walls to create exclusion for others builds walls across his own freedom. He who distrusts freedom in others loses his moral right to it. Sooner or later he is lured into the meshes of physical and moral servility.” - Rabindranatha Tagore.

I hope you have understood the value of freedom. As you know, freedom is opposed to slavery in all its forms, namely enslavement to rituals, customs, habits and wants; subjugation to fear and ignorance; subordination to rigid set patterns of thought, submission to bondage and captivity, that makes man subservient to man.

Freedom is the relaxation of undue restraint, and the controlled enjoyment of natural rights. Freedom is exercised when man can follow the dictates of his conscience, voice his opinions fearlessly and stand up for his convictions regardless of opposition. Freedom flourishes in an atmosphere of liberty, frankness and openness, enabling man to make his choices purposefully and freely.

Now, I am sure you know about the qualities a person requires for achieving freedom. Freedom can only be achieved through knowledge and mastery of self, combined with right reason. In the absence of freedom, it is not possible for any one to develop his individuality. Because slavery shackles the mind, robbing man of his God given right to grow to maturity in freedom. Slavery imprisons the spirit with fear and darkness suppressing spontaneity, love and joy.

Therefore, freedom generates power giving man the opportunity to blossom with right reason, in an environment freed from harmful restraints. Freedom is the basis on which the moral and spiritual edifice is built and it is indispensable for the education and maturity to think and act properly.

Discipline

You must know that no big creation is possible without discipline. Sri Aurobindo says, that it is “to act according to a standard of truth or a rule or law of action or in obedience to a superior authority or to the highest principle discovered by the reason or intelligent will”. Thus discipline is controlled life. It is physical, vital and the mental sources are guided by spirituality. It is against unbridled indulgence in fancies, impulses and desires. It is obedience of the inner sense. Partly it is also obedience of authority.

Discipline may be of three kinds. Individual discipline, group discipline and discipline towards the divine. These distinctions have been made on the basis of the authority functioning imposition of discipline. The individual self imposes individual discipline. The group or the majority or the leader in it imposes group discipline. Discipline towards the divine means rigorous practice of the dictates of the Divine.

Means to Maintain Discipline

It is an accepted truth that no teaching is possible without discipline. The ability to maintain discipline is an art that must be acquired before a teacher can hope to attain any type of success in teaching process.

Routine

The distribution and collection of books and materials, opening of windows, the drawing of margins, the order of assembly and dismissing - all matters such as these should be done according to fixed routine, without a word from teacher. The most orderly classroom is one in which fewest orders are given.

Personality of the Teacher

The bearing and address of the teacher play a very important part: he should not be irritable or unnatural, slack or indifferent. The teacher must have self-control and must appear confident; 'forget your personality and learn your job' should be the motto of the teacher.

Activity

It is a good rule to punctuate all the lessons with short period of activity. Children can, for example, write notes, draw sketches, and perform experiments, less talking and more quite activity - this is perhaps the most helpful advice for any teacher who finds it difficult to keep order.

Self Government

Young children as we see cannot be expected to govern themselves without any help from the teacher, but they can be given little individual responsibilities in matters pertaining to school equipment and material.

The best way to impose discipline, according to Sri Aurobindo is the image and the example of the teacher. Generally speaking, the discipline should start at an early age. The most important measure is the example of the teacher. There can be no definite rules for the guidance of the students in the process of discipline. As order is the prelude to liberty similarly discipline is a precondition for realization of freedom.

'Check your Progress' - 2

1. What are the chief characteristics of modern nations?

2. What does secular education attempt to do?

3. Why secularism in public life is necessary?

22.3.5 Responsibility

“The plea of ignorance will never take away our responsibility” - Ruskin

Responsibility and Accountability like the Gemini twins are values that cannot be separated: one leans heavily on the other, one complements the other. Responsibility connotes the ‘liability’ to be called to account when in charge or control of an undertaking. It volunteers acceptance of a commitment only on the conviction that the task is within its competence. It studies the assignments for its difficulties and matches them with its own resources. It accepts a charge with all its difficulties and problems and takes the blame or credit for its success or failure.

A responsible person (I hope you know who is a responsible person. A person who is ready to bear the responsibility) always focuses his eyes towards his goal. He is bent upon doing his duty to the best of his ability within the given time frame. He is meticulous about the fulfillment of his tasks. He knows that his careful attention towards his duty certainly contributes for success. He works untiringly. He honours his commitment and strives hard with selfless dedication. He knows that he is in full control of the task undertaken and liable to be called to account for failure.

A person without responsibility, i.e., an irresponsible person spends time in making glib promises to discharge his undertakings. But in practice he fails to keep up his own words. Such a person is always irregular, unpunctual and untrustworthy. He is always ready to make promises. He fails in taking decisions and works erratically. He is careless, unreliable and inefficient; he is not concerned about his lack of achievement. He does not have the sense of involvement. He endangers the lives of people by his failure to discharge his duty promptly. An irresponsible person disrupts team-work, leaving his partners in the game to carry the burden of the lion’s share of the load.

Now you are in a position to understand the value of Responsibility. A responsible person takes up the challenges to explore his potentials for his varied talents, individually or collectively. He will be able to recognize and acknowledge his gifts with their limitations and strives to develop them to the maximum extent. He will not restrict his work to routine limits and remain always a mediocre. He aspires to achieve new heights of innovation and creativity. He throws himself open to criticism and suggestions. Always seeks guidance from the experienced to improve his performance. He will plunge into action to serve others and grow into maturity for responsibility begets greater responsibility. Thus you know, Responsibility is a free moral agent and is accountable for its acts of commission and omission with all their moral implications because one cannot escape from responsibility by pleading ignorance.

‘Check Your Progress’ - 3

1. What is Responsibility?

2. Who is a responsible-person?

3. What does an irresponsible person do?

4. Write any two of the ways a responsible person chooses to do his work.

22.3.6 Human Rights

As you have already understood, we as human beings require certain rights to live like human beings. They live and grow up here. Members of a society depend upon one another. All activities of men and women, big or small, revolve round this societal system. As a matter of fact, all human beings are members of the same species. They are equal in so far as their rights and dignity are concerned. They are motivated with reason and conscience. The concept of Human Rights has emerged out of mankind's reasoning and conscience.

You must know that human right is nothing but the right to life, liberty and security of person. This means that everyone has the right to live and to live in freedom and safety: The societies are governed by political systems, which exercise control over the actions of its members, institutions and organizations, both formal and informal. As you know, the chosen members of society constitute a Government. Government functions according to the laws passed by the society. A law is a general rule of external human action enforced by an authority/government and human rights are no exception to it.

Here what you have to understand is the values such as equality and dignity. The above said rights are there to secure to all human beings not only the right to live but right to live with more dignity. A student aware of his rights recognizes the rights of others. They help prevent denial of human rights and various forms of exploitation of the weak and poor sections of the society.

'Check your Progress' - 4

1. Why do we require certain rights?

2. How did the concept of Human Rights emerge?

3. What is the meaning of Human Rights?

4. What is a Law?

5. What are the values you notice in Human Rights?

22.4 Let Us Sum Up

Some the values have become important at the present context of human life.

- The ruling power, in a democracy, in any country belongs to every one of the members of the community, and to all citizens in the country.
- In such a democracy, every human individual will be given the freedom to develop, to the fullest extent possible.
- Besides freedom, every individual in a true democracy will have an equal chance of living a full life, and of exercising his powers in social, economic and political spheres.
- Democracy in education is comparatively a recent idea.
- Democratic education aims at the development of interests to enrich the pupils to improve their conduct, sound habits of thinking, social outlook, social interests and attitudes.
- The values inculcated through democracy in education are, self-realization, human relationship, economic efficiency and civic responsibility.
- Education is development of character and personality by means of the social life.
- Social life in educational institutions consists of games, participation in drama, music, visual arts, debate and so on.
- Education, according to sociologists, is a social process, which may eliminate defects in a society and may create values such as desirable institutions and group activities.
- Education should help in transmitting values such as folkways, mores and other values in social organization.
- The chief characteristic of modern nations is adopting of secular outlook in the public life.
- Hence public education will be away from any kind of religious indoctrination. Such a kind of education is called as secular education.
- Secular education attempts to inculcate universal religions. Truths that hold good for all religions without being prejudicial to any religion in any way.

- Communities of different religions have to live in peaceful co-existence, respecting mutually each other's faiths and beliefs.
- Freedom is the relaxation of undue restraint, and the controlled enjoyment of natural rights.
- Freedom flourishes in an atmosphere of liberty, frankness, and openness, enabling man to make his choice purposefully and freely.
- Freedom can only be achieved through knowledge and mastery of self, combined with right reason.
- Freedom generates power giving man the opportunity to blossom with right reason, in an environment freed from harmful restraints.
- Responsibility and accountability like the Gemini twins are values that cannot be separated: one leans heavily on the other, one complements the other.
- Responsibility connotes the 'liability' to be called to account when in charge or control of an undertaking.
- A responsible person always focuses his eyes towards his goal. He will plunge into action to serve others and grow into maturity for responsibility begets greater responsibility.
- We as human beings require certain rights to live like human beings.
- The concept of Human Rights has emerged out of mankind's reasoning and conscience.
- Human Right is nothing but the right to life, liberty, and security of person.
- Human beings differ among themselves, but the concept of human rights implies that all human beings are equal and have to be treated alike irrespective of their religion, caste, creed, colour, sex, race, place of birth and so on.
- If you want to understand human rights as a contemporary value, you require understanding the concept of human rights. All men and women are equal partners in a society.
- They are equal in so far as their rights and dignity are concerned. They are motivated with reason and conscience. The concept of Human Rights has emerged out of mankind's reasoning and conscience.
- Human beings differ among themselves, but the concept of human rights implies that all human beings are equal and have to be treated alike irrespective of their religion, caste, creed, colour, sex, race, place of birth and so on.

22.5 Answers to ‘Check Your Progress’

‘Check your Progress’ - 1

1. According to Aristotle, democracy is government by many.
2. Freedom is used to think, to express, to discuss and to work, act, to create, to change and to co-operate.
3. The aims of democratic education may be stated thus,
The development of interests to enrich the pupils to improve their conduct. The development of sound habits of thinking. The development of the social outlook.
4. The Radhakrishnan Committee Report describes democracy as ‘a way of life, and not a mere political arrangement.’
5. The values the Constitution of India wants to secure to its citizens through democracy are: justice, liberty, equality and fraternity. The aims of democratic education (any two) are,
 - a) The development of interests to enrich the pupils to improve their conduct.
 - b) The development of sound habits of thinking.
6. The values inculcated are, Self-realization, Human Relationship, Economic Efficiency and Civic Responsibility.
7. Social life consists of games, participation in drama, music, visual arts, religious observances, debate, discussions, excursions and camping.
8. Education, according to sociologists, is a social process which may eliminate defects in a society and may create values such as desirable institutions and group activities.
9. It further helps them to acquire knowledge which will help them to think, and acquire certain skills, interests and attitudes. They become socially acceptable, technically efficient, personally well adjusted and socially responsible.

‘Check your Progress’ -2

1. The chief characteristic of modern nations is adopting of secular outlook in the public life.
2. Secular education attempts to inculcate universal religious truths that hold good for all religions without being prejudicial to any religion in any way.
3. This ideal became a dire necessity because of many historical factors, especially because of the multi-religious nature of our country.

‘Check your Progress’ - 3

1. Responsibility connotes the ‘liability’ to be called to account when in charge or control of an undertaking.
2. A responsible person always focuses his eyes towards his goal.
3. An irresponsible person disrupts team-work, leaving his partners in the game to carry the burden of the lion’s share of the load.
4. He will be able to recognize and acknowledge his gifts with their limitations and strives to develop them to the maximum extent. He will not restrict his work to routine limits and remain always a mediocre.

‘Check your Progress’ - 4

1. We as human beings require certain inalienable rights to live like human beings.
2. The concept of Human Rights has emerged out of mankind’s reasoning and conscience.
3. Human right is nothing but the right to life, liberty and security of a person.
4. A law is a general rule of external human action enforced by an authority/ government and human rights are no exception to it.
5. We notice the values such as equality and dignity of man as man.

22.6 Unit-End Exercise

1. What is ‘Democratic Education’? What are the aims of Democratic Education?
2. What is Education according to Sociologists? What are the social values transmitted through education?
3. What is the meaning of Secular Education? What is secularism in public life?
4. What is Freedom in Education? How can it be achieved?
5. What is Discipline? What are the ways of maintaining discipline in education?
6. ‘What is Responsibility? Explain the difference between a responsible person and an irresponsible person.
7. Explain Human Rights.

22.7 References

1. Ranjit Sharma. G: *The Mother's Philosophy of Education*, Atlantic Publishers and Distributors, New Delhi - 1992.
2. Setranjiwalla. Z. K: *Values in Education*, S. Chand and Co.,(Pr) Ltd., Ram Nagar, New Delhi - 973.
3. Kamala Bhatia and Baldev Bhatia: *The Philosophical and Sociological Foundations of Education*, Doaba House, Delhi - 1977.

UNIT - 23 □ VALUE EROSION

Structure

- 23.1 Introduction
- 23.2 Objectives
- 23.3 Value Crisis in
 - 23.3.1 Social Life
 - 23.3.2 Economic Life
 - 23.3.3 Political Life
- 23.4 Let Us Sum Up
- 23.5 Answers to 'Check Your Progress'
- 23.6 Unit-End Exercises.
- 23.7 References.

23.1 Introduction

You are quite aware of the fact that there has been a cry everywhere that there has been serious erosion in values at present. It means the young and old, without any difference, have stopped giving importance to values in almost all the walks of life. Everyone is interested in his own gains and profits. Money has become the most important object. To gain the money power people are ready to take any step, whether it is generally acceptable or not.

Anyway there is some consolation when we find that there are people here and there who still consider values as important and they seldom go astray. When we look at all these things we feel that there is need for inculcating values. But before we try to know the ways and means of inculcating values to overcome the present day deficiency, we shall try to know the root cause for the erosion which has taken place. Knowing the causes for erosion will help us to inculcate values among children who are the future responsible citizens.

23.2 Objectives

After the study of this Unit you will be in a position to,

- Explain the meaning of Value Erosion.
- Analyze the problem of Value Erosion in social, economic and political life of people in India.

23.3 Value Crisis

As you know the value education is increasingly being discussed in many forum these days. It is heartening to see that value education has caught the imagination of people. Erosion of values and the need to stem their further decline, inculcation of values at the school and college levels - these are not being merely discussed, but people concerned appeared to be seriously having to do something about them. The Central Government has started a separate cell for Education in Human Values (EHV) and has identified the NCERT as the national resource centre for Value Education.

There is great degeneration with respect to values of people in general. There is also devaluation of values in various aspects of life relating to social, economic, political, etc. No conscious efforts are made by the educational authorities to bring about value orientation to the educational system as such. Values are only being referred incidentally in courses contained in the textbooks and in the discourses e.g., the teachers casually during their teaching activities. This is not sufficient enough to inspire the population to imbibe in themselves all the desirable moral and social values. Carefully planned and consciously prepared programs should be organized in order to achieve the desired goals.

As education is becoming more materialistic the old value traditions of spiritualism are slowly vanishing. The old and great Indian tradition full of moral, religious and spiritual values is not to be seen and the education is being given with only bread and butter aim. Therefore everyone is after material benefits.

The degeneration in the present day life, the demoralization of public and private life, the utter disregard for the sublime values, etc., are all traceable to the fact that the moral, religious and spiritual education is being deliberately neglected to the cruel mortification of one-and-all by our educational system. The secular philosophy of education of the nation is being erroneously considered as irreligious or anti-religion. Hence the public educational institutions are remaining aloof without assuming the responsibility for imparting the religious and moral instruction.

The age-old traditional golden values of ethics and spiritualism have received a death-blow from the modern scientific and technological advancement. Restructuring of modern values has not been accomplished to replace them. Hence the value-crisis

has taken place in modern times. One of the chief current trends in Indian education pertains to the mode of reviving value education in schools and colleges. It will help our people to duly conform to the remodeled educational, social, moral and spiritual values. So that our land may regain the spiritual and material supremacy that reigned it once. The effects of value crisis is witnessed at present thus,

The democratic ideology that has been accepted by our State is yet to be actualized in the form of social and economic democracy so as to realize the democratic values guaranteed by the constitution of India. A new impersonal social order, that is developing fast, has been unduly ignoring the ancient ideational values and concepts without attempting to replace them with suitable ones.

The individual is becoming a prey to the contradictory values and ideologies and is being converted, as a consequence, as an extreme radical, a reactionary, a skeptic or a cynic. The present Indian education system is reflecting more or less borrowed ideologies and philosophies; and the national values are really neglected. The teacher-educators and teachers are not being clearly oriented as the national values and ideas and ideologies that they have to inculcate to the students. Hence they are not able to play their due role as value-educators.

Our curriculum is also reflecting the same confusion with regard to values. Human values are not properly prioritized by the present form of curriculum. It should be reflecting the values that are truly Indian. For ages view of life has been spiritualistic and valuation confusion. But today the spiritual values of India are only adored by one and all and are simply adorning the worthy scriptures and books, but the common man not at all practices them. In the minds of many there has also been growing disbelief because in the past we have lost earth in pursuit of heaven and suffered subjugation for over ten centuries. They are only being practiced now by a few. Most of the common men are not aware of those great spiritual values for which our country stood but perform some of the rituals blindly and often without any faith in them.

Value conflict has risen in our country consequent to impingement of western values. People began to think that the old Indian values are outmoded and outdated, as they did not help them in acquiring material benefits. Hence they are slowly unlearned and no new values that are 'worthwhile' are learnt. Consequently value crisis has arisen in all walks of life - moral, social, religious, spiritual, educational, aesthetic and practical ways and devaluation of value took place. For the present day generation, the only well known value of success in the life is, success-at-any-cost-and-by-any-means. Worship of money and loved materialism have aggravated this crisis.

‘Check your progress’ - 1

1. What is value Crisis?

2. What are the EHV and NCERT?

3. Why is everyone after material benefits?

4. How is secular philosophy understood at present?

5. Why are teachers not able to work as value-educators?

23.3.1 Value Crisis in Social Life

Social malaise, prevalent in the country, is also responsible for value crisis. Social malaise is described in terms of social discomfort, social disorganization, and disorder in the social and cultural system. It involves clashes between mutually conflicting interests, ideals and values.

We can see around us in our country social malaise in these forms:

- the difficulties people experience in the bureaucratic system in our country;
- the wrong things that are taking place in political scene of the country;
- the growing economic disparities;
- the falling standards of morality;
- the deterioration of nationalism;
- the social tension;
- the communal prejudices;
- the religious conflicts; and
- the caste rivalries.

The impact of social malaise on values is very great. Its impact on the educational system is obvious which gives rise to the difficulties given below:

- planning of education;
- reconstruction of uniform curricula;
- text-book preparation;
- equalization of educational opportunities;
- removal of regional disparities in educational development, etc.

23.3.2 Economic Life

Economic life mainly comprises of earning the livelihood. As we all know human wants are innumerable. There is no end for human wants. Therefore it is quite natural that man wants things one after the other. First he wants at least basic necessities when he has nothing. After that he wants other things. Then he turns to acquiring more and more of what he possesses already. At this point he can do so only by exploiting others.

Due to his greed others have to forgo even their basic needs. While doing so the greedy persons do not give any importance for others interests. Thus the value crisis in economic life arises. This crisis has gone to such a level at present, that it has become very difficult even for the governments to control them. Every day in the newspaper you must be seeing scams going on around us in every walks of life. This is due to making of money disregarding the value factors. Thus economic life devoid of morality has become a curse. No one can live in peace and satisfaction in a world of limitless greed and covetousness.

23.3.3 Political Life

The value crisis is predominant in the field of politics. The desire to grab power and retain it for as many days as possible is the greatest desire of everyone in politics. The majority of the freedom fighters, who sacrificed everything for the sake of nation during the, freedom struggle, have been pushed back into background. New persons, who have no spirit of patriotism, are coming to top positions in almost all political parties. Every political party, due to its greed for power, has split into a number of parties, with the result that there are numerous political parties both at the national level and state level. Thus lack of value system has been the reason for all these changes towards degradation.

Corruption, favouritism, nepotism and many other evils in political circles have been a sort of blockade for due justice to the hard and honest workers has resulted in frustration. People are lured by offering money and materials at the time of elections by the political parties and politicians. This is widespread in the areas where there backward, poor and illiterate persons live. Thus the power mongers get the power by one way or the other utilizing the ignorance of the people. The development of moral qualities among the young ones at present may help to put an end to all these practices in the political field at least to a certain extent in the coming days. The young ones at home may prevent the parents and other elders from being trapped by the evil people. Only idealism of the young can build a strong nation of virtuous citizens.

‘Check Your Progress’ - 2

1. What are the things, which are responsible for value crisis in social life?

2. Mention the causes for loss of values in economic life of people.

3. What are the reasons for loss of values in political life of people?

23.4 Let Us Sum Up

As you know the value education is increasingly being discussed in many forums these days. It is heartening to see that value education has caught the imagination of people. Erosion of values and the need to stem their further decline, inculcation of values at the school and college levels - these are not being merely discussed, but people concerned appeared to be seriously trying to do something about them.

There is great degeneration with respect to values of people in general. There is also devaluation of values in various aspects of life relating to social, economic, political, etc. Values are only being referred incidentally in courses contained in the textbooks and in the discourses given by the teachers casually during their teaching activities. This is not sufficient enough to inspire the students' population to imbibe in themselves all the desirable moral and social values. Carefully planned and consciously prepared programs should be organized in order to achieve the desired goals.

As education is becoming more materialistic the old value traditions of spiritualism are slowly vanishing. The old and great Indian tradition with full of moral, religious and spiritual values is not to be seen and the education is being given with only bread and butter aim. Therefore everyone is after material benefits.

The secular philosophy of education of the nation is being erroneously considered as irreligious or anti-religion. Hence the public educational institutions are remaining aloof without assuming the responsibility for imparting the religious and moral instruction. The age-old traditional golden values of ethics and spiritualism have received a death-blow from the modern scientific and technological advancement. Restructuring of modern values has not been accomplished to replace them. Hence serious value-crisis has occurred in modern times.

The democratic ideology that has been accepted by our State is yet to be actualized in the form of social and economic democracy so as to realize the democratic values guaranteed by the constitution of India. A new impersonal social order, that is developing fast, has been unduly ignoring the ancient ideational values and concepts without attempting to replace them with suitable ones. The individual is becoming a prey to the contradictory values and ideologies and is being converted, as a consequence, as an extreme radical, a reactionary, a skeptic or a cynic. Radicalism is sometimes creating young people who have been victimized by people who want to spread terrorism.

The present Indian education system is reflecting more or less borrowed ideologies and philosophies; and the national values are really neglected. Most of the common men are not aware of those great spiritual values for which our country stood but perform some of the rituals blindly and often without any faith in them. Value conflict has risen in our country consequent on the impinge of western values. People began to think that the old Indian values are outmoded and outdated, as they did not help them in acquiring material benefits. Hence they are slowly unlearned and no new values that are worthwhile are learnt.

Social malaise, prevalent in the country, is also responsible for value crisis. Social malaise is described in terms of social discomfort, social disorganization, and disorder in the social and cultural system. It involves clashes between mutually conflicting interests, ideals and values.

Economic life mainly comprises earning the livelihood. As we all know human wants are innumerable. There is no end for human wants. Therefore it is quite natural that man wants things one after the other. First he wants at least basic necessities when he has nothing. After that he wants other things. Then he turns for acquiring more and more of what he possesses already. At this point he can do so only by exploiting others. Due to his greed others have to forgo even their basic needs. While doing so the greedy persons do not give any importance for others interests. Thus the value crisis in economic life arises.

The value crisis is predominant in the field of politics. The desire to grab power and retain it for as many days as possible is the greatest desire of everyone in politics.

The majority of the freedom fighters, who sacrificed everything for the sake of nation during the freedom struggle, have been pushed back into background. New persons, who have no spirit of patriotism, are coming to top positions in almost all political parties.

23.5 Answers to Check Your Progress

‘Check Your Progress’ - 1

1. Values are necessary to lead a good life. But at present there is erosion of values in every walks of life. This is to be tackled. Value education is to be imparted. This is the crisis we are facing at present.
2. Education for Human Values and National Council for Educational Research and Training.
3. As the education is becoming more materialistic the old value traditions of spiritualism are slowly vanishing. The old and great Indian tradition with full of moral, religious and spiritual values is not to be seen and the education is being given with only bread and butter aim. Therefore everyone is after material benefits.
4. The secular philosophy of education of the nation is being erroneously considered as irreligious or anti-religion. Hence the public educational institutions are remaining aloof without assuming the responsibility for imparting the religious and moral instruction.
5. The teacher-educators and teachers are not being clearly oriented with regard to the national values and ideas and ideologies that they have to inculcate to the students. Hence they are not able to play their due role as value-educators.

‘Check Your Progress’ - 2

1. Social malaise prevalent in the country is also responsible for value crisis. Social malaise is described in terms of social discomfort, social disorganization, and disorder in the social and cultural system. It involves clashes between mutually conflicting interests, ideals and values.
2. Acquiring more and more of what one possesses already is the main reason. At this point one can do so only by exploiting others. Due to one's greed others have to forgo even their basic needs. While doing so the greedy persons do not

give any importance for others interests. Thus the value crisis in economic life arises. But remember what Gandhiji said “This earth has enough for each man’s need, not greed”

3. Every political party, due to its greed for power, has split into a number of parties, with the result that there are numerous political parties both at the national level and states’ level. Thus lack of value system has been the reason for all these changes towards degradation.

23.6 Unit End Exercises

1. What is ‘Value Crisis’? What are the reasons for such a crisis? Explain.
2. Explain the Value Crisis in the following fields with reference to Indian society
 - a) Social Life
 - b) Economic Life
 - c) Political Life

23.7 References

1. Rohidekar and others (Ed.): *Education in Human Values Handbook for Teachers -II*, Sri Satya Sai Education Trust, Prashanthi Nilayam (A.P) 1982.
2. Murthy S.K: *Philosophical and Sociological Foundations of Education*, Prakash Brothers, Ludhiana.
3. Swami Jitatmananda: *Value Education*, Sri Ramakrishna Ashrama, Rajkot: 2002.
4. Ratna Kumari B: *Education and Value Orientation*, Swati Publications, Hyderabad, 1998.

UNIT 24 ▢ INCULCATION OF VALUES

Structure

- 24.1 Introduction
- 24.2 Objectives
- 24.3 Need and Importance of Inculcating Values
- 24.4 Approaches to Value Education
- 24.5 Let Us Sum up
- 24.6 Answers to 'Check Your Progress'
- 24.7 Unit-End Exercises
- 24.8 References

24.1 Introduction

The development of science and technology requires a dynamic educational policy. It is so, not only because the development of skill is so important, but also, it is necessary to evolve a value system that would be intrinsic and to lay a strong foundation. The source document 'Challenge of Education' which sought to generate public opinion on the National Policy of Education (1986) is a forthright version of the total scenario. It clearly reflects the Government's desire to accept its shortcomings and evolve a meaningful practical policy for the future. It has rightly recognised the need to stress on 'Value Education', as the prime base to build a strong fabric, so that the future generation rise above narrow chauvinistic feelings and set up standards of excellence in all walks of life. It is only such a strong foundation, which will help to build an edifice that would stand the tests of time and grow into the 20th century.

At present we find all around us a steady deterioration of values not only in the field of education, but also in all spheres of activity, more particularly in the political and administrative structures. This is not merely a denigration of the youth. The fact is that today our policy makers have begun to realize it. The fact and forthright views projected through mass media clearly point out that presently there is an awareness of the problem, recognition of the need to develop standards of excellence, a devotion to work and National Consciousness, which transcend narrow regional and communal feelings.

Humanist psychologists like Maslow (1969), Fromm (1956) and others emphasis

the need for a general value orientation which is essential for the planning of a good future for mankind. A value system must first of all recognize the intrinsic worth of every individual, the need for his survival and the need for social progress.

In this Unit you are going to study the need and importance and the approaches to value education.

24.2 Objectives

After the study of this Unit you will be able to:

- Justify the need and importance of Value Education.
- Explain the various approaches to Value Education.

24.3 Need and Importance of Value Education

You have just now gone through the Introduction. In doing so, you have understood the need and importance of value education to some extent. Anyway here you are going to understand the need and importance of value education in greater detail. First of all let us consider the viewpoints of some thinkers:

Baqer Mehdi states that, “The major purpose of education is to shape the personality of the child in such a way that he becomes a better learner, a better person, a better worker, not only in terms of knowledge, understandings and skills but also in terms of values and motives which give meaning and significance to all his behaviour”.

According to John Dewey, “The aim of education is growth or development, both intellectual and moral. Ethical and Psychological principles can aid the school in the greatest of all constructions - the building of a free and powerful character. Only knowledge of the order and connection of the stages in psychological development can ensure this. Education is the work of supplying the connections which will ensure the psychological functions to mature in the freest and fullest manner”.

According to Huxley, education should be humanized to redeem our society from the evil effects of widespread corruption, selfishness, exploitation, authoritarianism and nepotism. This calls for infusion of human values in their operations. The core of the human value system consists of truth, goodness, beauty, honesty, sincerity, hard work, gratitude, forgiveness and tranquility, besides the ethical system leading to virtues which should be acquired and cannot be taught. Humanization of education lays stress on the all-round development of the personality of students.

In the society where people live together it becomes necessary to one and all to

conform to certain rules and regulations. This will promote for mutual help and co-operation. These are the moral principles and there must be some foundation for the children to understand and go according to it. Therefore the inculcation of moral qualities such as adjustment, co-operation, etc., becomes necessary.

Since a human being is a social animal, the values which promote the basic human interests of healthy, vigorous, joyful life, and which help intellectual and aesthetic pursuits should be given importance. Thus the inculcation of these values finds an important place in the school curriculum. Truth, which means the precise correspondence between what exists as fact and its perception, understanding and expression, is the highest value for a human being as no one can live either on the negation of truth or on distortion of truth.

The above opinions reveal the importance and need of value education to be imparted to students through the value education in schools.

‘Check Your Progress’ - 1

1. Mention any two needs of Value Education in schools at present.

2. What is the importance of value education in schools?

24.4 Approaches to Value Education

In schools all the curricular and co-curricular activities for students should be, well planned and appropriately geared to achieve the desired goals. The approaches to

value education involve the formal, informal and non-formal methods of teaching.

The values such as, secular, moral, and social, are implicit in any good educational programme. For moral and religious values, there must be separate curriculum and syllabus. For other minor issues there may not be any separate curriculum to avoid over-loading of school subjects or cognitive load of the curriculum. Hence, they are to be built-in into the curriculum relating to the language and non-language subjects.

Direct and Indirect Method of Teaching Values

- a. Direct Method of teaching is possible when there is a separate subject for teaching values. Then there will be a separate teaching period for values in the timetable of the school for each class. But the direct method of teaching values has its own defects. Sometimes, it may result in reaction formation or contra-suggestions being formed, which will be defeating the purpose of moral instruction.
- b. Indirect Method of imparting moral education is fruitful many a time. Students will learn the related values as concomitant learning. The desired values have to be inferred as a result of stories, story-poems or anecdotes that are taught.

Curricular, Co-curricular and Extra-curricular Approaches to Teaching of Values

These are some of the approaches to teach values.

- a. Curricular Approach is possible if there is a separate syllabus prepared and introduced for value education. There will be a definite number of periods allotted for teaching value education just like the allotment is done in case of other academic subjects. Thus the subject- value education - will have its own identity. This approach may involve incorporating the contents either in the language subjects or non-language subjects. This is an integrated approach, wherein the subject will not have individual identity.
- b. The co-curricular Approach involves activities that can be well exploited for the development of secular, moral and social values. Debates and essay-writing competitions, story-telling and writing story-poems, etc., can be associated with the teaching of values. Dramas, songs, dances, etc., can also be associated with value education.
- c. The Extra-curricular Approach involves activities like organization of Social Service, common celebration of different religious festivals in the schools, mutual greetings on different religious celebrations, organization of visits to temples,

mosques, churches, gurudwaras, etc., will be helpful for developing some of these values.

- d. Formal, Informal and Non-formal methods are also useful methods of inculcating values. As you all know, the formal method is classroom teaching directly with the help of text books or supplementary reading materials. Students learn different values incidentally by their own experience, by living in the school community or through the school programs is informal method. Utilizing leisure hours in the school for reading books on values, or through the organised discourses by experts in the subject, or through radio or TV lessons, or any other mass media is non-formal method of teaching values.

‘Check Your Progress’ - 2

1. What are Direct and Indirect methods?

2. What is formal method of teaching value education?

3. What is informal method of teaching value education?

4. What is non-formal method of teaching values?

24.5 Let Us Sum Up

- The core of the human value system consists of truth, goodness, beauty, honesty, sincerity, hard work, gratitude, forgiveness and tranquility, besides the ethical system leading to virtues which should be acquired and cannot be taught. Humanization of education lays stress on the all-round development of the personality of students.
- In the society where people live together it becomes necessary to one and all to conform to certain rules and regulations of the society. This will help for mutual help and co-operation. These are the moral principles and there must be some foundation for the children to understand and go according to it. Therefore the inculcation of moral qualities such as adjustment, co-operation, etc becomes necessary.
- Since a human being is a social animal, the values which promote the basic human interests healthy, vigorous, joyful life, and which help intellectual and aesthetic pursuits should be given importance. Thus the inculcation of these values finds an important place in the school curriculum.
- The approaches to value education involve the formal, informal and non-formal methods of teaching. Direct Method of teaching is possible when there is a separate subject for teaching values.
- Indirect Method of imparting moral education is fruitful many a time. Students will learn the related values as concomitant learning. It is also possible through the formal, non-formal and informal methods.

24.6 Answers to Check Your Progress

‘Check Your Progress’ -1

1. There must be some foundation for the moral principles and children have to understand and go according to it. Therefore the inculcation of moral qualities such as adjustment, co-operation, etc., becomes necessary.
2. Since a human being is a social animal, the values which promote the basic human interests of healthy, vigorous, joyful life, and which help intellectual and aesthetic pursuits should be given importance. Thus, the inculcation of these values finds an important place in the school curriculum.

‘Check Your Progress’ - 2

1. Direct Method of teaching is possible when there is a separate subject for teaching values. Indirect Method of imparting moral education is fruitful many a time. Students will learn the related values as concomitant learning.
2. The formal method is classroom teaching directly with the help of textbooks or supplementary reading materials.
3. Students learn different values incidentally, by their own experience, by living in the school community or through the school programmes is informal method.
4. Utilizing leisure hours in the school for reading books on values, or through the organized discourses by experts in the subject, or through radio, or T.V lessons, or any other mass media is a non-formal method of teaching values.

24.7 Unit End Exercise

1. Explain the need and importance of inculcation of values in schools.
2. What are the approaches of Value Education in schools?
3. Explain the Direct and Indirect methods of value education.
4. What are the formal, informal and non-formal methods of teaching moral values?

24.8 References

1. Rohidekar and others (Ed.): *Education in Human Values Handbook for Teachers-II*, Sri Satya Sai Education Trust, Prashanthi Nilayam (A.P)1982.
2. Murthy S. K: *Philosophical and Sociological Foundations of Education*, Prakash Brothers, Ludhiana.
3. Swami Jitatmananda: *Value Education*, Sri Ramakrishna Ashrama, Rajkot: 2002.
4. Ratna Kumari B : *Education and Value Orientation*, Swati Publications, Hyderabad, 1998.

COMPULSORY COURSE 01 (CC-01)
EDUCATION IN INDIA

BLOCK 05
INDIAN EDUCATIONAL RESPONSES
TO SOCIAL NEEDS

B.Ed. CC-01 : EDUCATION IN INDIA

Block 5

INDIAN EDUCATIONAL RESPONSES TO SOCIAL NEEDS

Unit - 25

UNIVERSALIZATION OF EDUCATION	399
-------------------------------	-----

Unit - 26

EDUCATION OF THE DISADVANTAGED GROUPS	428
---------------------------------------	-----

Unit - 27

EDUCATION FOR NATIONAL ANDEMOTIONAL INTEGRATION	459
---	-----

Unit - 28

EDUCATION FOR INTERNATIONAL UNDERSTANDING	475
---	-----

Unit - 29

VOCATIONALISATION OF EDUCATION	499
--------------------------------	-----

Unit - 30

DISTANCE EDUCATION	520
--------------------	-----

INSTRUCTIONAL DESIGN AND EDITORIAL COMMITTEE

Prof. M. G. Krishnan

Vice Chancellor

Karnataka State Open University

Mysore 570 006

Karnataka

Chairman

Prof. Vikram Raj Urs

Dean - Academic

Karnataka State Open University

Mysore 570 006

Convener

Dr. N. Lakshmi

Chairperson - DOSR in Education

Karnataka State Open University

Mysore 570 006

Course Coordinator

Prof. B. N. Manjunathaiah

Professor – DOSR in Education

Karnataka State Open University

Mysore 570 006

Course Editor

Dr. H. N. Vishwnath

Lecturer in Education

Sharada Vilas Teachers College

Mysore 570 004

Course Writer

Dr. Thejasvi Naviloor

Planning and Development Officer

Karnataka State Open University

Mysore 570 006

Coordinator

ICT Course Content

Development and Delivery

© All rights reserved. No part of this work may be reproduced in any form without written permission from Karnataka State Open University, Mysore.

This courseware is printed and published by The Registrar, NSOU, 1, Woodburn Park, Kolkata for limited use with special arrangement with KSOU, Mysore to train up in-service Upper-Primary School Teachers in the State of West Bengal under the mandate of RTE Act 2009. The use of this course content is limited to the project period of two years till March 2015. This project is monitored by an expert committee comprising the Vice Chancellor and Director of School of Education, NSOU, Kolkata and the representatives of KSOU, Mysore. For queries regarding the courseware may please contact Planning and Development Section, KSOU, Mysore 570 006.

BLOCK 05 : INDIAN EDUCATIONAL RESPONSES TO SOCIAL NEEDS

INTRODUCTION

When India obtained independence on 15th August 1947, it had to face many challenges in political, social and economic fields. Unification of hundreds of princely states into one integrated Nation, drafting a constitution was the main political problems. In the social and educational fronts also there were many problems India had to face. Restructuring Indian Education System to suit the needs and aspiration of an independent country, removal of illiteracy, providing educational opportunities to the needy sections of society were the chief problems in the educational sector. Uplifting the downtrodden sections of the society, reducing prejudices of language, region or castes, removal of superstitions, exploitation, preventions of atrocities towards neglected sections of society, developing a feeling of one nation were the problems in the social sector which had to be tackled. These problems reflected the needs of the Indian society at the time of independence. The Indian Educational System had to respond positively to these social needs. This Block explains how the Indian Education System responded to these social needs. It explains the efforts made by the country to solve these problems.

This Block consists of six Units. In **Unit - 25** you will study the efforts made by the Government - Central and states to universalize primary education to educate millions of illiterate Indians. In **Unit-26** the efforts made to educate especially the scheduled Castes /Tribes, Women and Disabled Children are explained. Developing a feeling of one nation, a feeling of belongingness is very essential in building a nation. This is even more essential in a society which is a mixture of several languages, religions, subcultures and ways of life. This feeling is known as National and Emotional Integration. In **Unit-27** you will study the role of education in developing National and Emotional Integration. In the modern world no country can exist in isolation. There is a need to understand other nations of the world. **Unit-28** explains education as a means to develop international understanding.

The remaining two Units relate to two modes of education which are important in the changed context of modern India. In **Unit-29** you will study about the need of providing Vocational Education **Unit-30** explains the nature and importance of Distance Education, which has proved to be a boon to millions of people in India who are desirous of continuing their education.

UNIT-25 □ UNIVERSALISATION OF EDUCATION

Structure

- 25.1 Introduction**
- 25.2 Objectives**
- 25.3 Concept of Universalisation of Education**
- 25.4 Aims and Importance of Universalisation of Education**
- 25.5 Problems in the Universalisation of Education**
- 25.6 Strategies, Measures and Approaches of Universalisation of Education**
- 25.7 Let Us Sum Up**
- 25.8 Answers to ‘Check Your Progress’**
- 25.9 Unit-End Exercises**
- 25.10 References**

25.1 Introduction

In 1945, when freedom seemed round the corner, Mahatma Gandhi in his letter to Nehru pleaded for the villages to be the focal point of free India's political structure, economic and developmental policies. But Nehru wrote back to describe the Indian villages as “intellectually and culturally backward from where no progress could be made.” What Nehru felt in 1945 is still relevant today. This is not that we have failed in policy making but we have failed in process of carrying out the policies to the people. It is a fact that developmental policies do not reach the villagers who constitute nearly 60 % of the total population of our country. Even if certain policies reach the people they are not able to understand the policies and take full advantage of such policies. The basic reason for this failure is that most people have not received elementary education and are thus illiterate.

India is a developing country and education is an important factor for the development of any nation, since it is directly related to the quality of life. Hence, it is very important for the government to provide education for all. In this regard Government, both at Central and State levels have put in regular efforts and have taken up various schemes to enable every individual of the country to access education and contribute

for the development of nation with national values such as secularism, equality & equity, social justice, democracy etc.

In 1950, the Indian Constitution provided that all states should provide free and compulsory education to the children of every section of the society upto the age of 14 years within 10 years of time. The then national literacy rate was only 16 %.

India being a democratic country, equal opportunities have been given to all citizens, irrespective of gender, economic conditions, caste, region, religion, creed etc. Consequently, education has been considered as the 'birth right' of every child. In this regard education has been universalized i.e., 'Universalisation of Education has become a means to attain 100% functional literacy and national development. Many problems were associated with making of universalisation of education and successfully they have been tackled through scientifically designed functional measures and strategies. In this context, these issues would raise the following questions:

1. What is Universalisation of Education?
2. What are the problems involved in Universalisation of education?
3. What are the measures taken by the State and Centre regarding Universalisation of Education?
4. What are the causes for not achieving universalisation of education even after 55 years of independence?

The contents of this unit would reflect the issues related to the aforesaid questions.

25.2 Objectives

After studying this unit, you will be able to:

- Define Universalisation of Education.
- Explain the importance of Universalisation of Education and state the aims of Universalisation of Education
- List out the strategies and measures taken up by Centre and State Governments regarding Universalisation of Education
- List the causes for not achieving Universalisation of Education
- Explain the various schemes/programmes of government towards Universalisation of Education.
- Explain the problems involved in the Universalisation of Education.

25.3 Concept of Universalisation of Education

Article 45 of the Indian Constitution states: "The State shall endeavor to provide

free and compulsory education for all children till the age of fourteen years.” In other words, we are committed to universal, free and compulsory elementary education. Universalisation of elementary education (UEE) in India means making education available to all children in the age-group of 6 to 14 and in classes I to VIII.

The concept universalisation signifies that education is for all and not for a selected few. This also means that education is the birth right of every child. The concept ‘free’ signifies that no fees will be collected from children for receiving elementary education in educational institutions run by the state or receiving grants out of the state funds. The concept ‘compulsory’ signifies that all children attaining the age of 6 are to be enrolled in Class I and should continue until they complete class VIII at the age of 14 years.

Universalisation of elementary education passes through three stages:

1. Universal Provision
2. Universal Enrolment and
3. Universal Retention

i. Universal Provision: This means that an elementary school should be provided in each area within a walking distance (1 km.) of the child’s home, so that all children in the age group 6 to 14 are provided with school facilities.

ii. Universal Enrolment: This means every child attaining the age of 6 must be enrolled in Class I of an elementary school. This also means compulsory enrolment of all children attaining the age of 6 in an elementary school. Here, it may be mentioned that the gross enrolment is very often taken amiss as universal enrolment.

iii. Universal Retention: This means that every child enrolled in Class I must continue in the school till he completes class VIII. Children should be properly understood and guided so that they do not leave school before they complete Class VIII course.

Besides the stages stated above, there are two other stages of universalisation.

They are:

1. Universalisation of Participation

Education, like most human decisions, is a problem of priorities in every community. In assessing their various responsibilities, not enough schools and administrations, and school boards-have recognized the vital importance of community in taking active part in the programme of universalisation of education. In order to materialize this, decisions

should be decentralized, in order to utilize community participation in the programme of Universalisation of Elementary Education.

2. Universalisation of Achievement

Universalisation of enrolment alone cannot help in success of universalisation of elementary education. To make this programme a success it is important to assess the achievement of the students. This can be possible only by the programme of continuous and comprehensive evaluation. If we can introduce this evaluation programme both in formal and non-formal settings, our objectives of education for all can achieve its success.

Universalisation of elementary education denotes two processes namely:

1. Access
2. Success

Access: This means universal provision of elementary schools and universal enrolment of children in the age-group of 6 to 14. All children in the age-group of 6 to 14 should have access to elementary schools. There should not be any discrimination on grounds of sex, religion, caste, place, or socio economic status.

Success: By simply providing access to elementary schools we cannot claim that we have universalized elementary education. Along with access to schools we should make adequate provisions in schools, so that children can experience success in elementary education. Adequate number of trained teachers, qualitative learning and teaching materials, aids and equipments, classrooms, etc. should be provided in each and every school to facilitate successful completion of elementary education. Success is to be determined in terms of attainment of Minimum Levels of Learning (MLL) which means most of the students would acquire most of the competencies.

25.4 Importance of Universalisation of Education

Elementary education is a fundamental right of every citizen. In a historic judgement in July, 1992 which was modified in 1993, the Supreme Court of India declared: “The citizens of the country have a fundamental right to education. Every child / citizen of this country has a right to free education until he completes the age of 14 years. “

Since Article 45 and other provisions in the constitution could not compel the government and the society to have universal elementary education even after 55 years of independence, the judgements of the Supreme Court assume utmost significance. The judgements also assume importance, as we have also not been sincere to UN / UNESCO / International Labour Organisation (ILO) declarations on the human rights

and the rights of the children, which India rectified.

UEE is important for the following reasons:

- a. Eradication of poverty,
- b. Fostering economic progress,
- c. Managing the growth of population and
- d. Creating a clean and healthy environment.

There cannot be effective empowerment of our people without universal elementary education. J. P. Naik, an eminent educationist of our country has very aptly observed, “The progress of primary education is an index of the general, social and economic development of the country as a whole”. Primary education plays an important role in laying the proper foundation of a child’s cultural, emotional, intellectual, moral, physical, social and spiritual developments. Countries which have made proper provision for primary education are far ahead than those with inadequate provision of primary education.

‘Check Your Progress’ -1

1. The Constitutional Provision, which provides for ‘Free and Compulsory Primary Education to all’
 - a) Article 29 b) Article 46 c) Article 45 d) Article 16
2. Universalisation of Education means making education available to,
 - a) All
 - b) Children of age group 6 - 14
 - c) Disadvantaged group
 - d) Illiterates
3. Strategy of providing elementary school within a distance of 1 km is for,
 - a) Universal enrolment b) Universal provision
 - c) Universal retention d) Universal participation
4. Success in UEE is to be determined through the attainment of children in-terms of
 - a) examination results b) grades c) MLL d) All these
5. The index of general, social and economic development of a nation is the,
 - a) Per-capita income of its citizens b) Progress of the primary education
 - c) Gap between the rich and poor d) Access to higher education

6. Universalisation of Education is significant, because it helps in,
- a) Eradication of poverty b) Fostering economic progress
 - c) National development d) Creating good and healthy environment

B. Answer the following briefly:

1. Enlist the five stages of UEE.
2. What do you mean by:
 1. Universalisation of Provision
 2. Universalisation of Enrolment
 3. Universalisation of Retention
3. Define 'Access' and 'Success' with respect to UEE
4. Mention any four reasons why Universalisation of education is important in Indian context.

25.5 Problems in the Universalisation of Education

Article 45 of the Indian Constitution directed states to endeavor to provide free and compulsory education to all children upto the age of 14 years by 1960. But this could not be materialized due to scarcity of financial and human resources and other factors. As a result, the target date had to be extended upto 1970, then to 1976 and later to 1990. The NPE (1986) further extended the target date to 1995. The modified policy 1992 has further revised the target date. It states, "It shall be ensured that free and compulsory education of satisfactory quality is provided to all children upto 14 years of age before we enter the 21st century." A National Mission has been launched for the achievement of this goal.

In spite of the provision made in the constitution and the efforts made by the government, we have not yet been able to universalize elementary education. Free and compulsory elementary education has remained on paper and pen only. What are the problems or issues which are responsible for our failure to universalize elementary education? The problems which caused failure are of various types such as:

- a. Social Problems
- b. Economic Problems.
- c. Educational Problems.

- d. Geographical Problems.
- e. Administrative Problems.

Social Problems:

- 1. Apathy of parents.
- 2. Conservative attitude of parents towards co-education.
- 3. Over population.
- 4. Early marriage of girls.

Economic Problems:

- 1. Poverty of parents.

Educational Problems:

- a. Low enrolment of SC, ST and other backward sections of the society.
- b. Low enrolment of girls.
- c. Low enrolment of disabled children.
- d. High rate of stagnation.
- e. High rate of wastage.
- f. Defective curriculum.
- g. Uninspiring methods of teaching
- h. Lack of competent teachers.

Geographical Problems:

- (i) Inaccessible areas
- (ii) Small and scattered habitations particularly in tribal and hilly areas.

Administrative Problems:

- (1) Inequality of educational opportunities.
- (ii) Frequent transfer of teachers.
- (iii) Lack of women teachers.
- (iv) Lack of effective supervision.
- (v) Failure to enforce compulsory education.

- (vi) Lack of suitable reading and writing materials.
- (vii) Lack of suitable admission policy.
- (viii) Inadequate and unattractive school buildings.
- (ix) Lack of teaching-learning aids.
- (x) Existence of large number of incomplete primary schools.
- (xi) Lack of non-formal and adult education facilities.

Two severe causes of universalisation of education, not being achieved are: Wastage and Stagnation. It may be added that these twin problems of Wastage and Stagnation prevail at almost all levels of Indian education. At this moment we are concerned with this problem at primary level.

Wastage: If a child leaves the primary school before the completion of his primary education course, we are talking in terms of wastage. Wastage is also defined as “premature withdrawal of children from school at any stage before the completion of primary course”. Wastage may be due to:

- (a) Ill health of the pupils,
- (b) Lack of proper clothing,
- (c) Extreme poverty, i.e., in general or because of death of father,
- (d) Non-availability of reading and writing materials;
- (e) The school hours do not suit the parents,
- (f) School is far from home,
- (g) Parents engage their children in domestic affairs,
- (h) Penalizing pupils to maintain discipline in the class,
- (i) Lack of parental interest in the education of their children, parents are illiterate or do not know the importance of education,
- (j) Stagnation of pupils,
- (k) Caste and communal sentiments of parents.

Stagnation: If a child takes more than the required time in a class to clear it, it is a case of stagnation. Stagnation is synonymous with failure. Some causes of stagnation are:

- (a) General physical weakness of the pupils.

- (b) Ear defect and eye defect of the pupils.
- (c) Lack of power of memory of pupils.
- (d) Physical deformity.
- (e) Juvenile delinquency.
- (f) Single teacher handling large number of pupils.
- (g) Curriculum is heavy.
- (h) Lack of parental co-operation.

Problems in detail and a few solutions:

1. ***Problem of Finance;*** There is no denying the fact that universalisation of education should be achieved at the earliest as it has far reaching effect on the productive capacity. It, therefore, should not be allowed to suffer from lack of funds. Cost on primary education may be cut down by:
 1. Introducing double shift system wherever possible.
 2. Harnessing community resources in men, material and monetary terms.
 3. Evolving a system of voluntary service in the form of teaching by young people who have completed secondary school or college.
2. ***Problem of Priority:*** Primary education should be developed on priority basis with more percentage of budgets allocated to this sector. From 50% of the total educational budget spent on primary education during the First plan, it came down to 31.9% in the Fifth plan. However in the Sixth Plan, 45% of the educational budget is earmarked for primary education.
3. ***Problem of Population Explosion:*** The problem of population explosion has upset the whole planning including education. Family planning must be adopted as a way of life.
4. ***Problem of restructuring education:*** The single point entry system must be replaced by multiple entry system under which it will be open for older children of 9, 11 or 14 years to join primary schools in separate classes organized for their needs. Facilities for part-time education even at primary stage should be introduced. It should also be made possible for older children to join the prescribed courses at any time and also complete them in much shorter period.

5. ***Problem of Poverty:*** A vast majority of children in the age group 6 - 11 do not attend schools as poverty compels the children to work at home. The girls are more useful at home and hence a very large proportion of them are engaged in domestic work. Facilities such as free supply of books and stationery, uniforms and school meals can be helpful in retaining children in schools. It may be essential to provide part-time education to the children of poor families to receive education at their convenient time.
6. ***Apathy of Illiterate parents:*** Illiterate parents do not fully realize the importance of education for their children. They are indifferent and show apathy to education. The prevalence of illiteracy is one of the factors that stood in the way of universalisation of primary education. A massive programme for removing adult illiteracy has been taken up.
7. ***Problem of Unattractive Schools:*** Our primary school programmes are dull and boring with the result that schools do not have any attraction or holding power. The methods of teaching are traditional and uninspiring. Necessary equipment in the form of audio-visual material is lacking. The courses of study are unrelated to the lives of the students. Work experience and physical education should form an integral part of education. Education should be suited to the environment and lives of children so that they do not regard it as a waste of time. Audio-visual aids should be made available in schools. Methods of teaching should arouse the curiosity and interest of children.
8. ***Problem of Girls' Education:*** Although girls' education has made much headway since independence, yet there is still a wide gap between the education of boys and girls. Adequate attention should be given to education of girls at all stages. Special scheme should be prepared for this purpose and the funds required for them should be provided on a priority basis.
9. ***Problem of States with Low Enrolment:*** Special attention to universal enrolment has to be paid in these states. Provision for part-time education should be made and more schools should be setup at suitable places.
10. ***Problem of Education of Backward Classes.*** The backward classes include the SC, the ST, De-notified Communities and a few nomadic and semi-nomadic groups. The SC/ST constitutes 15% and 7% of the total population of the country. Special efforts should be made to enroll girls, children of SC/ST and children of other weaker section like landless agricultural labourers.

- 11. Problems of small Habitations:** The number of small habitations with a population of less than 200 is nearly four lakhs and a half. The population of these habitations is nearly 15 % of total rural population. To tackle the problem of small habitations, two solutions have been suggested. One is to set up peripatetic teacher schools, based on the Australian half-time school, in which the teacher works in two schools which works in a place for six months a year.
- 12. Problem of the Education of the Handicapped:** The education of the handicapped needs to be expanded. However, it will be limited by two considerations; availability of special teacher and financial resources. The education commission recommended that a reasonable target would be to provide, by 1986, education for 15% of blind, deaf and orthopedically handicapped children and to about 5% of the mentally challenged ones.
- 13. Problems of Enforcing Compulsory Primary Education Act:** Although the compulsory primary education act has been passed, yet it has not been properly enforced. The attendance authorities, i.e., the teachers must be made to work vigorously for the enforcement of the Act. They should enlist the cooperation of elected representatives or influential people in the area for the enrolment of children. Parents who willfully do not send their children to school be fined as provided in the Act.

‘Check Your Progress’ - 2

(A) Choose the appropriate answer

1. The extended target years for achieving UEE are,
 - a) 1960, 1970, 1980, 1990, 2000, 2005
 - b) 1947, 1957, 1967, 1977, 1987, 1997
 - c) 1956, 1966, 1976, 1990, 1995, 1999
 - d) 1960, 1970, 1976, 1990, 1995, 2000

(B) Match the Following

- | | |
|-------------------------|--------------------------------------|
| (A) 1. Social problem | a) Group rivalries of local bodies |
| 2. Economic problem | b) Low enrollment of SC/ST & others. |
| 3. Political problems | c) Inaccessible areas. |
| 4. Educational problems | d) Apathy of parents |

- | | |
|----------------------------|----------------------------------|
| 5. Geographical problems | e) Frequent transfer of teachers |
| 6. Administrative problems | f) Poverty of parents. |

(C) Answer the following briefly:

1. Enlist the educational and administrative problems which caused failure of UEE.
2. Define the following:
 1. Wastage 2. Stagnation
 2. Mention the causes and remedial measures for:
 1. Wastage 2. Stagnation

25.6 Strategies and Measures Towards Universalisation of Education

(a) Strategies for UEE:

1. Giving top priority to primary education of an acceptable quality.
2. Ensuring the efficient and effective use of existing infrastructure and schools.
3. Expansion of non-formal system for out-of-school children.
4. Mobilization of community, involvement of parents, NGO and voluntary agencies for the cause of elementary education.
5. Decentralization of educational planning for elementary education - block planning and district planning in place of state planning to ensure universal success and universal participation.
6. Introduction of MLL to ensure universal achievement.
7. Accountability of primary schools and teachers to the community for success/failure of elementary education.

Strategies for the Disadvantaged Groups :

1. Equalisation of educational opportunities for SC and ST children at all stages and all levels of education, in all areas and in all four dimensions - rural male, rural female, urban male and urban female.
2. Provision of incentives to attend school regularly till they reach the age of 14.

Strategies for Girls:

- a. Removal of gender disparity between boys' and girls' participation in elementary education.
- b. Special attention to girl child, particularly in the rural areas.
- c. Changing the attitude of parents towards girls' education.
- d. Education to be considered as women's empowerment.
- e. Appointment of women teachers.

Strategies for the Disabled:

- a. Education of mildly and moderately disabled children in general schools. (ii)
Education of severely handicapped children in special schools.
- b. Minimizing the rate of drop-outs.
- c. Adjustment and adoption of the curriculum to the special needs of disabled children.
- d. Reorienting teachers' training programme to develop their competencies to teach disabled children along with non-disabled children in general schools.

Strategies for Adult Literacy:

- a. Massive campaign for total literacy.
- b. Organization of literacy programme for adults in the age group of 15 to 35
- c. Post literacy and continuing education programme for those adults who have received primary education earlier.
- d. Involvement of voluntary agencies and NGO along with government organizations in the literacy programme.
- e. Emphasis on women's literacy.

Strategies for Quality Education:

- a. Reorienting the curriculum to the needs, problems and aspirations of the community.
- b. Organising training programmes for teachers to make teaching-learning

qualitative, to improve their competence in the context of MLL and to make the best use of available resources and existing infrastructure facilities.

- c. Orienting teachers about multi-grade teaching.
- d. Emphasis on learning in place of teaching.

Attempts made from 1950 - 1992:

Three factors relating to universal provision of school facility were responsible for our failure to universalize elementary education. These are:

- a. In some cases schools existed without building.
- b. In some cases schools existed without any teacher or with a single teacher.
- c. In some cases schools existed without any enrolment or with very poor enrolment.

In the light of this, the following attempts were made during this period.

Universal provision of School Facilities: Several attempts were made for universalisation of elementary education during the period 1950 - 1992. One such attempt was quantitative expansion of elementary education by increasing the number of primary schools. For example, the number of primary schools increased from 2,10,000 in 1950-51 to 5,58,392 by 1990-91. Similarly the number of middle schools increased from 14,000 in 1950 - 51 to 1,46,636 by 1990-91.

(ii) Universal Enrolment: Along with universal provision of school facilities, attempts were made to enroll all children in the age-group of 6 - 14. Such attempts include:

- i) Enrolment drive.
- ii) Public awareness programme through mass media like radio, television, newspaper posters and pamphlets.

In spite of such attempts, UEE failed because of the following factors:

- i) Low enrolment of girls.
- ii) Low enrolment of children belonging to SC, ST and other backward communities.
- iii) Low enrolment of disabled children.
- iv) Low enrolment of children belonging to linguistic and religious minority group.
- v) High rate of wastage.
- vi) High rate of stagnation.

(iii) Universal Retention: Attempts were made to ensure universal retention. This means, all children in the age-group of 6-14 will continue in the school until they complete elementary education. This also means children will not drop-out from the school before completing class VIII. For the purpose of universal retention, the following measures were taken by the government:

- a. Adoption of 'No Detention Policy'.
- b. Free supply of uniforms to girls and other children of backward communities.
- c. Attendance scholarship for girls and SC/ST children.
- d. Provision of mid day meals.

In spite of these measures UEE failed because of:

- a. High rate of Stagnation.
- b. High rate of wastage.

(iv) Universal Achievement: Attempts were made to reduce the rate of stagnation and to ensure universal achievement. This means all children in the age group of 6- 14 will achieve success in relation to MLL. Universal achievement necessitates two conditions:

- a. Equal opportunity to learn.
- b. Qualitative improvement of elementary education.

In the past several measures were adopted by the government to provide equal opportunity to all children in the age group of 6 - 14 and to bring qualitative improvement of elementary education. Some of these measures are as follows:

- a. Provision of minimum two classrooms in primary schools.
- b. Provision of minimum two teachers in primary schools.
- c. Supply of black board and teaching aids to primary schools free of cost.
- d. Renewal of primary education curriculum.
- e. Identification of minimum learning continuum.
- f. In-service training of primary school teachers for ensuring qualitative instruction in the classroom.
- g. Instruction of work books for children.
- h. Introduction of teachers' handbook in different subjects.

Several schemes and projects were implemented in different states to bring qualitative improvements in elementary education. These include the following:

Primary Education Curriculum Renewal (PECR).

- a. Operation Black Board (OBB)

- b. Project Mass Orientation of School Teachers (PMOST)
- c. Survey on Educational Backwardness of Girls
- d. Centrally Sponsored Scheme of Integrated.
- e. Education for Disabled Children (EDC).
- f. Early Childhood Education and Care (ECEC).

These attempts to ensure universal achievement were no doubt noteworthy. Yet we are far away from the goal. It will not be surprising that we again have not completely achieved universalisation of elementary education even after we have reached the 21st century. Teachers have, no doubt, a crucial role to play for the success of UEE. We have always expected too much too soon from the teachers. If we expect teachers to work hard and with a sense of dedication and commitment, we have to take care of their demands, regular salary, promotional benefits, retirement benefits, incentives, health working conditions, etc.

Attempts made at Present:

New attempts are being made at present in our country to improve the quality of elementary education and to realize the goal of UEE. District Primary Education Project (DPEP) is being implemented in different states with assistance from world bank. In order to realize the goal of UEE the DPEP focuses on the following:

- a. Attainment of Minimum Level of Learning (MLL).
- b. Updating and reorganizing the primary education curriculum and the text books (area-specific approach)
- c. Emphasis on child-centered approach.
- d. Emphasis on activity-based approach to teaching-learning process.
- e. Shift of emphasis from teaching to learning
- f. Joyful learning.
- g. Multi-grade teaching.
- h. Provision of infrastructure facilities in primary schools.
- i. Community participation in education.
- j. Care of special groups of children - disadvantaged, disabled, girls, and first generation learners.
- k. Preparation and utilization of low-cost and no-cost aids in teaching and learning.
- l. Continuous and comprehensive evaluation in the context of MLL.
- m. Enlisting parental cooperation and community mobilization in the education of the child.

The DPEP is ultimately meant to lead to greater achievement among all children in the age-group of 6-14. This means that children should find it worth coming to school and worth staying in the school long enough. This can happen only if the school becomes an attractive place where:

- a. The education offered is able to cater to children's needs.
- b. Effective and feasible teaching practices are available.
- c. They have good materials to learn from.
- d. They have competent and motivated teachers.
- e. Their learning is constantly monitored and supported.
- f. Their teachers are supported in aspects they need help, with.

A National Elementary Education Mission (NEEM) is being set up in the country. The chief objective of NEEM would be to expedite, resolve and take concerted action in partnership with states, local bodies such as Panchayat Samiti and Village Education Committee (VEC), teachers and NGOs. In addition to this, a number of submissions would be established to deal with critical aspects of elementary education.

Measures taken by the Ministry of Education for Universalization of Primary Education:

1. Special Central assistance to backward states for their progress of non-formal education for primary school children. The total central sector outlay for this scheme was Rs. 25 crores for 1980-85. Under this scheme financial assistance was extended to voluntary agencies in the nine educationally backward states for running non-formal education centers.
2. A modest programme for early childhood education was envisaged in the sixth plan by way of broad-basing universalization of elementary education, including training of teachers needed for the programme.
3. A 20 - year programme (1980-2000) has been initiated under IYDP for disabled children. The main plan of the educational programmes for the disabled is to integrate education in schools along with normal children.
4. Under central initiative, a few innovative projects have been in operation to improve the school curriculum. These programmes are being assisted by UNICEF. For the period of 1981- 83, a Master Plan of Operation (MPO) was drawn up as follows:

Nutrition, Health Education and Environmental Sanitation: Launched as a pilot project in 1976, this project has been implemented till 1980 through 5 regional centers at Coimbatore, Jabalpur, Baroda, Calcutta and Ludhiana. The curricular materials developed were tried in 2308 primary schools involving training of 7091 primary teacher educators and supervisors.

Primary Education Curriculum Renewal: Implemented since 1975 in 15 states in 30 primary schools in each state. This project aims at a qualitative improvement of the curriculum. During the MPO period, this project was extended to another 100 schools in the existing 15 states/union territories.

Development Activities in Community Education: The project was initiated in 1976. Till 1980, the experimental phase was in operation in 30 centers, at 2 per state. The project aimed at developing non-formal educational programmes for various target groups, particularly for out-of-school children and adults.

Comprehensive Access of Primary Education (CAPE): This was taken up for implementation in 29 out of 31 states/union territories with a view to decentralizing the curriculum according to the needs and life situations of out-of-school children. The learning materials developed will be utilized in the network of non-formal learning centers. More than 3500 teacher educators and 550 education officers in the participating states have been trained by NCERT, SCERT, etc.,

Children's Media Laboratory - Early Childhood Project: This project aims at developing new capacity for the training of pre-school educators, extension of reach and developing activities and development of model, pre-school centers, play materials and audio-visual materials for pre-school children have been devised.

Non-formal Education Programme for Women: This project aimed at introducing a substantial component of maternity and child care training in the programme of Adult Education. An important feature will be to link child care centers with adult education centers so that women can attend adult education classes simultaneously leaving their children to the child care centers.

Schemes Implemented:

Operation Black Board (OBB): This is a scheme to bring improvement in impediments and for increasing the quality of primary education. It was started in the year 1987 - 88 by the central government. Following are the provisions of this scheme:

1. Facility of lavatory for boys and girls and with a verandah at least two big halls suitable for all weathers:

2. Atleast two teachers in every school out of them one should be a lady as far as possible.
3. There should be arrangement of necessary teaching materials with blackboard, maps, charts, toys and instruments of working experiences.

In the period of years 1987 - 88 to 1992 - 93 this scheme was implemented in 91.5% blocks of the country in which 91 % primary schools are included. In connection with facilities of schools with the aim of making the revised Policy and POA of 1992 active under the operation blackboard during 8th plan, the following three sub schemes have been included:

1. In the 7th Plan, the OBB to be continued for including the rest of the schools which fixed in the above plan.
2. To make available three teachers and three classrooms in the primary schools where the enrolment in above 100.
3. To extend the area of the OBB in the upper primary schools.

District Primary Education Programme (DPEP)

The Government of India launched a massive programme to bail out primary education and ensure its universalisation by 2000 namely, District Primary Education Programme (DPEP), which seeks to develop and implement in the selected districts, “a replicable, sustainable and cost-effective programme” to-

1. Reduce difference in the enrolment, dropout and learning achievement among gender and social groups to less than 5%,
2. Reduce overall primary dropout rates for all students to less than 10%,
3. Increase average primary learning achievement by 25% over measured base line levels,
4. Provide, according to national norms, access for all children to primary education in formal primary schools wherever possible, or its equivalent non-formal education.

Activities undertaken under this programme include:

1. Micro-planning and school mapping.
2. Expansion of school facilities.
3. Improvement in the existing levels of equipments and teaching-learning aids.
4. Streamlining the production and distribution of text-books.
5. Development of school libraries.

6. Improvement in the current MLL and upgrading it to reach the prescribed norms with a specific time -frame.
7. Recruitment, training and induction of teachers wherever necessary to meet the existing shortfall with special emphasis on rural areas and recruitment of women teachers.
8. Provision of free text-books for the focus group of the disadvantaged.

Minimum Levels of Learning (MLL)

This is a programme, which was prepared to enforce minimum learning levels for bringing about improvement in the receptibility of studies in the schools. For implementing this programme, the central government has provided cent-percent aid. Two thousand primary schools, ten thousand teachers and 3.86 lakhs of students were included in this programme. To enrich the teaching atmosphere of the class, the teachers have been provided with hand-books on the three subjects of language, mathematics and environment studies, work books and evaluation materials have been prepared for the students. State Council for Education, Research and Training(SCERT) and District Institute of Education and Training (DIET) have been included in the programme by imparting essential training to the members of Education Institutions in many states including Karnataka.

Navodaya Vidyalaya:

It is universally accepted that the children of special talent should be given opportunity for fast progress. With this viewpoint, arrangements have been made under the NPE that in the different parts of the country on definite bases such schools should be established so that the proper opportunity may be available for new researches and experiments. With this objective, the Government of India decided under a plan that at least one such residential school with co-education should be established in each district. Such a school has been given name as “Navodaya Vidyalaya”. The following are the main objectives of Navodaya Vidyalaya -

1. Irrespective of the family, social and economic distinction of the talented children, for their all round development, the best and modern education is to be made available for them with ultra-modern technical facilities.
2. Proper Knowledge in three languages according to the “Tri-Language Formula”.
3. On the basis of experiences and facilities to work as a centre for the improvement of education.

For running Navodaya Vidyalayas, “Navodaya Vidyalaya Samiti” was established which is an autonomous body under the Ministry of H R D. This was registered dated February 28, 1985 in the form of a “Samiti”. It is affiliated with the Central Board of Secondary Education (CBSE). With the objective of making available modern education of good standard for the talented and sharp students of rural areas, the Government of India commenced a plan to establish one Navodaya Vidyalaya in each district as an average in 1985-86.

Admission in Navodaya Vidyalayas starts from class VI. Keeping this fact in mind that most of the students who want to seek admission in these schools, they have acquired their previous education through mother tongue/regional language. They are imparted education through the same medium upto VI or VIII class and in this way, during this period, they are made to study Hindi and English languages deeply as subjects and co-media. After this, Hindi or English becomes general medium. Till this stage 30% of them are transferred from one Navodaya Vidyalaya to another in different language regions. Mainly this transfer will be between Hindi and non-Hindi districts.

National Open Schools:

They provide alternative education to lakhs of people who are unable to join formal schools. Rural people, poor people of towns, women, S.C. and S.T., workers, adults and the people who have left the schools in the mid-way for various reasons. Recently, national open school has started several vocational courses. In the present time, there is enrolment of more than 2.5 lakhs of students in the National Open School from all the Union Territories and the states. At present, there are 346 recognized study centers of National Open School in entire country in which 40 centers are of vocational education.

Central Schools: The central government implemented the plan of opening central schools on the recommendation of Second Pay Commission. There are more than 1000 central schools at this time in the country in which more than 10 lakhs of students are getting education.

In these schools free education is imparted upto 8th class and the fees of classes 9, 10 and I I’ is fixed according to the pay of the parents of the student. These schools have been opened for those officials whose posts are inter-state transferable. These schools are conducted by an autonomous body namely “Kendriya Vidyalaya Sangathan”. The students of these schools appear in the All India Higher Secondary Examination of Central Board of Secondary Education (CBSE). The main objective of these schools is to maintain the level of education on low cost.

Sarva Shiksha Abhiyan (SSA)

Many efforts have been made in the last four decades for the Universalisation of Elementary Education and to fulfill the mandate of the Indian constitution. The NPE 1986 and 1992 also gave top priority to the achievement of UEE. Many projects and programmes at the micro and macro levels have been undertaken in the past in this direction. Experiences have shown that with all the past interventions, there has been considerable progress in providing access to primary education, increasing in enrolment and retention, improvement in school attendance and generation of strong demand for education, specially for girls. However, pupils achievement has been low and there have been inter-state and inter-district disparities in pupils' attendance and achievement level.

Sarva Shiksha Abhiyan (SSA) is an attempt to provide human capabilities to all children through provision of community owned quality education in a mission mode, therefore, SSA focuses on the following:

1. A programme with a clear time frame for universal elementary education.
2. A response to the demand for quality basic education all over the country.
3. An opportunity for promoting social justice through basic education.
4. An effort at effectively involving the Panchayat Raj Institutions, School Management Committees, Village and Urban Slum Level Education Committees, Parents-Teachers Associations, Mother-Teacher Associations, Tribal Autonomous Councils and other grass roots level structures in the management of elementary schools.
5. An expression of political will for universal elementary education across the country.
6. A partnership between the central, state and local government.
7. An opportunity for states to develop their own vision of elementary education.

Aims and Objectives of SSA

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. Following are the main objectives of SSA:

1. All children in school, Education Guarantee Centre, Alternate School, 'Back-to-School' camp by 2003.

2. All children complete five years of primary schooling by 2007.
3. All children complete eight years of elementary schooling by 2010.
4. Focus on elementary education of satisfactory quality with emphasis on education for life.
5. Bridge all gender and social category gaps at primary stage by 2007 and at elementary education level by 2010.
6. Universal retention by 2010.

Basic Features of SSA

1. *Institutional reforms in state.*
2. *Sustainable financing* in partnership with states (IX plan 85 : 15, X plan 75: 25, After X plan 50 : 50).
3. Community ownership of school based interventions through effective decentralization.
4. Institutional capacity building for improvement in quality.
5. Community based monitoring with full transparency in all aspects of implementations.
6. Community based approach to planning with each village as a unit of planning.
7. A mainstreaming gender approach.
8. Focus on the educational participation of children from the SC/ST religious and linguistic minorities, etc.
9. Thrust on quality and making education relevant.
10. Recognition of critical role of teacher and focus on the human resource development needs of teachers.
11. Preparation of District Elementary Education Plans reflecting all governmental and non-governmental investments.

Major Areas of Interventions

Following are the key areas of interventions under SSA:

Quality Improvement.

Special Focus Group.

Education of out-of-school children (Educational Guarantee Scheme and Alternative

& Innovative Education).

Research and Evaluation.

Management Structure and Institutional Capacity Building.

Community Mobilization.

Civil Works.

Monitoring and Management Information System (MIS).

Finance and Procurement.

(TLC) Total Literacy Campaign

This programme was implemented under the NAEP as 'Centre-based' approach has been now shifted to 'Mass Approach'. The main characteristics of the Mass Approach are as follows:

- a. Literacy as a means of Empowerment and Development.
- b. The well defined goals are area specific, time-bound and total coverage for a given age group.
- c. The TLC is a volunteer-based approach under the Zilla Saksharata Samities (ZSS), participation of all sections of the society including NGO will be ensured.
- d. Environment building and mass mobilization are important components for the success of TLC. For this purpose, organization of Jathas, folk and electronic media, person to person contact and conventions and pledges are essential.
- e. Improved pedagogy with emphasis on learning outcomes be used.
- f. It is a cost effective programme.
- g. Stress was given on Post-Literacy (PL) and Continuing Education (CE).

The implementations of TLCs are going on throughout the country, following the above characteristics of TLC. In the TLC, the duration of the functional literacy programme is 200 hours spread over 5-6 months. Functional literacy implies:

- a. Achieving self-reliance in literacy and numeracy.
- b. Becoming aware of the causes of their deprivation and moving towards improvement of their condition through organization and participation in the process of development.
- c. Acquiring skills to improve the economic status and general wellbeing.

- d. Imbibing the values of national integration, conservation of the environment, women's equality, observance of small family norms, etc.

Under the TLC, the endeavour is to provide education to all children and adults who have been denied the opportunity. Special focus is on women and girls and SC/ST. The objective is to achieve 80-85% literacy in each target or focus group. The TLC is based on the assumption that there would be active involvement of the community, students, youths, elders, women activists, voluntary workers and the people who are expected to benefit from the literacy campaign.

‘Check Your Progress’ - 3

A Choose appropriate answer:

1. Induction of MLL is to ensure,
 - a) Universal retention b) Universal achievement
 - c) Universal enrolment d) Universal success
2. Reorienting the curriculum to the needs, problems and aspirations of the community is a strategy for:
 - a) Education for disadvantaged groups b) Education for the disabled groups c) Adult literacy
 - d) Quality education
3. Programme for Early Childhood Education (ECE) was envisaged in,
 - a) 5th plan b) 6th plan c) 7th plan d) 8th plan
4. C A P E means,
 - a. Central Administration for Primary Education
 - b. Children Accessibility for Primary Education
 - c. Comprehensive Access to Primary Education
 - d. None of the above

B. Answer the following briefly:

1. Enlist the measures taken by the Ministry of education for UEE.
2. Mention the strategies of UEE regarding:
 - a. Girls b. Adult Literacy
 - c. Disabled groups d. Quality education

3. Write Short Notes on:

- a. MLL b. SSA c. TLC

25.7 Let Us Sum-Up

Universalisation of Elementary Education (UEE): Means making education available to all children in the age group of 6 to 14 and in classes I to VIII. It has 5 stages:

1. Universal Provision,
2. Universal Enrolment,
3. Universal Retention,
4. Universal Participation, and
5. Universal Achievement.

Universalisation of elementary education denotes two processes namely,

1. Access
2. Success.

UEE is important for the following reasons:

- Eradication of Poverty,
- Fostering economic progress,
- Managing the growth of population and
- Creating a clean and healthy environment.

The problems which caused failure are of various types such as:

- Social Problems.
- Economic Problems.
- Educational Problems.
- Geographical Problems.
- Administrative Problems.
- Political Problems.

Strategies for UEE:

1. Giving top priority to primary education of an acceptable quality.
2. Ensuring the efficient and effective use of existing infrastructure and schools.
Expansion of non-formal system for out-of-school children.

3. Mobilization of community, involvement of parents, NGO and voluntary agencies for the cause of elementary education.
4. Decentralisation of educational planning for elementary education - block planning and district planning in place of state planning to ensure universal success and universal participation.
5. Introduction of MLL to ensure universal achievement.
6. Accountability of primary schools and teachers to the community for success/failure of elementary education.

Several schemes are:

1. Primary Education Curriculum Renewal (PECR). Operation Black Board (OBB).
2. Project Mass Orientation of School Teachers (PMOST) survey on Educational Backwardness of Girls.
3. Centrally Sponsored Scheme of Integrated. Education for Disabled Children (EDC). Early Childhood Education and Care (ECEC).

Some of the Projects / Programmes are:

- (i) Operation Black Board (OBB)
- (ii) District Primary Education Programme (DPEP)
- (iii) Wastage and Stagnation
- (iv) Sarva Shikshana Abhiyana (SSA)
- (v) Minimum Levels of Learning (MLL)
- (vi) Navodaya Vidyalayas

25.8 Answers to ‘Check Your Progress’

‘Check Your Progress’ - 1

(A) 1- c 2-a 3-b 4-c 5-b 6-e

1. (a) Universal Provision (b) Universal Enrolment
(c) Universal Retention (d) Universal Participation
(e) Universal Achievement

3. See Page 25.3
2. See Page 25.3
4. Any four reasons from page 25.3 have to be written

‘Check Your Progress’ - 2

(A) 1-d

(B) 1-d, 2-f, 3-a, 4-b, 5-c, 6-e

‘Check Your Progress’ - 3

(A) 1-b, 2-a, 3-c, 4-c

25.9 Unit End Exercises

1. Explain briefly the concept of universalisation of education.
2. What is the importance of universalisation of education?
3. State the aims of universalisation of education
4. What are the measures taken by Centre and State with regard to universalisation of education?
5. What are the problems involved in universalisation of education?
6. What are the causes for not achieving universalisation of education even after 50 years of independence?
7. Write short notes on.
 - a. Operation Black Board (OBB)
 - b. District Primary Education Programme (DPEP)
 - c. Wastage and Stagnation
 - d. Sarva Shiksha Abhiyana (SSA)
 - e. Minimum Levels of Learning (MLL)
 - f. Navodaya Vidyalayas
 - g. National open schools
 - h. Central Schools/ Kendriya Vidyalayas.

25.10 References

1. Dash. B .N : *Principles of Education*, Nilkamal Publications, New Delhi, 2001.
2. Dash. M : *Education in India Problems and Perspectives*, Atlantic Publishers and Distributors, New Delhi, 2000.
3. Khanna S. D : *Education in the Emerging Indian Society and the Teacher*, Doaba House Booksellers & Publishers, Delhi, 1985.
4. Nanda S. K. : *Indian Education and Its Problems Today*, Kalyani Publishers, Ludhiana, 2000.
5. Sharma Ramnath : *Problems of Education in India*, Sharma. K. Rajendra Atlantic Publishers and Distributors, New Delhi, 2000.
6. Sukhia. S. P. : *Educational Administration, Organisation & Health Education*, Vinod Pustak Mandir, Agra.

UNIT - 26 □ EDUCATION OF THE DIS- ADVANTAGED GROUPS

Structure

- 26.1 Introduction**
- 26.2 Objectives**
- 26.3 Education of Physically and Mentally Challenged**
- 26.4 Education of SC/ST**
- 26.5 Education of Women**
- 26.6 Education of Minority and other Backward Groups**
- 26.7 Let Us Sum Up**
- 26.8 Answers to “Check Your Progress”**
- 26.9 Unit-End Exercises**
- 26.10 References**

26.1 Introduction

From a sociological point of view, one of the important objectives of education is to provide equal opportunities for all the sections of society - backward, linguistic and religious minority, handicapped, under privileged, economically poor, weaker section and all other disadvantage to enable them to get educated, participate and contribute to build an egalitarian human society - a society in which democracy, secularism, equality and social justice be the norms. All efforts should be made to provide equal educational and employment opportunities to all the weaker sections of the society, especially SC,ST, backward communities and women.

In this regard, all kinds of related efforts have been made both by the State and Central Governments to bring in ‘equality’ among the various classes of society in terms of education, economic development and social status by way of ‘equality of educational and employment opportunities’. Many policies were formulated to implement the recommendations of various committees and commissions. Education is the right of every individual of this country and hence, it has been universalized i.e., it is made to be obtained by all (Education For All - EFA). Thus it has become the constitutional duty (Article 28, 29,30,45,46, etc.) of the state to endeavour to provide

equal educational opportunities to all the sections of society, irrespective of any social or economic considerations.

In this regard, one has to understand what are the constitutional provisions for 'equality of educational opportunities what educational provisions are made for various sections of society, what are the recommendations of various committees and commissions in this regard and what is the Programme Of Action (POA) by the government to implement the same. This forms the thrust area of this unit.

26.2 Objectives

After studying this Unit you will be able to,

- Define “disadvantaged groups”.
- State the constitutional provisions related to education for disadvantaged groups.
- Explain the educational provisions for physically / mentally challenged children.
- State the recommendations of various committees and commissions for education of various disadvantaged groups.
- Explain the educational provisions for SC/ST students.
- Discuss the importance of education of women and related educational provisions.
- Explain the educational provisions for minority groups.

26.3 Education of the Physically and Mentally Challenged

In our schemes of child welfare, attention is being paid to the needs of handicapped children too. These children can be classified on two bases, viz., casual and symptomatically. While the first classification is done by referring to the personal or subjective handicaps which prevent the child from attaining normal adjustment, the second classification is based upon the abnormal or awkward behaviour, which may be a symptom of some handicap deterring the individual from acquiring normal adjustment.

Casual Classification - The handicapped children, according to the first classification, are of three categories: (1) Physically challenged, (2) Mentally challenged, and (3) Socially challenged.

The physically challenged can be divided into three groups, viz., the visually impaired, the hearing impaired and the orthopedically impaired. On the basis of the

intellectual capacity of the mentally challenged, they are classified as under:

1. Profoundly challenged - has an I.Q., below 20 or 25 (varying on different test scales) and a mental age below 4 years.
2. Severely challenged - has an I.Q., of 20 or 25 to 35 or 40 (varying according to different test scales) and a mental age of 4 or 6 years.
3. Moderately challenged - falls in the I.Q., range of 35 or 40 or 50 or 55 (differing on different scales) and the mental age range of about 6 to 8 years.
4. Mildly challenged - has an I.Q., ranging between 50 to 55 and 65 to 70 (according to different test scales) and a mental age of about 8 to 12 years. They can learn academic skills approximately upto VIII grade level under special education programmes. Such individuals are termed as 'educably- challenged '. They can also be benefited by vocational training.
5. Borderline cases - fall under the I.Q., range of about 70 to 90. They are 'slow-learners'. All their psychomotor developments are approximately normal and they can reach upto the lower classes of the university.

Symptomatic Classification - A human child is born with a number of physical, physiological and social needs. This can be illustrated by our needs for food, physical comforts, social recognition, affection and security. There are a number of subtle handicaps, which however, come in the way of satisfying these fundamental needs.

Three symptoms in behaviour are usually accepted as indications of this type of abnormal condition. These are: (1) delinquency, (2) neurotic tendencies leading to mental disorder, and (3) general backwardness in school attainments. These three symptoms are, however, often intermixed and are to be treated simultaneously.

Educational programmes for the handicapped

Aim - The main objectives in the education of the handicapped are to reduce the intensity of the hurdle, and to lead the child to learn according to his own abilities so as to help him overcome frustration and to develop in him a healthy, self-respecting independent individuality. Every handicapped child is a separate entity and deserves to be treated on his own merit.

Diagnosis - The most important problem in the education of the handicapped especially classified under symptomatic approach, is the discovery of the handicapped child at an early stage through proper medical examination, guidance and counseling. Each individual case requires a thorough investigation. This work can be properly done in child guidance and mental hygiene clinics.

Educational Institutions - After the medical diagnosis and educability of the child are determined, there rises the question of giving him suitable training. There are three alternative plans : (1) to keep the child under a specialist or in a clinic or a mental hospital; (2) to place the child in a regular classroom with a modified curriculum; and (3) to transfer the child to a special school or institution. The special institutions are of the following types: (1) schools for the blind, (2) schools for the deaf and mute, (3) centers for the crippled, (4) schools for the mentally defective, (5) orphanages, (6) institutions for delinquents, and (7) clinics and guidance centers.

Present facilities in Indian administrative set up - The responsibility for implementing welfare schemes is being shared between the central and state governments. The responsibility of center rests with the ministry of welfare, and its activities are carried out through five bureaus. They are - handicapped welfare, social defence administration and minorities, tribal development, and scheduled castes and backward classes.

In our country, there are more than 5000 special schools for blind and deaf children, and for the mentally challenged. A majority of them are run by voluntary organizations. It is estimated that there are five million disabled children who need special care, viz., improvement of health service, nutrition standards, mother care and effective measures to prevent disability.

There cannot be one model for special education programme. One can, however, suggest a few alternatives. These models are: (1) hospital model, (2) full-time residential or day school, (3) home - bound model with peripatetic teaching, (4) part-time special schools or part-time classes in regular school, (5) regular school class plus resource room help, and the like.

The NPE suggests the following incentives for special schools:

- (1) Provision of aids and appliances.
- (2) Transportation allowance.
- (3) Cost of a rickshaw in rural schools with a minimum strength of ten handicapped children.
- (4) Supply of text books and uniforms free of cost etc.

Training of Teachers

(a) Pre-service Education: Under the PIED (UNICEF) aided project integrated education for disabled, one year multi - category training in different disability for primary teachers has been introduced. For secondary teachers, a special education course for the

handicapped in the B.Ed. or M.Ed. course is introduced. In addition, a year's course leading to post-graduate diploma in this special field has been offered.

(b) In-service education: The NPE has suggested adequate training for at least three persons at SCERT, three at DIET level, and at least one at block and sub-divisional levels. It holds that the ministry of H.R.D. through its agencies like the NCERT, National Institute of Education Planning and Administration (NIEPA) and Regional Institutes of Education (RIE) may undertake the task of training through the SCERTs.

(c) In addition to the above suggestions, short time programmes can be introduced for primary and secondary teaching. Instructional/ non-instructional courses can be tried in areas like human relations, communication, and behaviour necessary to run parental programmes dealing with learning disabilities. The parents should be motivated in the integrated education programmes and planning meetings for educating their children.

Major Problems - The education of the handicapped faces a number of problems. Some of them are:

- (1) Preparation of careful statistics of under privileged groups.
- (2) Provision of better institutions.
- (3) A rural bias in curriculum.
- (4) Need for trained personnel, and
- (5) Administrative weaknesses.

The tendency of withdrawing handicapped children from normal schools has to be abandoned. Society must be ready to accept them as its integral part. Such children should be given opportunity to interact with normal children, which is very necessary for the comprehension of the mentally handicapped. These unfortunate **children should not be looked upon with pity. They need social acceptance.**

‘Check Your Progress’ - 1

A. Match the Following:

Type of Mentally Challenged	I.Q
1. Profoundly Challenged	a) 70-80
2. Moderately Challenged	b) 35-40
3. Mildly Challenged	c) 20-25
4. Border-line cases	d) 65-70
5. Severely Challenged	e) 50-55

B. Answer the Following:

1. List out the possible plans of education programmes for handicapped children.
2. Mention the problems involved in the education of handicapped children.

26.4 Education of SC/ST

Generally, it is observed that people of minority community belong to the weaker section of the society. The weaker sections of the society include scheduled castes, scheduled tribes, de-notified tribes, nomadic tribes and other backward classes of the minority community. The 'scheduled castes'(SCs) refer to all those classes as untouchable, traditionally regarded by Hindu caste people. The 'Scheduled Tribes'(STs) refer to aboriginal and lull tribes of India. De-notified tribes are those who were designated as 'criminal tribes' before independence. The 'nomadic tribes' are those who have no permanent home and who move from one area to another in search of food or employment. The term 'weaker sections' or 'backward classes' is used for those groups of miscellaneous castes, which are economically poor and socially and culturally backward.

In our country, the minority community is formed on the basis of religion, caste and language. The state government may identify other groups, which are educationally backward at the state level. For a very long time in the past, the tribes were totally neglected by the education department of the government. Most of the tribes lived in remote, inaccessible and forest areas. There was the difficulty of understanding their dialects. None of their dialects has a script and no educated tribals were available to teach them. Thus, at the time of independence, they were in a very bad state of minorities groups. There are five minority communities in our country. They are Muslims, scheduled castes, scheduled tribes, urban slum people, and linguistic minorities.

Constitutional Provisions regarding Education of Scheduled Castes and Tribes.

Article 15: "Nothing in this article or in clause (2) of Article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward class of citizens or for the scheduled castes and the scheduled tribes."

Article 15(Claue 2): The state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth, or any of them.

However, the state can make special provisions for the advancement of women, children, SC and ST. Articles 14 and 15 have indirect implications for education. Every citizen should enjoy equality before law so far as his education is concerned. Admission should not be denied to any student in any educational institution run by the state

government simply on grounds of religion, race, caste, sex, place of birth, or any of them.

Article 15(3): “Nothing in this article shall prevent the state from making any special provision for women and children.”

Article 46: “The state shall promote with special care the educational and economic interests of the weaker sections of the people and, in particular, of the SC and ST, and shall protect them from social injustice and all forms of exploitation. In spite of this provision and after 55 years of independence we have not yet been able to educate all SC/ST children improve their economic conditions.

Clause 17: Untouchability has been declared as a social crime. The people practicing it may be prosecuted.

Clause 29: Equal right to admission of SC and ST students in all schools and colleges maintained by public funds.

Clause 16 and 335: Reservations for scheduled castes and scheduled tribes in all public services. Commissions and Committees for Education of SC and ST students

The Dhebar Commission (1960 - 61)

The Government appointed a commission under the chairmanship of Dhebar in 1960 - 61 for finding out the condition and problems of the SC/ST people. The commission observed that adequate arrangements have not yet been made for the education of SC/ST.

Recommendations

The Commission made the following recommendations for the expansion of primary education:

1. The children of SC/ST should be trained in some handicraft or practical skills.
2. The teacher appointed to teach SC/ST children should be given special allowances and residential facilities.
3. Children in schools for SC/ST should be given food, clothing, books and stationeries free.
4. Teachers appointed for teaching SC/ST children should be trained in training colleges established in their area in order that during the training period they may get acquainted with the life style of the SC/ST.

5. Teachers appointed to teach SC/ST children should be fully conversant with their culture.
6. Primary education for SC/ST children should be given through their mother tongue. Suitable books should be published for this purpose in mother- tongue.

The Kothari Commission, 1964 - 66

In addition to the recommendations of the Dhebar commission the Kothari commission has given welcoming suggestions for various levels of education of SC/ST children.

1. Primary Education: Primary education for SC/ST children should be better organized. More schools should be opened in the densely populated areas of SC/ST people.

2. Secondary Education: More secondary schools should be opened with facilities for hostels and stipends.

3. Higher Education: More scholarships should be instituted for higher education. Those engaged in the service for SC/ST people should be assigned a separate cadre. In the beginning, Non-SC/ST people may be appointed in this cadre, but later on suitable people from the SC/ST groups alone should be appointed in this cadre.

Programmes for SC/ST people

The following three types of programmes have been organized by the government for the SC/ST people:

1. The work directly done by the central government.
2. The work done under the supervision of the central government.
3. The work done by the various states in the country.

The work directly done by the Central Government:

The central government grants reservation in government services in favour of SC/ST people. But many reserved posts are not filled-in by the SC/ST people, because suitable hands from them are not available. For improving this situation, the government has opened coaching - cum - guidance centers at Channi, Jabalpur and Kanpur in order to transmit information regarding employment opportunities and also to impart training to SC/ST people for specific jobs. Since 1953 many scholarships have been instituted for sending people of SC/ST groups to foreign countries for obtaining education. 17.5 % of seats in educational institutions have been reserved for SC/ST people. Some seats have been reserved for them in medical and engineering colleges also.

The work done under the supervision of the Central Government:

- a. After passing high school examination the SC/ST students are granted scholarships for continuing further education. These days, about three lakh scholarships are awarded to students of SC and about a lakh scholarship to the ST classes.
- b. There are more than 25 centers all over the country for coaching people for SC/ST classes for I.A.S and I.P.S. services.
- c. The central government gives grants to the various state governments for instituting scholarships for SC/ST students.
- d. More than twenty five centers have been established throughout the country for doing research on SC/ST people.
- e. A central research advisory council has been established for correlating the activities of these research centers spread all over the country.
- f. The central government gives various kinds of financial assistance for rehabilitation and education of SC/ST people. Through this assistance provisions have been made for meals, hostels, residential schools, examination fees, scholarships and tuition fees.

The work done by the various states:

The financial assistance received from the central government by the various state governments are treated as loans and block grants. Through this assistance the state government runs the following types of programmes for SC/ST people:

- a. Opening Ashram schools.
- b. Organizing teaching materials.
- c. Establishing schools and hostels.
- d. Stipends for primary and higher education.
- e. Mid - day meals.
- f. Exemption from tuition and examination fees.

Measures after Independence

In the National Adult Education Programme, launched in October 1978, with great expectation, it was categorically stated by the central govt. that women and SC/ST people would be given top priority and special treatment.

Strategies in the Programme of Action

The POA-NPE has suggested the following operational strategies with respect to SC/ST education.

- a. Contact micro-planning and verification will be done to ensure that enrolment, retention and successful completion courses by SC/ST students do not fall at any stage.
- b. Recruitment of teachers from SC/ST category.
- c. Provision of hostel facilities for SC/ST students at district headquarters.
- d. Location of hostel buildings and school buildings, balwadis and adult education centers in SC/ST extensions.
- e. Content and orientation of the curriculum in respect of SC/ST.
- f. Measures will be further strengthened to ensure that incentives in the form of scholarships, uniforms, books, etc., reach the backward groups.

On the other hand, a number of centrally sponsored schemes are being continued in the 8th Five year plan (1992 - 97) for SCs, STs and other backward sections. These are:

- a. Post - metric scholarships
- b. Grant-in-aid to voluntary organizations
- c. Pre-metric scholarships for children of those engaged in un-clean occupation.
- d. Books banks
- e. Boys' and girls' hostels, and
- f. Coaching and allied schemes.

In addition to these, two schemes in the central sector have also been approved, viz.,

- a. Special educational development programme for girls belonging to SCs of very low literacy levels, and
- b. Educational complex in low literacy pockets for development of women's literacy in tribal areas.

These programmes are in addition to the special thrust given to the weaker sections in the general programmes for educational development like opening of schools, running of Non Formal Education (NFE) Centers and Adult Education Centers, Operation Blackboard, upgradation of merit of SC/ST students, reservation in educational institutions, etc.

Elementary Education

Taking into account the experience gained in the implementation of NPE, 1986 and POA, the following strategies are proposed:

Access and Enrolment: In order to ensure universal access and enrolment of SC children in rural areas, henceforth, in opening primary and upper primary schools, priority would be given to the needs of SC habitations and hamlets. As far as possible, pre - primary sections will be an integral part of such schools.

Every ST habitation will be provided with a primary school or other suitable institution before the end of the 8th five year plan in order to ensure universal enrolment and participation.

In tribal areas educational plan will be implemented in an integrated manner. Pre-school education (through Balwadis), Non Formal Education, elementary education and adult education will be organically linked and integrated to ensure achievement of total literacy of the entire population. This integrated educational complex will be responsible for total education within its area serving all children in the age group 3 - 14 and adults in the age-group 15 and above.

For SC children access and enrolment will be assured primarily in the formal school. Where SC children are not able to attend the formal school provision for non formal and distance education centers will be established to ensure universal access and enrolment. It will be the responsibility of the teachers to organize enrolment drives at the beginning of every academic session on all school-age children specially girls belonging to SCs, STs and other backward sections. For this purpose active assistance of voluntary agencies and local communities shall be taken. Traditional and folk media can be very effective in reaching parents and children in remote areas to motivate them.

Participation:

Adequate incentives have been provided for the children of SC, ST and other backward sections in the form of scholarships, uniforms, textbooks, stationery and mid - day meals. All schools, NFE centers and pre-school centers in SC/ST habitations are equipped with necessary and essential infra-structural facilities in accordance with the norms laid down for Operation Blackboard and for achieving Minimum Levels of Learning (MLL). Operation Blackboard shall cover within a period of two years all schools in tribal areas and Harijan Bastis irrespective of the date on which the school was set up. The indigent families among SC/ST will be given incentives to send their children, particularly girls, to schools.

Achievement:

Children from tribal communities have been taught through mother tongue in the earlier stages in primary school. Teaching/learning material in the tribal languages is prepared providing for a transition to the regional language by class III.

The home language of children of SC/ST may be different from others. Therefore, standard teaching/learning material is re-written to make them intelligible to the SC/ST children especially in areas where the standard language and the learners' dialect are different.

It will be ensured that MLL already set-up for primary schools will be achieved, that the necessary standards of three R's (Reading, Writing and Arithmetic) are acquired by all children in SC/ST communities. Effective methodologies for measurement of MLL are implemented.

Adult education:

Adult education programmes are an integral part of educational micro-planning in all tribal areas. Under the total literacy campaign, SC and ST populations have been the major focus for achieving total literacy. Special attention has been paid to adult illiterate women. Adult education programmes for SCs/STs are essentially the programmes of empowerment. Special and relevant curricular and materials are prepared for this purpose as a crash programme. Post - literacy centers have been set up in SC/ST areas where literacy campaigns are carried out in order to provide facilities for continued literacy for adult neo-literates, especially women.

Incentives

Under the scheme of pre-metric and post-metric scholarships, the rates are linked with the increase in the cost of living index. Scholarships for SC/ST students in upper primary (middle) school and onwards are distributed through bank/post-office. Scholarships are paid in advance on the first day of each month. Special provisions have been made to allow minor children to operate bank accounts.

Coaching, training and remedial teaching classes are organized for students of SC/ST and other backward sections in order to enhance the scholastic achievement of these students. Special coaching for entrance examinations for institutions of higher learning, particularly for professional courses are provided to SC/ST students of classes X and XII.

Residential facilities are provided for SC/ST students preparing for competitive examinations. Additional scholarships are provided for SC/ST girl students in the

secondary and senior secondary classes. Special coaching and remedial courses are organized for SC/ST girl students.

Merit scholarship schemes covering A grade students have been implemented in all the states. Books of proven quality including classics from Indian and foreign languages have been abridged, adapted, translated and reproduced and made available at subsidized rates to the children and neo-literates in SC/ST communities.

Reservations

Implementation of reservation is monitored at all levels and failure to adhere to the same is punishable. Reservation in recruitment of teachers from SC/ST communities has been ensured in all educational institutions. In Navodaya Vidyalayas, admission for SCs and STs are reserved on the basis of either the national norm of 15% and 7.5% respectively or of the percentage of SC and ST population in the district, whichever is higher. This principle is considered for adaptation by state governments in other educational institutions, wherever feasible, the criterion of reservation being the national percentages of 15 and 7.5 or the state percentages of SC and ST or the district percentages of SC and ST, whichever is higher.

Teachers and their Training

Where teachers are not available in schools located in SC/ST localities, crash programmes for giving suitable training to eligible persons from SCs/STs have been started. The eligible amongst them are appointed as teachers in the schools. Specified teachers training institutions such as DIETs are identified for training of SC/ST teachers on a large scale.

In order to encourage SC/ST students to become teachers, special courses integrating secondary, senior secondary and professional training have been devised. This will encourage such candidates to opt for the teaching profession from an early stage and get adequate training as teacher. Wherever possible husband - wife teams are posted as teachers in tribal areas. This has ensured high participation by such teachers in school education.

Additional Measures

A chain of pace-setting institutions from primary to higher secondary have been established in areas of SC/ST concentration for providing quality education to talented learners as well as for upgrading the achievement levels of comparatively slow learners in these communities.

Education in tribal areas is linked with out - door activities. Many tribal children

excel in sports, games and other out - door activities. Such talent is identified and nurtured. Adequate coaching is provided at early stages so that these talented sportsmen and women can participate in sporting activities and competitions. Scholarships have been provided for such students paying special attention to their dietary requirements.

There is a need for improvement in the standards of hostels for SC/ST students. Special attention has been paid to the nutritional needs of the students. As far as possible hostels are managed by teachers. Hostels for SC girls are constructed in or around the vicinity of the school/college where the girls are enrolled and adequate security measures are provided.

Philosophy of Dr. Ambedkar, which emphasized an untiring effort to alleviate the educational standards of SC/ST people and an inculcation of an understanding among teachers and students about the richness of the culture of SC/ST and of their contribution to culture and economy has been incorporated in the school curriculum.

Monitoring

Monitoring of education in SC/ST areas has been entrusted to the local community / village education committee with adequate representation of SC/ST members specially women. The local community takes the total responsibility of planning the educational facilities in SC/ST areas.

In most of the state and at the centre the incentive programmes like scholarships, mid-day meals, free uniforms, etc. and setting up of hostels and ashram schools for SC/ST are being implemented by the welfare departments, while the departments of education run programmes of setting up of schools, appointment of teachers, preparation of text books, curriculum, etc. which cater to SC/ST students as a part of the general programmes of education departments. In some states, educational institutions for scheduled tribes are being run by agencies other than the education department. It is better that these are managed by department of education.

‘Check Your Progress’ - 2

A. Choose the appropriate alternative:

- 1 . De-notified tribes before independence were designated as,
a. SC b. Nomadic tribes c. Criminal tribes d. ST
2. The Constitutional Articles to safe-guard the educational and economic interests of SC/ST people,
a. 29(1) & (2) b. 15 (1) & (2) c. 30(1) & (2) d. All these

B. Answer the Following:

1. Mention the different types of backward classes.
2. Mention the educational programmes organized by State Governments for SC/ST students.
3. Enlist the different strategies quoted in POA-NPE(1992) for education and employment of SC/ST people.

26.5 Education of Women

For full development of our human resources, the improvement of homes and for moulding the character of children during the most impressionable years of infancy, the education of women is of greater importance than that of man.

The education of women is very essential for happy and healthy homes, improvement of society, economic prosperity and national solidarity. There is no doubt that women education in India is on the increase but still it is lagging far behind when compared to other countries. Still millions of women are deprived of these basic rights. Still there is a wide gap between the education of men and women in our country. Every effort should be made to remove this gap.

Education of women is more important than that of man. Kothari education commission has rightly asserted that “There can’t be an educated people without educated women”. If general education had to be limited to men or to women, then opportunity should be given to women for then it would most surely be passed on to the next generation”

Laying stress on the need of women education, National policy on education says “The education of women should receive emphasis not only on grounds of social justice but also because it accelerates social transformation. So if homes are to be made happier and healthier, if new generation is to be made cultured and educated, if social transformation is to be brought rapidly education of women should be increased to be the maximum.

Constitutional Provisions:

Regarding education of women the constitutional provision are 15(1) 15(3) and 16(1)

- 15(1): The state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

- 15(3): Nothing in this article shall prevent the state from making any special provision for women and children.
- Article 16(1) provides equality of opportunity for all citizens, men as well as women, in employed or appointment of any office under the state.

From this, it can be inferred that the constitution has given women absolute equality with men.

Gandhiji used to say “if you educate a boy, you educate only one individual but if you educate a girl, you educate the whole family.” Hence, importance of education of women has been recognized since the achievement of independence. Accordingly, strenuous efforts have been made in this area. There is an increasing awareness among the women about their rights and an important challenge is establishing linkage between the education and women’s right. Women’s rights have been strengthened from time to time since independence.

In free India much faster progress was made, both in raising the social status of women and developing their education. After independence the following commissions and committees were appointed to suggest measures for the improvement of education in general.

University Education Commission, 1948-49: University of education commission appointed in 1948- 49 under the chairmanship of Dr. S. Radhakrishnan recommended for the improvement of Women’s Education at higher education level. Dr. Radhakrishnan very emphatically remarked, “Women are human beings and have as much right to full development as men have. The position of the women in any society is a true index of its cultural and spiritual level.”

National Committee on Women Education, 1958 - 59: The national committee on women education was constituted by the ministry of education in 1958 - 59 under the chairmanship of Durgabai Deshmukh to examine the problems of women education and make recommendations.

National Council for Women Education: An important outcome of the recommendations of this committee was the setting up of the national council for women education in 1959 by the government of India. It was reconstituted in 1964.

Hansa Mehta Committee, 1962: Examined carefully the problems of differentiation of curriculum between boys and girls.

Bhaktavatsalam Committee, 1963: Studied the problems of women’s Education in six states where the education of girls was less developed.

The Kothari Commission 1964- 66: The Indian education commission, 1964 - 66 which was appointed under the chairmanship of Dr. D.S. Kothari to investigate the problems of education in general, accepted the suggestions of National committee on women's education.

Women had been at the center stage of developmental planning since independence. The programmes for women and development of women have been taken up right from the First five year plan. The emphasis currently had shifted from the welfare of women to women's development, so that they are a source of strength for reaching further national goals.

In India it is in the eighties that women's development was recognized as one of the development sectors by including a separate chapter "Socio-economic development of women" in the plan document of sixth five year plan. So women's empowerment received fresh impetus in the 1980s, when women were recognized as a separate target group and given their rightful place in developmental planning in this sixth plan.

The sixth plan gave more emphasis on three aspects of women viz. health, education and employment. In the seventh plan, the focus of effort was on the following:

1. Promotion of girls' education through appointment of women teachers.
2. Attachment of pre-school centers.
3. Provision of free uniforms and other incentives.
4. Encouragement of talented girls to pursue higher education.
5. Promotion of technical and vocational education for girls by opening women polytechnics.
6. Boosting of education among the girls of the SC and ST and backward sector.
7. Encouraging women and girls to participate in sports and games.

The eighth plan emphasized on increased opportunities and improved conditions of "employment and training for women". Ninth five year plan provided access to good primary health care for the promotion of women welfare to ensure that new primary health care centers are established which provide basic health and family welfare services to the rural population in general and women population in particular.

It is hereby revealed that many, committees and commissions have expressed concern regarding slow progress of girls and women education in India since independence from time to time. Lastly, the well known National Policy on Education, 1986 was concerned about the status and education of women in the country.

The major recommendations regarding the education of women according to the Policy of 1986 are as under:

“Education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well-conceived edge in favour of women. The national education system will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigning curricula, text-books, the training and orientation of teachers, decision-makers and administrators and the active involvement of educational institution. This will be an act of faith and social engineering. Women’s studies will be promoted as a part of various courses and educational institutions encouraged taking up active programmes to further women’s development.

The removal of women’s illiteracy and obstacles inhibiting their access to, and retention in, elementary education will receive overriding priority, through provision of special support services, setting of time targets, and effective monitoring. Major emphasis will be laid on women’s participation in vocational, technical and professional education at different levels. The policy of nondiscrimination will be pursued vigorously to eliminate sex-stereo-typing in vocational and professional courses and to promote women’s participation in non-traditional occupations, as well as in existing and emergent technologies.”

National Policy on Education Review Committee (NPERC)1990:

NPE, 1986(NPERC), under the chairmanship of Acharya Ramamurti considered women’s education to be a vital component of the overall strategy of securing equity and social justice in education. This committee states that: “in order to promote participation of the girls and women in education at all levels, there is need for an integrated approach in designing and implementing the schemes that would address all the factors that inhibit their education. More implementation of disaggregated schemes such as opening of Non-formal education centers for girls, adult education centers for women etc. by themselves are not adequate. In this context special mention may be made of inter-action of Early Childhood Care and Education (ECCE) with primary education. Education of women is not to be construed as a question of mere access, but of empowerment in them through education of all on equality of sexes.”

Programme of Action, 1992:

The valuable suggestions regarding the women’s education in the draft POA 1992, “Education for women’s equality is a vital component of the overall strategy of securing equity and social justice in education. What comes out clearly from the implementation of NPE, 1986 and its POA, is the need for institutional mechanisms to ensure that

gender sensitivity is reflected in the implementation of all educational programmes across the board. It is being increasingly recognized that the problem of UEE is, in essence, the problem of the girl child. It is imperative that participation of girls is enhanced at all stages of education, particularly in streams like science, vocational, technical and commerce education, where girls are grossly under-represented. The education system as a whole should be re-oriented to promote women's equality and education."

The committee recommended that the following measures will be taken to make education an effective tool for women's empowerment.

- Enhance self-esteem and self-confidence of women.
- Building of positive image of women by recognizing their contribution to the society, policy and the economy.
- Developing ability to think critically.
- Fostering decision-making and action through collective processes.
- Enable women to make informed choice in areas like education, employment and health.
- Ensuring equal participation in developmental processes.
- Providing information, knowledge and skill for economic independence.
- Enhancing access to legal literacy and information relating to their rights and entitlements in society with a view to enhance their participation on an equal footing in all areas.

The World Bank assisted technical education project involving 90 % of the approved polytechnics in the country is currently going on. It gives thrust for women's education through the creation of additional jobs for women in polytechnics by establishing new women polytechnic institutions.

It is recommended in the new education policy that education will be used as an agent of basic change in the status of women and women's empowerment. A component of women's development is being added to all the on-going programmes of the department. For example:

- Stress on women teachers while providing an additional teacher under Operation Black Board.
- Non-formal education to be treated as a programme of women's development by linking it with condensed courses and special training of women instructors.

- National Literacy Mission to have a special focus on women's equality and running of centers for women.
- Women's vocationalisation has been given special stress.
- Women's studies would continue to receive attention in higher education.

The content and processes of education are being modified to introduce the value of women's equality at all stages of education, in formal as well as non-formal areas. In conclusion, we should look back at our achievements in women's education with a sense of pride but not with a sense of complacency. In spite of being a developing country, we have committed ourselves to increase our efforts in the field of women's education through increased allocation over the five decades, and we have achieved significant results, but we have not been able to break the barriers between men and women. We have grown in quantity and have also improved our quality, we have achieved spikes of excellence in several areas, but by and large, our efforts in women's education in its totality needs considerable thrust upwards and a thrust which is possible through careful planning and managing our efforts in women's education.

‘Check Your Progress’ - 3

1. Choose the appropriate alternative:

1. The constitutional articles for women empowerment and equality of opportunity for men and women.
a. 1.5 & 16 b. 28 & 29 c. 30 & 16 d. 45 & 46
2. "Educating a boy is educating an individual only, but educating a girl is educating the whole family", this was opined by:
a. Swamy Vivekananda b. Dr. S. Radhakrishnan c. Mahatma Gandhiji d. Kothari Commission

2. Answer the following:

- a. List out the Committees and Commissions constituted regarding women education.
- b. State the efforts of Government regarding women education during 7th five year plan (1985-90).

26.6 Education of Minority and Other Backward Groups

So far as minorities are concerned the following constitutional guarantees have been provided which are in addition to Articles relating to Fundamental rights in part III of the Constitution:

(i) **Article 29. Protection of interests of minorities:**

- a. **29 (1) :** Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.
- b. **29 (2):** No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of state funds on grounds only of religion, race, caste, language or any of them.

(ii) **Article 30. Right of Minorities to establish and administer educational institutions.**

30(1): All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

30 (1A): In making any law providing for the compulsory acquisition of any property of an educational institution established and administered by minorities, referred to in clause (1), the state shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause.

30 (2): The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of minority, whether based on religion or language.

(iii) **Article 350A. Facilities for instruction in mother tongue at primary stage.**

It shall be the endeavor of every state and of every local authority within the state to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups and the president may issue such directions to any state as he considers necessary or proper for securing the provision of such facilities.

The implementation of the aforesaid guarantees has been uneven although the various conferences of education ministers, Government of India Memorandum of 1956 etc., have been laying emphasis on the special treatment to linguistic minorities. Efforts should be made to safeguard these constitutional guarantees more vigorously.

The high power panel on minorities, SC/ST and other weaker sections, appointed by ministry of home affairs and headed by Dr. Gopal Singh has identified Muslims and

Neo-Buddhist as educationally backward at national level. Subsequently, the government has extended to neo-Buddhists all the benefits which are available to SCs. The state governments may identify other groups which are educationally backward at the state level. Special efforts need to be taken to bring the educationally backward minorities on par with the rest of the society and to make them participate fully in the national development activities.

The National Policy on Education (NPE) 1986 states the following regarding educations of minorities vide par 4.8 of the document: “Some minority groups are educationally deprived or backward. Greater attention will be paid to the education of these groups in the interest of equality and social justice. This will naturally include the constitutional guarantees given to them to establish and administer their own educational institutions and protection to their languages and culture. Simultaneously, objectivity will be reflected in the preparation of text books and in all school activities and all possible measures will be taken to promote an integration based on appreciation of common national goals and ideals, in conformity with the core curriculum “. This has been reiterated in the revised policy formulations.

15-point programme for the welfare of minorities

Former Prime Minister Smt. Indira Gandhi issued a 15-point directive on welfare of minorities to the central and state governments in May 1983. Point Nos. 11 and 12 concern education of minorities.

Point No. 11: In many areas recruitment is done through competitive examination. Often minority groups are handicapped in taking advantage of the educational system to compete on equal terms in such examinations. To help them overcome these handicaps, steps should be taken to encourage the starting of coaching classes in minority educational institutions to train people to compete successfully in these examinations.

Point No. 12: The acquisition of technical skills by those minorities who are today lagging behind would also help in national development. Arrangements should be made to set up ITIs and polytechnics by government or private agencies in predominantly minority areas to encourage admission in such institutions of adequate number of people belonging to these areas.

On-Going programmes for minorities education

1. The UGC introduced a coaching scheme in 1984 to prepare students belonging to educationally backward minorities to enable them to compete in various

competitive examinations for recruitment in services and for admission to professional courses including Engineering, Medical etc.

2. Ministry of Welfare had launched during 1990-91, a scheme of pre - examination coaching/training to prepare candidates belonging to educationally and economically backward minority communities for various competitive examinations/professional courses/entrance examinations through reputed minority voluntary organizations. Many pre - examination coaching / training centers were sanctioned till March 1991.
3. The planning commission has agreed to include a scheme of pre -examination coaching for weaker sections based on economic criteria under the 8th Five Year Plan. The modalities are being worked out by the Ministry of Welfare.
4. A scheme of Community polytechnics was initiated in 1978-79 with a view to ensuring for the rural society a fair share of benefits from the investments in technical education system. The major areas of activities of community polytechnics are socio-economic surveys, training programmes for providing skills to unemployed people for self/wage employment, organizing technical services in villages etc.
5. NCERT has been organizing seminars and training programmes for principals/ teachers of minority managed schools. The programmes include seminar cum workshop for principals and managers, and training programmes for teachers from minority managed institutions in subject areas of English, Science, Mathematics, Vocationalisation of education and Educational Evaluation. Such training programmes are also being organized by the Regional Resource Centers.

Guidelines for recognition on minority managed institution

The Union Department of Education has prepared policy norms and principles for recognition of educational institutions as minority managed institutions and these have been circulated to State Governments for enabling them to prepare detailed guidelines in the matter. However, the response from state governments has not been encouraging. These guidelines need to be vigorously pursued and effectively monitored.

Review of Textbooks from the standpoint of national integration

The programme of review of text books from the point of view of providing communal harmony, secularism and national integration is being implemented jointly by NCERT and state governments; NCERT takes up review of text-books of state

governments on sample basis. A steering committee has been set up at national level to make this programme a regular feature.

In pursuance of the revised POA 1992, a new central scheme i.e., **scheme of area intensive programme** for educationally backward minorities has been launched during 1993-94. The objective of this scheme is to provide basic educational infrastructure and facilities in areas of concentration of educationally backward minorities, which do not have adequate provision for elementary and secondary schools.

Under this scheme cent percent assistance is given for (i) establishment of new primary and upper primary schools, non-formal education centers where such a need is felt and is viable on the basis of a school mapping exercise; (ii) Strengthening of educational infrastructure and physical facilities in the primary and upper primary schools; and (iii) opening of multi-stream residential higher secondary schools for girls where science, commerce, humanities and vocational courses are taught to the educationally backward minorities.

‘Check Your Progress’ - 4

1. Choose the appropriate alternative:

1. The Constitutional Article, which provides for protection of interest of Minorities is,
a. 29 b. 45 c. 350 A d. 46
2. The Constitutional Article 30 is for,
a. Conservation of language, script, and culture of minorities
b. Right of admission into any educational institution irrespective of caste, sex, language, religion etc.
c. Establishment and administering of educational institutions by minorities.
d. No discriminations of any individual on the grounds of religion, caste, etc.

3. Text books were reviewed by NCERT and state governments in order to provide for:

- a. National integration b. Communal harmony c. Secularism d. All these

4. The Constitutional Article 350 A is for,

- a. Hindi as the National language.
- b. Mother tongue as the medium of instruction at primary level.
- c. Free and compulsory education for all.
- d. Reservation for women.

B. Answer the following questions:

1. State the Constitutional Provisions which provide for education of minorities and backward groups.
2. Enlist the on-going programmes for education for minorities.

26.7 Let Us Sum-Up

Education of the Physically and Mentally Challenged

Handicapped children are classified as **casual** and **symptomatically**.

Casual (1) Physically handicapped, (2) Mentally challenged, and (3) Socially handicapped. The physically handicapped are the blind, the deaf and mute, and the crippled. On the intellectual capacity, the mentally challenged are classified as: Profoundly Challenged, Severely Challenged, Moderately Challenged, Mildly Challenged and Borderline cases.

Symptomatic: (1) delinquency, (2) neurotic tendencies leading to mental disorder, and (3) general backwardness in school attainments.

Educational programmes for the handicapped

Aim -Reduce the intensity of the hurdle, and to lead the child to learn according to his own abilities so as to help him overcome frustration, and to develop in him a healthy, self-respecting independent individuality.

Diagnosis - Discovery of the handicapped child at an early stage through proper medical examination, guidance and counseling and a thorough investigation in child guidance centers and mental hygiene clinics.

Educational Institutions: (1) schools for the blind, (2) schools for the deaf and mute, (3) centers for the crippled, (4) schools for the mentally defective, (5) orphanages, (6) institutions for delinquents, and (7) clinics and guidance centers.

Present Facilities in India

1. Administrative set up

The responsibility of Center rests with the ministry of welfare, through five bureaus. Viz., handicapped welfare, social defence administration and minorities, tribal development, and scheduled castes and backward classes.

a. Model for special education programme are : (1) hospital model, (2) full-time residential or day school, (3) home - bound model with peripatetic teaching, (4) part-

time special schools or part-time classes in regular school, (5) regular school class plus resource room help, and the like.

b. The NPE suggests the following incentives for special schools: (1) provision of aids and appliances (2) Transportation allowance (3) Cost of a rickshaw in rural schools with a minimum strength of ten handicapped children (4) supply of text books and uniforms free of cost etc.

2. Training of Teachers:

(a) Pre-service Education: 'PIED (UNICEF) aided project integrated education for disabled, one year multi - category training in different disability for primary teachers has been introduced. For secondary teachers, a special education course for the handicapped in the B.Ed. and M.Ed.

(b) ***In-service education:*** The NPE has suggested adequate training through SCERT, and DIET at block and sub-divisional levels. NCERT, NIEPA and RIE may undertake the task through the SCERTs.

(3) ***Major Problems*** - The education of the handicapped faces a number of problems. Some of them are: (1) Preparation of careful statistics of under privileged groups (2) Provision of better institutions

(3) A rural bias in curriculum (4) Need for trained personnel and (5) Administrative weaknesses.

Education of SC/ST

The 'scheduled castes'(SCs) refer to all those classes as untouchable, traditionally regarded by Hindu caste people. The 'Scheduled Tribes'(STs) refer to aboriginal and hill tribes of India. De-notified tribes are those who were designated as 'criminal tribes' before independence.

The 'nomadic tribes' are those who have no permanent home and who move from one area to another in search of food or employment.

Constitutional Provisions regarding Education of Scheduled Castes and Tribes: Article 15,(2),(3), Article 46, (17), Clause 29, Clause 16 and 335

Commissions and Committees for Education of SC and ST students

The Dhebar Commission 1960 - 61 and The Kothari Commission, 1964 - 66 - for SC/ST people: Programmes:

- The work directly done by the central government.

- The work done under the supervision of the central government. The work done by the various states in the country.

The state government runs the following types of programmes for SC/ST people:

1. Opening Ashram Schools.
2. Organizing teaching materials.
3. Establishing schools and hostels.
4. Stipends for primary and higher education.
5. Mid - day meals.
6. Exemption from tuition and examination fees.

After Independence the operational strategies with respect to SC/ST education include,

- Contact micro-planning and verification will be done to ensure that enrolment, retention and successful completion courses by SC/ST students do not fall at any stage.
- Recruitment of teachers from SC/ST category.
- Provision of hostel facilities for SC/ST students at district headquarters.
- Location of hostel buildings and school buildings, balwadis and adult education centers in schedule caste extensions and tribal villages.
- Utilisation of NREP, RLEGP resources to provide educational facilities for SC/ST.
- Content and orientation of the curriculum in respect of SC/ST.
- Existing gaps in educational infrastructure in remote and inaccessible areas, islands, hills and desert areas will be identified and plans for implementation to remove the backlog will be undertaken.
- Measures will be further strengthened to ensure that incentives in the form of scholarships, uniforms, books and dictionary etc., reach the backward groups.

Education of women

National policy on education stresses, saying, The education of women should receive emphasis not only on grounds of social justice but also because it accelerates social transformation.

Constitutional Provisions: 1 S (1) 15(3) and 16(l)

In the seventh plan, the focus of effort was on the following:

- Promotion of girls' education through appointment of women teachers. - Attachment of pre-school centers.
- Provision of free uniforms and other incentives.
- Encouragement of talented girls to pursue higher education.
- Promotion of technical and vocational education for girls by opening women polytechnics.
- Boosting of education among the girls of the scheduled castes and scheduled tribes and backward sector.
- Encouraging women and girls to participate in sports and games.

The eight plan emphasized on increased opportunities and improved conditions of "employment and training for women".

Ninth plan: Providing access to good primary health care for the promotion of women welfare.

National policy on education review committee (NPERC) 1990: Considered Women's education to be a vital component of the overall strategy of securing equity and social justice in education. Childhood Care and Education (CCE) with primary education was advocated.

Programme of Action, 1992:

The following measures will be taken to make education an effective tool for women's empowerment.

- Enhance self-esteem and self-confidence of women.
- Building of positive image of women by recognizing their contribution to the society, policy and the economy.
- Developing ability to think critically.
- Fostering decision-making and action through collective processes.
- Enable women to make informed choice in areas like education, employment and health.

Education of minority and other backward groups

Constitutional Articles in this regard: 29(1) and (2), 30 (1), (1A) and (2) and 350 A

The national policy on education (NPE) 1986 states the following regarding education of minorities vide par 4.8 of the document: Some minority groups are educationally deprived or backward. Greater attention will be paid to the education of these groups in the interest of equality and social justice.

Former Prime Minister Smt. Indira Gandhi issued a 15-point directive on welfare of minorities to the central and state governments in May 1983. Point Nos. 11 and 12 concern education of minorities.

On-Going programmes for minorities education

- Scheme of coaching classes for competitive examination
- Community polytechnics in minority concentration areas
- Training programmes for principals/managers/teachers in minority managed schools.

The programmes include seminar cum workshop for principals and managers, and training programmes for teachers from minority managed institutions in subject areas of English, Science, Mathematics, Vocationalisation of education and Educational Evaluation. Such training programmes are also being organized by the Regional Resource Centers. About 1400 principals and teachers have been trained so far to know the guidelines for recognition on minority managed institution and to develop ability to review textbooks from the standpoint of national Integration

26.8 Answers to Check Your Progress

‘Check Your Progress’ 1.

A 1. Match the Following: 1-c, 2-e, 3-d, 4-a,5-b

B 1. Page 5 SC/ST, Minorities

‘Check Your Progress’ - 2.

A-1-c, 2-d

B.1 - Page 8 3. Page 8

‘Check Your Progress’ - 3.

A - 1-a, 2-c

B.1 2. Page 15 1. Page 14.

2. Page 5 Backwards

‘Check Your Progress’ - A4

1-a, 2-c, 3-d, 4-b

B.2 1. Page 18, 19 2. Page 19, 20

26.9 Unit End Exercises

1. State the Constitutional provisions for
 - a. Education of SC/ST
 - b. Education of Women
 - c. Education of Minority groups.
2. What are the programmes and approaches of governments towards the education of handicapped children?
3. What are the problems involved in the education of different types of handicapped children?
4. Mention the different types of backward groups and define the different types of tribes.
5. Mention the different strategies enlisted in NPE-POA,1992 regarding the education of SC and ST.
6. Enlist the recommendations of various committees and commissions regarding education of women.
7. What are the problems involved in the education of women in Indian context?
8. Briefly explain the on-going programmes of education of minority groups by the State and Central Governments.

26.10 References

1. Dash B. N. *Principles of Education*, Nilkamal Publications, New Delhi, 2001
2. Kashinath H. M & Nagaraj. P, *Trends and Innovations in Indian Education*, Vidyanidhi Prakashana, Gadag, 2000.
3. Khanna S. D. & Others, *Education in the emerging Indian society and the Teacher*, Doaba House, New Delhi.1985.
4. Mukhaiji S. N *Education in India Today and Tomorrow*, Vinod Pustak Mandir, Agra, 2001.
5. Sharma Ramanath : *Problems of Education in India*, Atlantic Sharma K. Rajendra Publishers and Distributers, New Delhi 1996.
6. Swain. K. Sanjay : *Trends and Issues in Indian Education*, Kalyani Publishers, New Delhi,1998.
7. Veeraiah B : *Education in Emerging India*, Himalaya Publishing House, New Delhi, 2003.

UNIT - 27 □ EDUCATION FOR NATIONAL AND EMOTIONAL INTEGRATION

Structure

- 27.1 Introduction**
- 27.2 Objectives**
- 27.3 National and Emotional Integration**
 - 27.3.1 Meaning**
 - 27.3.2 Barriers of National and Emotional Integration**
 - 27.3.3 Promoters of National and Emotional Integration**
 - 27.3.4 Objectives of Education for National and Emotional Integration**
- 27.4 Role of Education in developing National and Emotional Integration**
- 27.5 Approaches to develop National and Emotional Integration**
- 27.6 Role of Teacher in developing National & Emotional Integration:**
- 27.7 Let Us Sum-up**
- 27.8 Answer to ‘Check Your Progress’**
- 27.9 Unit-End Exercises**
- 27.10 References**

27.1 Introduction

India is the land of many religions, castes, languages, places of worship, customs, traditions, norms etc. It is a secular state with people of different attitudes and aspirations. The climatic conditions also differ from region to region. It is the seventh biggest country and second highly populated country in the world facing both internal and external aggressions.

The unity of any nation depends on the view of its citizens on themselves and members of the group. There must be desire and will of understanding each other and uniting together among the citizens of the nation. In this context, National and Emotional Integration need top priority, especially in the present time of national and international crises. Every citizen of the country needs to be much more vigilant than ever before on this issue and achieve the goal of attaining the same for the sustainable growth and development of the country.

In this context, as a citizen of a country you will always have to reflect for a while upon the following:

- Are National Integration and Emotional Integration different concepts or are they same and complimentary to each other?
- Can India be called a nation?
- How national and emotional integration are important in building a nation?
- What are the barriers and promoters of emotional integration?
- Why Indians exhibit diversity in unity and also unity in diversity?
- What is the role of education in developing national and emotional integration?

The more you reflect upon the concepts of national and emotional integration, more parameters, dimensions and intricacies involved in the same are likely to rise in your mind. This Unit will introduce the understandings of aforesaid issues.

27.2 Objectives

After studying this Unit you will be able to:

- Define national integration and emotional integration.
- Describe the barriers and promoters of national and emotional integration.
- Explain the need and importance of national and emotional integration. List the objectives of education for national and emotional integration.
- Explain the role of education in developing national and emotional integration. Explain the approaches to develop national and emotional integration.

27.3 National and Emotional Integration

27.3.1 Meaning

1. National Integration

National integration is unity in diversity. The term implies social, political, economic, linguistic and cultural unity. In the words of R. N. Tagore, “Where the world has not been broken up into fragments by narrow domestic walls.” National integration is a mental attitude and it is a state of mind. It is based on the feeling of oneness among Indians with common ideals of life and common code of behaviour. National integration is the negation of all differences of caste, creed, religion, communities, sects, beliefs, provinces or regions.

The word national integration consists of two parts - national and integration. The word 'national' implies a country, which has become a state in political terms. The word 'integration' means the fusion of the people into one. Thus it implies that the people of a country recognize the oneness of their country. Now study the following definitions of national integration.

According to National Integration Conference Report, 1961, National integration is a psychological and educational process involving the development of a feeling of unity, solidarity and cohesion in the hearts of people, a sense of common citizenship and a feeling of loyalty to the nation.

According to Kothari Education Commission Report, National integration includes a confidence in the nation's future, a continuous rise in the standard of living, development of feeling of values and duties, a good and impartial administrative system and mutual understanding."

According to Dr. Bedi, National integration means bringing about economic, social, cultural and linguistic differences among the people of various states in the country within a tolerable range and importing to the people a feeling of the oneness of India.

Compare the above-mentioned three definitions of national integration. Do you find common characteristics among these three? What are they?

2. Emotional Integration

Emotional integration means unity of thoughts and feelings of all the citizens of a country or a nation. In the words of Pandith Jawahar Lal Nehru, "By emotional integration, I mean the integration of our minds and hearts, the suppression of feeling of separatism."

Emotional integration is the sentiment or feeling of an individual as one with the people of differences in religion, language, customs, region, dress patterns, food habits, norms, usages etc. It is the feeling of unity in diversity. This uniting together and rising above the differences with a feeling of unity as a whole is termed as emotional integration, leading to national unity.

National integration and emotional integration are complementary. It is difficult to draw a dividing line between these two. Emotional integration is the basis of national integration. Emotional integration prepares the people mentally for national integration. It prepares a line of defence for national integration in the hearts and heads of the people. You know, it is not sufficient to train the army physically with all skills, but it is extremely essential to prepare them mentally for war with a common feeling of oneness. Emotional integration leads to nationalism required for national pride, national loyalty and national welfare.

In this way, both national and emotional integration are complimentary to each other, and by establishing harmony and balance between them, we can free ourselves from communalism, casteism, provincialism, linguistic disparities and build a broad outlook. Thus, in order to maintain our own unity and diversity, it is essential that we should form our own philosophy of life, which reflects social and emotional security among all citizens of India.

27.3.2 Barriers of National & Emotional Integration

There are a number of identifiable and not so easily recognizable factors that operate against national integration. By and large these factors are expressions of self-centered groups with vested interests. Some of them work as under-currents, which do not come to the surface and hence not noticeable. Those that can be easily noticed and labeled are discussed here:

a. Race: Racial diversity has not been a source of social conflict in India to the extent it has been in some other parts of the world. Moreover, race in its pure stock does not exist in India. However, the racial origins of the people of India can be traced back to the Indo-Aryans, the Dravidians and to some extent the Mongolians. Even now the racial sentiments are played up. For instance, the Dravida Kajhagam party of Tamil Nadu for which the Dravida Munnetra Kajhagam was the political wing staged a row against what they call the Aryan domination of Indian culture. In fact, they burnt the epic poems Ramayana and Mahabharatha, which are revered as sacred by a large section of the Indian masses. But this was only a passing phase not a permanent feature of the Indian social life.

b. Language: Language has been one of the strongest threats to the stability of the nation. There are nearly 900 dialects out of which 850 are spoken by less than a lakh of people. Non-Indian languages are also spoken in the country. However 95% of the Indian population, fall under one or the other of the 16 national languages, which are declared so according to the 8th schedule of the Indian constitution. Because of the vastness of the land, India has not been able to settle upon a language so far which can be taken as the link language for official purposes. More indications of attempts to evolve a link -language, for instance Hindi, which is spoken by the majority of the population in the country has led to widespread violent reactions. Occasions were many when normal life was paralyzed, public property was destroyed and many types of criminal acts were committed in the name of language.

Language has become a strong disintegrating force of Indian social life. Even the

states of India were reorganized on linguistic basis so as to solve this problem. Regionalism as an evil force centers largely on language. The Shiv Sena movement led by Bal Thakare in Maharashtra is only an apparent illustration of such sentiments. Such regional groups, which play on linguistic sentiments, exist in most of the Indian states today.

c. Cultural Differences: There are a number of other cultural differences that also are potential threats to the solidarity of the nation. Some of them are the caste and sub-caste consciousness among the people, practice of untouchability, religious diversities (Eg. Punjab problem) etc. A discerning observer of Indian socio-political life would be able to identify many more sources of disintegration.

d. Economic Disparities: Such disparities exist between and among the states of India, among the districts in a state, and among the blocks in a district. Economic backwardness leads to emotional unrest between regions (Eg. Gorkhaland agitation) and among social groups.

e. Provincialism: It is a very big obstacle in the way of national and emotional integration. It is natural that every person loves his/her province but he/she should not forget that nation is greater than the province. The people of one province should not look down those of other province with hatred and feeling of inferiority. One should not forget that all provinces make a nation and its solidarity depends extremely on the unity of these provinces.

f. Unemployment: Unemployment is real obstacle in the way of national integration. A hungry man forgets national interest. Unemployment would generate in him disappointment, frustration, conflict, hatred, restlessness, characterlessness, corruption etc., which all would make him anti-social.

g. Self-centered Political parties: The existence of political parties is a must for the success of democracy in a country. Political parties without vested interests and with a future vision for sustenance are a wealth of a country. But unfortunately in India no political parties are accomplishing this task. They are organized and working in the name of community, caste, religion, region, province etc., that is a serious threat to national integration.

h. Lack of National Character: There is a lack of national character in India. In a society where there is a fall in moral values, there is anarchy and restlessness. In such a situation the ideal of national character alone acts as defence. These days we do not have anything called character. At every step destructive tendencies such as corruption, dishonesty, adulteration, black-marketing, betraying of trust and smuggling are prevalent.

i. Inequality: Inequality is proving a serious obstacle in the way of national integration. Social, economic, political and religious inequalities are prevalent in the country. Especially the gulf between the haves (rich) and have-nots (poor) is increasing. This would naturally cause a serious threat to nationalism.

j. Lack of Social Sense: Prof. V. R. Taneja has rightly observed, “It is unfortunate that in this country, we lack, what maybe called, social sense.” We are not at all considerate to the needs of other people and their feelings. We are self-centered and do not realize that we have duties towards them as they have towards us.

k. Lack of Vision in Education: “Where there is no vision, the people perish.” The same is the fate of our country. Education is the most important means of developing national integration. Unfortunately, it has not been able to complete this task till this day. Our education system has not been linked to the national life. Hence all the parameters of our education system are to be reoriented around national development.

27.3.3 Promoters of National and Emotional Integration

There are a number of geographical, historical and socio-political forces that contribute to the stability of India. Even the high school textbooks discuss the geographical and historical factors that have given a sense of unity to the nation. In recent times, that is after independence, the development of tourism, the carrying of science and technology to rural areas and the like have strengthened the previously existing sense of unity in the country. A common constitution, federal set up, national symbols and songs etc., have also helped in this regard.

There are also a number of cultural values that have held the nation as a strong and stable unit inspite of the changes arising out of foreign invasions, internal squabbles and anti-social trends. Tolerance, as a value of life is only an illustration. Tolerance is not indifference. Apart from tolerance, there are also other modern values such as democracy, socialism and secularism, the emerging awareness of which is most favourable to the building of a strong unified and integrated India.

Thus, there is already an undercurrent of strong potential to bring about unity in Indian social life. But this has to be lifted to the surface and those who live this social life must be made aware of this.

27.3.4 Objectives of Education for National Emotional Integration

Education is the most powerful medium for the achievement of national and

emotional integration in India. It provides the necessary inspiration. In this regard it is worth to know some of the more significant objectives of education for national and emotional integration.

- a. to bring about a correct understanding and appreciation of cultural diversities among the different sub-cultures.
- b. to develop a commitment - both mental and behavioural to the ideals of democracy as set out in the constitution.
- c. to develop healthy appreciation of one's sub-culture therein avoiding bias against other sub-cultures. '.

‘Check Your Progress’- 1

A. Select the most appropriate answer among the alternatives:

1. National Integration is:

- a. Unity and Diversity b. Unity in Diversity
- c. Diversity in Unity d. Neither Unity nor Diversity

2. Emotional Integration is, “Integration of our minds and hearts, and the suppression of feelings of separation”. This was told by:

- a. Mahatma Gandhiji b. Kothari commission
- c. Jawahar Lal Nehru d. Dr. S. Radhakrishnan

3. Which is not correct?

- a. National integration and Emotional integration are complementary.
- b. Emotional integration leads to National integration.
- c. National integration leads to Emotional integration.
- d. Both National integration and Emotional integration are sentiments and feelings of individuals.

4. The conflict between India and Pakistan is mainly due to:

- a. Economic disparities b. Provincialism
- c. Cultural differences d. Religious disparities

5. The most powerful means of National and Emotional integration is:

- a. Education b. Economic development
- c. Employment d. Defence

a. Dr.Bedi b. Shrimali
c. Dr. S. Radhakrishnan d. Mahatma Gandhiji

1. List the objectives of Education for National integration.

National integration	Emotional integration

Today the unity of the nation is passing through crisis. No ones life is secure and extremism is over-powering the national unity. Disintegrating factors such as casteism, provincialism, linguism, economic disparities, deterioration of values, etc., have become a challenge for national and emotional integration. The existence of freedom, which we obtained after the sacrifices of martyrs, is now in peril. In this context, Dr. K. L. Shrimali has written, “The process of national integration must continue and be strengthened, if we are to preserve and enrich our hard-won freedom”.

466

hearts of every individual. The only process to accomplish this task is the process of education.” Education is the most important means of national and emotional integration. It is such a process as it can slowly overcome all obstacles, which are weakening the unity. Therefore, if education sows the seeds of unity in every individual from the beginning i.e., from childhood days, this problem can be solved.

At the conference of the Education Ministers held in November 1960, the importance of the role of education in counteracting the divisive forces and in fostering unity was stressed. The conference recommended a committee to be set up to study the problems and suggest positive educational measures for promoting national and emotional integration. As a follow-up action, the Ministry of Education under the chairmanship of Dr. Sampurnanand appointed a committee in May 1961. This committee has opined that education can play a vital role in strengthening national and emotional integration. Education should not only aim at imparting knowledge but should develop all aspects of students’ personality. It should broaden the outlook; foster the feeling of oneness, nationalism and a spirit of sacrifice and tolerance so that narrow group interests are submerged in the larger interests of the country.

Education can create patriotic feelings among the people and a sense of sanctity for the motherland. To promote this feeling, there should be an amalgamation of cultural issues in the curriculum. Instead of differentiating cultures of different states, there should be what is called Indian culture, which is to be given more weightage.

27.5 Approaches in Education to Develop National and Emotional Integration

1. School Programmes: There are many things that the school can do to promote national integration. The programmes of the school must be phased. In the first phase children must be made aware of the existence of and the similarities and the diversities in the different sub-cultures. This is at the early stages of schooling. This phase is basic to the subsequent phases. At the second phase, opportunities must be provided for children to discuss common problems with objectivity and concerns. At the third and final stage, which is by the end of the schooling period, children must be provided opportunities through work situations to work for common goals and interests. School programmes must bring about both attitudinal and behavioural changes.

2. Curriculum for National Integration: There are two views with regard to the nature of curriculum organization for national integration. One opinion is that a special area on inter-sub-cultural variations must be included in the existing curriculum. But this

may not be a practicable suggestion in view of the competing claims of different objectives of education. It is difficult to accommodate all the claims.

Another opinion is that an orientation towards national integration should be provided in the existing curriculum, wherever it is possible. It must become an integral part of the curriculum, curricular and co-curricular.

3. Text Books: Text books must be prepared carefully as to promote national integration and if required, they should be re-designed so as to foster national integration. Words with emotional overtones must be used to highlight the significant and distinguishing features of one's own sub-culture without developing prejudices against other sub-cultures. Omission of facts, prejudiced statements and sweeping generalizations must be avoided.

4. Development, learning and usage of an all India language: The most important and practical condition for promoting national and emotional integration in the country is that an all India language should be evolved, learnt and used by all citizens of the country. Hindi is our national language, which is capable of performing this role. Hence, it is desirable that, this language be taught in every kind of educational institution, at all levels, to all students. A common and national language is a must for every citizen to live successfully in any state of the country.

5. Co-Curricular Activities: Co-Curricular activities play an important role in the development of national and emotional integration among students directly and also indirectly. Activities such as celebration of National Days, birth-days of great men, cultural festivals, inter-state games or competitions, camps, educational excursions, talks on matters of national concerns, cultural exchange etc. can be organized which would definitely contribute for the development of 'we' feeling and national unity among students.

6. National System of Education: The concept of National system of education implies that upto a given level, all students, irrespective of caste, creed, location, gender have access to education of a comparable quality. National policy on education has envisaged 10+2+3 pattern, which is based on National Curricular Frame work and is being followed to bring-in uniformity in the country. This provides for a sense of equality among the students of all the states and also leads to uniform pattern of admission, evaluation and such institution related issues, which allows for migration of students across the states for accessing higher education. This further enables the students to understand and appreciate cultural diversities of our country.

The curriculum contains common core contents of national concerns essential for national identity. These contents will cut across various subject areas and will be designed to promote national values such as India's common cultural heritage, democracy, secularism, equality etc.

7. Equality of Educational Opportunities: In order to create national integration in the country, National Policy on Education lays special emphasis on the removal of disparities and equalizing educational opportunities by attending to the specific needs of those who have been denied opportunities for equality so far. In this regard, special attention has been given to women's education, education of the Scheduled Castes and Scheduled Tribes, education of religious and linguistic minorities, education of special children such as handicapped and adult education with functional literacy programme

‘Check Your Progress’ - 2

Answer the following questions briefly:

1. List out the co-curricular and extra-curricular activities that foster the development of national and emotional integration among students.

2. Enlist the educational programmes, which provide for equality of educational opportunities.

3. Mention the educational approaches to promote National and Emotional Integration.

4. Write Short Notes on:

a. Curriculum for National Integration.

b. Role of Hindi as the Indian national language in the promotion of national integration.

c. Importance of National System of Education in the promotion of National Integration.

27.6 Role of Teacher in Developing National and Emotional Integration

Teacher has a predominant role in promoting national and emotional integration. Teacher is accepted as the guide, philosopher and the man of higher ideals in moulding the society. The ideal character of teacher leaves a lasting impression in the minds of students.

Teacher should always provide such experiences to students, which develop emotional attitudes towards national integration. Teacher's balanced mind and attitude towards society's norms, customs, religions, castes etc., will impress effectively upon his/her students.

It is the teacher who can develop rational attitude of students towards the social and political factors, which promote and demote national and emotional integration and act in a convenient manner with constructive contributions to the nation. Every

student tends to imbibe the qualities of his or her teacher. Hence, the teacher should act as a role model and reflect all such attributes, which foster national and emotional integration.

The teacher should play his/her role judiciously in imbibing the worthy ideas that promote national and emotional integration. He/she should give thoughts to create harmony and peaceful nationalism through personal examples. He/she should have a secular outlook with fullest patriotism.

27.7 Let Us Sum-Up

National Integration is a psychological and educational process involving the development of a feeling of unity, solidarity and cohesion in the hearts of people, a sense of common citizenship and a feeling of loyalty to the nation. It is bringing about economic, social, cultural and linguistic differences among the people of various states in the country within a tolerable range and imparting to the people a feeling of the oneness of India.

Emotional Integration is the sentiment or feeling of an individual as one with the people of differences in religion, language, customs, region, dress patterns, food habits, norms, usages etc.

National integration and emotional integration are complementary. It is difficult to draw a dividing line between these two. Emotional integration is the basis of national integration.

Barriers of national and emotional integration are: Racial disparities, Linguistic differences, Cultural differences, Economic disparities, Provincialism, Unemployment, Self-centered political parties, Lack of national character, Inequality, Lack of social sense, and Lack of vision in education.

Significant objectives of education for national and emotional integration are:

1. to bring about a correct understanding and appreciation of cultural diversities among the different sub-cultures.
2. to develop a commitment - both mental and behavioral to the ideals of democracy as set out in the constitution.
3. to develop healthy appreciation of one's sub-culture therein avoiding bias against other sub-cultures.

Role of Education: Education is the most important means of national and emotional integration. It is such a process as it can slowly overcome all obstacles, which are

weakening the unity. Education should not only aim at imparting knowledge but should develop all aspects of students' personality. It should broaden the outlook; foster the feeling of oneness, nationalism and a spirit of sacrifice and tolerance so that narrow group interests are submerged in the large r interests of the country.

Approaches through education:

School programmes: The programmes of the school must be phased. In the first phase children must be made aware of the existence of and the similarities and the diversities in the different sub-cultures. At the second phase, opportunities must be provided for children to discuss common problems with objectivity and concerns. At the third and final stage, which is by the end of the schooling period, children must be provided opportunities through work situations to work for common goals and interests.

Curriculum for National Integration: A special area on inter-sub-cultural variations must be included in the existing curriculum, and orientation towards national integration should be provided in the existing curriculum, wherever it is possible. It must become an integral part of the curriculum, curricular and co-curricular.

Text Books: Text books must be prepared carefully as to promote national integration and if required, they should be re-designed so as to foster national integration.

Development, learning and usage of an all India language: A common and national language is a must for every citizen to live successfully in any state of the country. Hindi is our national language, and this language should be taught in every kind of educational institution, at all levels, to all students.

Co-Curricular Activities: Co-Curricular activities play an important role in the development of national and emotional integration among students directly and also indirectly.

National system of Education: National system of education implies that upto a given level, all students, irrespective of caste, creed, location, gender have access to education of a comparable quality. This is based on National Curricular Framework with 10+2+3 pattern and is being followed to bring-in uniformity in the country. This provides for a sense of equality among the students of all the states and foster national and emotional integration.

Equality of educational opportunities: Women's education, education of the Scheduled Castes and Scheduled Tribes, education of religious and linguistic minorities, education of special children such as handicapped and adult education with functional literacy programmes have been provided to ensure-equality of educational opportunities which would promote national and emotional integration.

Role of Teachers:

Teacher has a predominant role in promoting national and emotional integration. It is the teacher who can develop rational attitude of students towards the social and political factors, which promote national and emotional integration and act in a convenient manner with constructive contributions to the nation. Every student tends to imbibe the qualities of his or her teacher. Hence, the teacher should act as a role model and reflect all such attributes, which foster national and emotional integration.

27.8 Answers to Check Your Progress

‘Check Your Progress’ -1

- a.
 1. (b) Unity in Diversity
 2. (c) Jawahar Lal Nehru
 3. (c) National Integration leads to Emotional Integration
 4. (b) Provincialism
 5. (a) Education
 6. c) Dr. S. Radhakrishnan
- b.

To bring about a correct understanding and appreciation of cultural diversities among the different sub-cultures.

To develop a commitment - both mental and behavioural to the ideals of democracy as set out in the constitution.

To develop healthy appreciation of one's sub-culture therein avoiding bias against other sub-cultures.

‘Check Your Progress’ - 2

1. Celebration of National Days, birth-days of great men, cultural festivals, inter-state games or competitions, camps, educational excursions, talks on matters of national concerns, cultural exchange etc.
2. Women's education, education of the Scheduled Castes and Scheduled Tribes, education of religious and linguistic minorities, education of special children such as handicapped and adult education with functional literacy programmes.
3. a. Designing suitable school programmes.

- b. Designing, transacting and evaluating suitable curriculum.
- c. Redesigning text books.
- d. Development, learning and usage of one National language.
- e. Organising diversified co-curricular activities.
- f. Following National system of education.
- g. Achieving equality of educational opportunities.

4. Short Notes: (Ref. Section- 27.5)

27.9 Unit-end Exercises

- Define the concepts of National and Emotional integration and bring out the difference between them.
- Enlist the barriers and promoters of National and emotional integration.
- Mention the significant objectives of education for National integration.
- Briefly explain the role of education in the development of national and emotional integration.
- Briefly explain the different educational approaches to develop national and emotional integration.
- Describe the role of teacher in fostering national and emotional integration among students.

27.10 References

1. Seetharamu A. S : *Philosophies of Education*, (Second ed.) Ashish Publishing House. New Delhi (2002)
2. Wadhwa S. S : *Education in Emerging Indian Society*, Tandon Publications. Ludhiana, (2003)
3. Sharma & Sharma : *Problems of Education in India*, Atlantic Publishers and Distributors. New Delhi. (1996)
4. Pandey, R. S. : *Principles of Education*, Vinod Pustak Mandir, Agra (2001).

UNIT 28 □ EDUCATION FOR INTERNATIONAL UNDERSTANDING

Structure

- 28.1 Introduction
- 28.2 Objectives
- 28.3 International Understanding
 - 28.3.1 Concept and Definitions
 - 28.3.2 Need and Importance of International Understanding and its Education
 - 28.3.3 Objectives of Education for International Understanding
 - 28.3.4 Barriers of International Understanding
- 28.4 Education and International Understanding
 - 28.4.1 Role of Education for International Understanding
 - 28.4.2 Approaches in Education for promoting International Understanding
 - 28.4.3 Role of teacher in promoting International Understanding
- 28.4 Let Us Sum Up
- 28.5 Answers to ‘Check Your Progress’
- 28.6 Unit-End Exercises
- 28.7 References

28.1 Introduction

“Isolation means backwardness and decay. The world has changed and old barriers are breaking down, life becomes more international, we have to play our part in the coming internationalism” (Jawahar Lal Neheru, “Discovery of India”, P.580)

Now the Earth has become a Global village. We are living in a scientific age, an age of ‘Space traveling’, ‘Information Technology’ and ‘Nuclear Energy’, due to new explorations and discoveries. Now the distance and other physical barriers have become insignificant. Life has received a new orientation and fresh challenges.

But, at the same time, the present world is divided into armed camps. Every nation including developed countries is passing through international crises that have threatened the very existence and survival of them. Never before in the history of the world has man suffered international insecurity, destructivism and deterioration of peace and co-operation to this degree as at this period of time.

Though nationalism is desirable and patriotism is essential for every citizen of the country, due to lack of human values, foresight or future vision, narrowness of mind, self-centeredness with vested interests and racial prejudices, life of individuals especially in developing countries like India is at stake, insecure, uncertain and lacks peace.

In this regard, people of different countries have to learn to live together with a feeling of ‘ oneness’ and create a ‘ world society’. Sustained quality life with peace and cooperation is assured only when all the natural resources of this globe are shared judiciously among all the countries, irrespective of race, language, economic and educational levels of people living there. This is possible only when one has an international understanding. That is, understanding the needs, culture, and economic conditions of people of other countries and their historical and geographical importance and dependency.

In this context, you as a citizen of a developing country like India, need to understand the dynamics and dimensions of “International Understanding” which would orient around the following questions.

1. What is International Understanding and what is its need at this point of time?
2. Is International Understanding required for people of only developing and under-developed countries?
3. Now is it so important for the survival of human life on earth with peace and co-operation?
4. What is the role of education, school and teacher in promoting International Understanding among students?
5. What are the approaches towards International Understanding?

The more you think about the aforesaid questions, more dimensions, parameters and complexities related to the concept and dynamics of International Understanding are likely to rise in your mind. This Unit will introduce you to such reflections, which concentrate around the answers for aforesaid questions.

28.2 Objectives

After studying this Unit, you will be able to:

Define ‘International Understanding’

- Explain the need and importance of education for International Understanding
- Mention the objectives of Education for International Understanding
- Describe the barriers for International Understanding

- Explain the role of education for International Understanding
- Analyse the curriculum, educational programmes, methods of teaching and co-curricular activities to promote International Understanding
- Explain the role of schools and teachers to foster International Understanding among students.

28.3. International Understanding

28.3.1 Concept and Definitions:

- a. The urge of man to bring about understanding between and among nations is not new. But for the first time in recent history, Jeremy Bentham coined the word “Internationalism” which is currently referred to as ‘International Understanding’. In simple terms, international understanding is an understanding of the problems of mankind and their relation to us. Such an understanding is characterized by an attitude of mind as follows: Connell, W.F: Readings in the foundations of education.
- b. A desire to live together with all people within a social framework that provides equal justice for all without considering their nationality, class, race, colour, creed or status. Equal justice is not identical justice, it is not necessary that the social framework be the same everywhere.
- c. An attempt to encourage and enable all people to plan co-operatively and work together constructively.

Internationalism is an idea of recent origin through a tendency of people to live cooperatively for peace after two world wars. It implies creativity that strives together to eliminate ignorance and prejudices, war and parochial nationalism and to make people conscious “of the place of one’s own nation in the world, society and the contribution that it can make to world society. Whose survival depends upon maintenance of peace and relief from war”.

Dr. Walter A. C. Lewis former Deputy Director General of UNESCO defined international Understanding as. “It is the ability to observe critically and objectively amid appraise the conduct of men everywhere, irrespective of the nationality or culture to which they may belong. To do this, one must be able to observe all nationalities, cultures and races as equally important varieties of human beings inhabiting this earth”.

Oliver Goldsmith has defined International Understanding as, “It is the feeling

that the individual is not only a member of his state, but a citizen of the world.” Internationalism inspires the people of the world “to live together in peace with one another as good neighbors, to take effective measures for the removal of areas of differences and to develop friendly relations among nations.

It is the way and means of peace and security. It is the building up of understanding through knowledge and mutual appreciations. It is the recognition and acceptance of existence of different nationalities races, culture, idea and ideals.

Hence, International Understanding in a sense is ‘World Citizenship’ which emphasizes that all human beings are fellows and members of the world family. As such, this feeling is concerned with international good will and contributes to the wellbeing of the whole of humanity. In simple terms it indicates love, sympathy and co-operation among all the people of the nations of the world.

28.3.2 Need and Importance of International Understanding and its Education

The needs for developing International Understanding are numerous and diverse. But four needs may be considered as significant.

a. Progress of Human Civilization: There has been tremendous progress in all spheres of life; from Paleolithic and Neolithic ages man has progressed to the nuclear and space age, from cow-dung and bullock-cart to computer technology, from dictatorship to communism and democracy, from aristocracy to Republican forms of Government, in values and beliefs from Adam and Eve to origin of species, from slave trade to equality and tyranny to liberty. Similarly there has been progress in mathematics, medicine, agriculture, oceanography, metallurgy and all walks of life. Progress in human civilization has not been achieved by any race, caste, class, ethnic or national group but people working in different corners of the world and belonging to diverse groups have achieved it. All the people of the world have shared this progress. The present state of the world is due to the combined, cumulative and patient efforts of many nationals.

b) Synchronization of Cultures: International trade and modern means of transport have given rise to a continuous interaction between and among all the people of the world. The world of man is enlarging though the world is shrinking. Both the East and the West have influenced each other. Now needs and problems of humanity are similar. When two people from different countries meet each other for trade or other economic purpose, they also unintentionally become familiar with and in many cases influenced by each others culture. There has been a diffusion of cultures. The world has become a melting pot of all cultures.

c) *Interdependence of Nations:* Every country may try to be self-reliant but no country can be self-sufficient. All the countries of the world depend upon each other for their consumer goods or for raw materials; in certain cases even for finished non-consumable goods. No country can remain free from any tilt in the international economic balance. Not only there is dependence on goods and services but also on technical know-how. In recent years, dependence in cultural life has been observed. The value-system of one nation initiates changes in the value system of another nation. As if acutely sensing the need for interdependence among nations, Nehru made the opening statement in his speech at the Geneva Peace Conference thus: “*The choice before the world today is peaceful co-existence or no-existence at all.*”

The needs discussed so far for international understanding have a positive overtone. There is also a rather negative reason to realize this objective.

d) *Threat of a Nuclear War:* A nuclear war means one mass of total annihilation. It implies a sophisticated nuclear war technology has been so enormous that it is very dangerous to take risks about that. To balance this progress, a commitment to international peace and understanding is very essential. The threat of a nuclear war is haunting every nation and especially those who are ignorant of nuclear war technology. There is a need for the nuclear nations to guarantee the non-proliferation of nuclear weapons and the security of non-nuclear nations.

In addition to these aspects, the following arguments will favour International Understanding.

1. In this world, there are nations having different colours, races and religions, but the inner soul or spirit is the same in all. The real fact is that the whole human race is one and the whole world is also one unit. To promote this feeling of oneness, the development of International Understanding is essential.

2. In the modern world, all nations have come so close to one another that events and occurrences in one nation have their direct impact upon the life of people of other nations also. Under such circumstances, if the emotion of fear will keep developing in all against the onslaughts of the other, each nation will prepare feverishly for defence or offence. Thus more and more money and other resources will be diverted towards military preparations. Not only this, science will be exploited for human destruction. Hence a sense of international understanding should be developed in all people of the world so that each nation uses its resources for the welfare of humanity.

3. In the modern world of today, no nation can boast of its self-sufficiency and self-reliance. All the nations of the world depend upon each other economically,

politically and culturally. In the field of industry, the success of a nation depends upon the raw materials imported from other nations. Not only this, the cultural bonds are also bringing all the nations of the world nearer with the result that no nation can boast of its own culture as pure. We observe that the culture of a nation invades the culture of other nations. Hence, it penetrates, changes and grows. As a result, a synthesis of all cultures is going on and a world culture is gradually coming into being today.

4. All nations belong to one world. Thus all nations, backward or advanced belong to one family- the world family. Just as all the members of a family have a duty and moral obligation for each other, much in the same way all nations of the world should feel dutiful and morally obliged for promoting the welfare of all others, may they be weak, backward or advanced. The affluent and developed nations should try to improve the conditions of poor, weak and backward nations. This will develop mutual love and friendship among all the nations resulting in peace and prosperity throughout the world.

5. Each human being has certain desirable qualities namely love, sympathy, co-operation and friendship. Geographical boundaries cannot delimit these human qualities. It is just possible that the political ideologies of citizens of different nations may differ, but the essential milk of humanity is the same everywhere in all nations at all times. This fact should lead us towards international fellow feeling and international understanding.

6. The development of international understanding has an immense value in our country. The chief reason of this fact is that India has recently attained its freedom. Now we have to develop our nation in all spheres. For this, we need peace in the world.

Education for international understanding is the crying need of our age. The war-minded world is a serious challenge to the peace and happiness of mankind. We can make our world safe and peaceful only by developing international outlook through international understanding, which is the vital need of the present generation for the following chief reasons:

1. To counteract wrong emphasis on 'My country, right or wrong'. In the words of the Secondary Education Commission Report (1953) - There is no more dangerous maxim in the world today than 'My country, right or wrong'. The whole world is now so intimately interrelated that no nation can or dare live alone and the development of a sense of world citizenship has become just as important as that of a national citizenship'. Education for International Understanding is needed to counteract this wrong emphasis, to re-interpret patriotism, and to raise national jingoism to international enlightenment.

2. To emphasize interdependence and intimate relationship of human race.

Modern world is closely knit world and now there is more interdependence and intimate relationship among people here and people there than ever before. “If it is to survive,” observes P.E. James, “it must draw upon all the world’s resources and the entire world’s people must share its benefits.

3. To Educate for Democratic Ideals. The modern world has seen the rise of democratic forces. The democratic ideal expresses itself in such slogans as “World Government”, “World Society”, “One State”, etc., The rise of these forces puts an essential responsibility on education, that of conditioning the young minds to adopt **these ideals as the practical creed of life they live.**

4. To Educate for Human Prosperity: It is in the school class rooms that the destiny of not only a country but of the whole world is being shaped. The future prosperity of the total human race depends much upon the type of education we propose to provide in our schools. Mankind today stands at the cross-roads of human prosperity and human extinction. It is for education to shape the world for a prosperous happy life. Education for international understanding fulfills this enlightened purpose. We may conclude by saying : ‘for any system of education which refuses to concern itself with world peace, is shutting its eyes to the stark fact that, if world peace is not maintained, there must come a time when there will be no one left to educate.

28.3.3 Objectives of Education for International Understanding

The following specific objectives would serve to realize the general objective (or aim) of education for international understanding.

- a. Highlight the peaceful uses of atomic energy and vividly picturise (describe) the devastating consequences of the misuse of nuclear energy. For instance, the uses of an atomic reactor for constructive purposes and the misuse of atomic bomb for destructive designs may be discussed in comparative frame.
- b. Give a basic knowledge of the life and culture of different nations of the world.
- c. Develop a spirit of tolerance (not indifference) towards the ways of life of different people of the world - their religion, customs and traditions, dress and food habits, etc.
- d. Develop rational thinking about the problems of other nations, inter-nation problems and their relevance to the nation to which the children belong.

- e. Develop a sympathetic attitude towards the (problems of the) less developed nations of the world; in general a concern for the welfare of humanity.
- f. Develop a willingness to place common good before personal interests.
- g. Strengthen the sense of national solidarity.
- h. Inculcate a belief in the ideals like fraternity, equality, liberty and justice.

In addition to this, other objectives of education for International Understanding are to enable the student to:

- a. know and understand how people of other lands live.
- b. recognise the common humanity, which underlines all differences in culture.
- c. work for a fair and just world.
- d. maintain interest in world affairs.
- e. recognise the importance of solving world problems according to democratic practices.
- f. appreciate the contributions of all people to the world citizenship.
- g. combine love of one's country with a broad social consciousness towards an inter-dependent community of nations.
- h. respect the dignity and worth of man by giving him equality of rights and opportunity
- i. take the world as one unit.
- j. realize that truth also triumphs and leads to human progress and prosperity.
- k. believe in common values and goals for the world community.
- l. understand that victories of peace are greater than victories of war.

28.3.4 Barriers of International Understanding

There are many problems, which pose obstacles and barriers in the progress of man towards International Understanding. Some of these problems are referred to here:

Secrecy: About the nuclear strength of nations.

Racial prejudices: It is one of the strongest barriers in the way towards international understanding. H. G. Wells had suggested interracial marriage as the solution for all the problems of the world.

Inequality of Countries : in size, resources, growth rates, national income, scientific and technological progress, etc., inequality has led to a sort of inferiority complex among less developed nations-and consequently to corresponding prejudices and preferences.

Lack of National Solidarity: When the people of many countries do not cherish a feeling that they are nationals of a nation and instead owe their loyalties to parochial groups and ideas, are victims of regionalism, communalism, casteism, etc., how can they be expected to look at the world as an organization of brothers and equals? So, national integration and a sense of national solidarity are a pre-requisite for International Understanding.

In addition to these, the following obstacles in the way of international understanding are identified.

Physical and geographical isolation: Different nations of the world live in isolation because of geographical distance.

Political barriers: Different nations profess different political ideologies and issues such as democracy, socialism, capitalism and totalitarianism etc.

Religious barriers: Nations differ in their religious creeds and practices- Hinduism, Islamism, Buddhism and Christianity.

Psychological barriers: International peace is sometimes disturbed due to selfishness, greed, love of power, attitude of hostility, aggressiveness and hatred of some nations.

Social barriers: Differences among nations exist in respect of social customs and habits, languages, historical traditions and cultural background.

Narrow or parochial nationalism

‘Check Your Progress’-1

1. Choose the appropriate alternative:

1. International Understanding is,

- a) Acceptance of position of other nations, and their ideas and ideals
- b) Feeling of an individual as the citizen of the world
- c) The way and means of peace and security
- d) All the above

2. The word 'Inter-nationalism' was coined by,
a) Dr. Walter H. C. Lewis b) Jeremy Bentham
c) Oliver Goldsmith d) Barnard Shaw
3. Which is correct?
a) Internationalism is anti - nationalism.
b) Nationalism is anti - internationalism.
c) Internationalism is not anti - nationalism and nationalism is not anti – internationalism.
d) Nationalism is patriotism and internationalism is anti – patriotism.
4. Which is not a barrier for international understanding?
a) Racial prejudices
b) Inequality of countries in many respects
c) Economic restrictions
d) Interdependence of nations
5. The ultimate aim of promoting international understanding is,
a) To have world peace and co-operation
b) To promote human welfare & prosperity
c) To have security and sustenance of life
d) All the above

B. Answer the following questions briefly

1. Mention any four dangers of narrow nationalism.
2. Define international understanding.
3. Mention any four needs for promoting international understanding among students.
4. Enlist the objectives of education for international understanding.
5. List out the barriers for international understanding.

28.4 Education and International Understanding

28.4.1 Role of Education for International Understanding

All philosophers, educationists, politicians, scientists and social reformers of the world agree that while on the one hand United Nation Organization(UNO) and other similar world organizations are striving to develop international good will in children, it is essential, on the other hand that citizens of each nation should realize and appreciate their good achievements. Education is the only important and effective agency to develop such type of international understanding. The reason for this is that school has a special environment, which includes the essential attributes of highest truth, beauty and goodness. All the philosophers and educationists of the world have accepted education as the only effective agency to develop international understanding, therefore according to all of them the aim of education in all the nations of the world should be the promotion of International understanding.

It is through education the minds of the younger generation that lasting peace in the world will be possible. In this connection the preamble to the constitution of UNESCO says, “the state parties to this constitution, believing in full and equal opportunities for education for all, in the unrestricted pursuit of objective truth and in the free exchange of ideas and knowledge are agreed and determined to develop and to increase the means of communication between their people and employ these means for the purpose of mutual understanding and a truer and more perfect knowledge of each other lives.” Regarding the role of education in promoting international understanding, the U.N.O. states that, Education shall be directed to the full development of the human personality and to strengthening of respect for human rights and fundamental freedom.

It shall promote understanding, tolerance and friendship among all nations, races of religious groups and shall further the activities of the U.N.O. for the maintenance of peace.

Importance of education for maintaining international peace and understanding cannot be overestimated and the guiding principles of education must influence internationalism in many ways. The agencies of education do not limit themselves to the formal systems like schools, but to different informal as well as formal agencies including all the mass media like radio, television, press, cinema and so on.

International understanding can develop only through the right type of education, which will allow full awareness, form healthy attitudes, create desirable interests, and promote critical thinking and appreciation among the students. It is the responsibility of educational institution to generate a suitable atmosphere in which children can develop the feelings of oneness and world unity. Students should feel that they are the members

of one world-community and be encouraged to practice tolerance, mutual help and respect for others. The seeds of the world citizenship can be sown in the class-rooms or in the school campus.

Internationalism is not a plant that will grow of its own accord. It is a tree to be planted, nourished and well-trimmed; it has to flourish with the rich experiences of life in the school and outside; it has to bear its fruit and flowers of amity and concord, understanding and friendship in a healthy and wholesome atmosphere.

28.4.2 Approaches in Education For Promoting International Understanding Among Students

a) Curriculum for Education for International Understanding

Curriculum is highly instrumental in educating for International Understanding. The traditional curriculum followed in our schools and universities does not fulfill all the possibilities of internationalism. There is a need to redesign it in the light of the guiding principles of a programme for International Understanding. The redesigned curriculum should enable our students:

- a. To learn that the earth is the home of man and other living things.
- b. To gain knowledge about the world we live in - its people, their similarities and differences, the variety of their modes of life and its reason, etc.
- c. To learn how to promote better understanding of the interdependence of the people of the world.
- d. To inculcate respect for all the major religions of the world.
- e. To know something about the long struggle of mankind to replace conflict with cooperation.
- f. To develop a desire and the simple skills to participate effectively in building a better world.

In view of the above guiding principles the present curriculum should be reorganized according to the following lines-

- a. In the curriculum, essential attributes of all religions of the world, various ideals of life of different people, ways of living and patterns of behaviour of different nations and sections of population should be included and amply emphasized.
- b. It should also include the review of all international welfare programmes and higher achievements of all nations in all fields of human activity.

- c. Literature, music and art creations of all nations of the world must find a proper place in the curriculum.

This means that all the important subjects and other activities that comprise the curriculum should initiate the students into the world of which they are the members. This necessitates a two-way programme. There is a need to re-write the school text-books with a view to promoting International Understanding. Secondly, the methods and techniques of teaching various subjects have to be re-oriented and re-modeled.

b) Educational Programmes for International Understanding

International understanding can be fostered at school level, national level and international level with the help of both curricular and co-curricular activities:

1. Study of some curricular subjects may help to promote international understanding. Social Science should be taught as “story of man on earth” studying man in his relations with social, political, economic and moral aspects of other men. UNESCO has pleaded history teaching for better international understanding. Stress should be given on the development of human civilization as a whole-man’s progress on earth from his weak, shaky beginning to the present position. National greatness is not an isolated fact. It is a part of the general progress of mankind. At present, no nation lives in isolation. History teaching widens one’s mental horizon and makes him cosmopolitan. It fosters international sympathy and goodwill. UNESCO has written a “History of Mankind” in 8 volumes giving stress on the writing of history text-books from a international standpoint. It should throw light on the fundamental unity of man and human civilization. It should be the history of mankind. History is the common storehouse of knowledge of mankind. Human civilization and human history are interlinked. Human civilization is not the product of the genius of one person, but rather the result of the cumulative and co-operative effort of many people. In the words of Lord Russell, the history books should carefully abstain from glorification of any one nation at the expense of any other. In promoting international understanding a simplified version of world history can be taught to the students.
2. Study of civics and social studies can develop a true spirit of citizenship. Its teaching should cross the narrow boundaries of different nations.
3. Arts and literature have humanistic and universal appeal as they portray the

failures and achievements, urges and beliefs of man. Their appeal transcends all barriers. Music has a language, which touches the heart.

4. A specialized course on international understanding and relations may be introduced in schools and colleges to promote consciousness about the importance of world understanding.
5. Teaching of an international language or a foreign language can serve as a stimulus to know, appreciate and respect the cultures of other people. Language study develops emotional attachment. The three-language formula of our NEP emphasizes the teaching of one foreign language.
6. Text-books should give stress on the interdependence of nations and the essential sameness of man. These should emphasize cooperation rather than competition and peace rather than war. Students should realize that peace is more constructive than war.
7. Study of world personalities who have served humanity through their thoughts, deeds and artistic creations should be emphasized in teaching history and writing history text-books. The biographies of great men and women like Buddha, Asoka, Christ, Martin Luther King, Gandhi, Mother Theresa etc., who fought to establish peace in the world will be a great incentive to the children.
8. Education of the soul is the need of the hour. Education for human values is urgently needed to promote international unity and friendship. Education has a social purpose. The whole world is to be treated as one society. Study of world religions and world history can greatly help in this regard. History teaching can help to develop a respect for humanity at large in the minds of students.
9. Educational institutions may celebrate annual days of international importance such as United Nations Day, Human Rights Day, International Literacy Day, Children's Day, Women's Day, World Health Day etc.
10. A comparative study of different national cultures can furnish the basis for true international understanding. Children of every nation must be given an understanding of the different national cultures and taught to respect them.
11. Prolific use of books, pictures, posters, photo-prints, films and film-strips about other countries is sure to promote international understanding. Films shown about the ways, manners and culture of other countries will go a long way in promoting international understanding.

12. All institutions of higher learning particularly universities should make studies of world affairs.
13. The school assemblies, clubs, excursions, exchange schemes, games and sports are shared by other schools and groups of community and cultivate interests and co-operation which leads to better understanding.
14. The Red Cross, the Boy Scout and Girl Guide movements inspired by service to humanity can develop positive attitude and is favorable for establishing universal brotherhood. A scout is a friend to all and brother to every other scout, no matter to what country, class or creed the other may belong.
15. Emotional unity has to be stressed in both curricular and co-curricular programmes. The concept of “One world-One State and World Citizenship” is the present international outlook and this should be developed in the minds of the pupils.
16. Racism, economic imperialism, colonialism, exploitation of the weaker nations by the stronger ones, interference in one’s internal affairs, economic disparity between nations, vanity for language and cultural heritage all must be removed.
17. Interchange of Cultural Missions, Interchange of Teachers, Scholars and Students, Foreign Scholarships, Foreign Travel Grants, Organization of International Games and Sports, International Youth Festivals, Film Festivals, Scheme of Travel Grants of Youth Leaders, Programmes of Associated School Projects in Education, Programmes of Free and Compulsory Education for all are the ways for the realization of universal brotherhood.
18. The principles of *Panchasheela*, distinctive human qualities and spiritual values should always be emphasized in education. Knowledge about other lands and their culture-patterns should be imparted to them through books, films and broadcasting.

c) Methods of Teaching in Education for International Understanding

The teacher plays an important role in making the curriculum easily intelligible to the children. He plans the essential items of all subjects in such a way that children grasp the truth and essential attributes of every concept taught to them. As such, teachers should so mould and direct the presentation of facts of all subjects in such a way that leads children in more or less degree towards international understanding and brotherhood. He should form his own point of view for this purpose.

Sometimes “What” is taught is not as important as “How” it is taught. The same content may be taught with or without realizing the desired objectives. Methods of teaching are emphasized for achieving objectives of international understanding. While teaching various subjects, world unity, mutual cooperation, interdependence and faith in the humanity, sympathy, love and universal brotherhood should be impressed upon the students. How this can effectively be done depends on the competency of teachers, their methods of teaching and various learning aids and media that they can use.

The way of presentation, language and format for the purpose are to be decided according to psychological, cultural and social needs and conditions of the pupils. For example, at the primary school stage, storytelling method is very effective, whereas at the secondary stage project method or any kind of activity method brings about better results than any other method for teaching international understanding.

It should also be impressed upon the young pupils that differences in living, language, culture, religion and even appearances are mostly due to geographical or historical or ethnological aspects. These differences have nothing to do with intelligence, imagination and feelings of human beings. The human passions and emotions, strengths and weaknesses are universal. Hence too much weight should not be given on the so called superiority or inferiority ideas which are accidental and temporary. No country or nation is advanced all through the ages and no nation is destined to be backward for all time to come. Hence, rational thinking, objective outlook and scientific attitude should be encouraged through teaching various subjects which are essential for the development of internationalism.

The instruction in various school subjects can help a lot in promoting a spirit of international mindedness among the pupils. Instruction in various school subjects should not be provided with a view to disseminating factual knowledge but with a broader concept. All the subjects should have a social content, leading the pupils from national to international understanding. A few guidelines regarding this are:

(a) Literature: Literature should be interpreted as an expression of noble urges of the individuals of different countries of the world. A UNESCO publication states, “Extracts from the works of writers such as Dickens, Gorky, Tolstoy, Tagore and Ibsen can be used to illustrate stages in social progress, in the emancipation of women, in religious freedom, and in the struggle for human rights in other domains”.

(b) Language Teaching: Language can prove to be an effective vehicle of international understanding. It can play a vital part in the peaceful interaction of the people of the world. Emphasis should be placed on the learning of an international language. Pupils should also be encouraged to study the language of other communities.

(c) *Instruction in Science:* Science has got great international potential. During the course of teaching various science subjects, it may be emphasized that, a man of science as much belongs to one country as to the whole world. He nourishes in his heart a good will to the whole of mankind. It should be impressed upon the students that, Science essentially concerns itself with the progress of human society and betterment of human civilization.

(d) *Instruction in History and Geography:* Instruction in History, Civics and Geography should also be oriented towards international objective. The teaching of these subjects should re-educate people's ideas and sublimate their emotions. If curriculum in the teaching of History is to be effective enough to foster international understanding, the field of history should be wide enough to enable the students to cultivate international outlook. History should be taught objectively and with a cultural bias. World history can also be taught.

The teaching of Civics should impress upon the students the ideas of human freedom, dignity of the individual and equality and brotherhood of men of the world. "The need of a moral code of mutual human behaviour and a sense of common responsibility for world conditions should also be stressed." The teaching should develop in the students, "an acceptance of differences and an appreciation of the reasons for cultural diversity."

Similarly, Geography should enable the individual to have a global concept of the world and the interdependence of the people in the different parts of world for the varied necessities of daily life. It is important to see that text-books do not contain anything which may prove harmful to international harmony.

(e) *Co-Curricular Activities for Promoting International Understanding:* Co-curricular activities, which go on in the school from time to time can be geared to the needs of educating students for international understanding. The following activities are suggested:

- a. Celebrating birth anniversaries of great men of the world like Buddha, Lord Christ, Mohammad, Guru Nanak, Guru Gobind Singh, Lord Krishna, Lord Rama, Pandith Nehru, Washington, Lenin, etc.
- b. Celebrating international week and independence days of other countries.
- c. Celebrating days of international importance such as the U.N. Day, Human Rights Day, World Health Day, etc.
- d. Organising and running U.N. Societies and international clubs.

- e. Organising Pen Friends' Clubs for furthering international brotherhood.
- f. Inviting foreign scholars to address the students to broaden their mental horizon regarding world problems and world situation.
- g. Reading out important news items of world affairs to the students and discussing the effect of the events of a country on the world as a whole.
- h. Arranging Exhibitions, organizing hobbies like stamp-collecting, coin-collecting, picture-collecting, etc.
- i. Asking students to subscribe to the funds raised in aid of a foreign country, which might have been afflicted by some natural calamity like earthquake, flood etc. This will enlarge their sympathy.
- j. Dramatic representation of the horrors of war, enacting similar other plays, arranging film shows, displaying costumes of various countries through fancy-dress shows etc.

In addition to this the following could also be done.

- 1. Provide information about other countries; their problems and their contribution to the progress of human civilization; their role in international economic, social, political and cultural spheres of life.
- 2. Provide information about the UNO and its various agencies; about the purposes, structure and achievements of the UNO. There are three approaches to do this:
 - a. The historical approach, where the history of the UNO and other agencies are traced.
 - b. The problem approach where discussion about the role of UNO or any of its agencies in the solution of international economic or political problems would take place.
 - c. The project approach where children learn about UNO and its wings through the use of project method of learning.
- 3. Arrange model UNO in the school.
- 4. Arrange exhibitions displaying the achievements of the UNO.
- 5. Observe red-letter days of universal significance such as the UNO or the Red-cross day.
- 6. Observe the birth anniversary of great people of the world.

7. Arrange debates, seminars, symposia and special talks on topics of international interest.
8. Show films on different countries; their cultural differences.
9. Encourage children to go and collect funds for international causes; for instance, Red-cross and UNICEF.

28.4.3 Role of teacher in promoting international understanding

The role of the teacher set to develop international understanding is highly delicate. He is expected to rouse the patriotic spirit in children and at the same time develop an attitude of looking far beyond the nation and identifying one's interests and the interests of one's nation with the interests of those living far beyond the frontiers of one's own nation. Here follows a suggestive list of expectations from the teacher.

- a. He should have a world-perspective: Knowledge of the culture of the whole world. He must possess a quality of imagination to foresee the consequences of the policies of his nation on other nations and vice versa.
- b. He should have a tolerant attitude. The teacher should be able to appreciate the cultural diversities of other people and also sympathise with their problems.
- c. He must be free from prejudices and biases. He needs to be receptive to truth and objective in thinking. The teacher should possess an open mind and clear thinking.
- d. He should basically be a lover of peace and co-operation

The role of the teacher in bringing about international understanding has been very well described by L.S. Kensworthy. Though it is long, still it would be useful to quote it in full: "The teacher should be an integrated individual, skilled in the art and science of human relations and conscious of the wide variety of behaviour pattern in the world to which he may have to adjust. He is rooted in his own family, country and culture, but able to identify himself with the people of other countries and cultures. He is informed about the contemporary world scene and its historical background and concerned about improving the conditions of people everywhere. Moreover he is an intelligent participant in efforts to improve his own community and nation, mindful of their relationships to the world community, clear in his own mind as to the goals of education for international understanding, conversant with methods and resources for such programmes and able to help create world-minded children and youth, but stressed by a dynamic faith or philosophy of life whose basic tenets can be universalized."

Other roles of a teacher in promoting international understanding among students may be:

1. **Research in international concepts and attitudes:** Investigations may be made by the teachers in finding out methods whereby improved concepts and attitudes in the field of international understanding may be developed. At an early stage in the course, the staff should try to learn the attitudes of the students and the extent of training in international understanding which may be needed.
2. **Visits to other land:** Staff members should be encouraged, by leave of absence, financial aid, and by other means, to study and travel in other countries, and exchange of staff members be arranged as frequently as possible.
3. **Faith and enthusiasm for the value of international understanding:** Teachers should have faith and enthusiasm for the value of international understanding and co-operation and should possess the equipments to infuse this spirit in the minds of the students.
4. **Well informed about world situations:** They should be well informed about the contemporary world science and its historical background and concerned about improving the conditions of people everywhere and try to make students well informed.

‘Check Your Progress’ - 2

I. Choose the appropriate alternative

1. The most powerful means to promote international understanding is:
 - a. Economic reforms
 - b. Equity in sharing of global resources
 - c. Education
 - d. Secularism
2. The subject, which offers more scope for promoting international understanding among students is,
 - a) Social Science b) Physical Sciences
 - c) Languages d) Biological Sciences
3. The organization which works mainly for promoting world peace and international understanding is,

- a) UNICEF b) UNESCO c) UNO d) SAARC

II. Answer the following questions briefly:

1. Enlist the factors that should be emphasized in the curriculum of education for international understanding.
2. Mention the required attributes of a teacher, which can promote international understanding among students.
3. List out any six co - curricular activities which can foster international understanding among students.

28.5 Let Us Sum-Up

International Understanding in a sense is ‘world citizenship’ which emphasizes that all human beings are fellows and members of the world family. As such, this feeling is concerned with international good will and contributes to the wellbeing of the whole humanity. In simple terms, it indicates love, sympathy and co-operation among all the people of all the nations of the world.

The needs for developing International Understanding are:

- Progress of Human Civilization.
- Synchronization of Cultures.
- Interdependence of Nations.
- Threat of a Nuclear War.
- To counteract wrong emphasis on ‘My country, right or wrong’.
- To emphasize interdependence and intimate relationship of human race.
- To Educate for Democratic Ideals.
- To Educate For Human Prosperity.

Objectives of Education for International Understanding

- Highlight the peaceful uses of atomic energy and vividly picturise (describe) the devastating consequences of the misuse of nuclear energy. For instance, the uses of an atomic reactor for constructive purposes and the misuse of atomic bomb for destructive designs may be discussed in comparative frame.
- Give a basic knowledge of the life and culture of different nations of the world.

- Develop a spirit of tolerance (not indifference) towards the ways of life of different people of the world - their religion, customs and traditions, dress and food habits, etc.
- Develop rational thinking about the problems of other nations, inter-nation problems and their relevance to the nation to which the children belong,
- Develop a sympathetic attitude towards the (problems of the) less developed nations of the world; in general a concern for the welfare of humanity.
- Develop a willingness to place common good before personal interests.
- Strengthen the sense of national solidarity.
- Inculcate a belief in the ideals like fraternity, equality, liberty and justice know and understand how peoples of other lands live.
- Recognize the common humanity, which underlines all differences in culture.
- Work for a fair and just world.
- Maintain interest in world affairs.
- Recognize the importance of solving world problems according to democratic practices.
- Appreciate the contributions of all people to the world citizenship.
- Combine love of one's country with a broad social consciousness towards an interdependent community of nations.
- Respect the dignity and worth of man by giving him equality of rights and opportunities.
- Take the world as one unit.
- Realize that truth also triumphs and leads to human progress and prosperity.
- Believe in common values and goals for the world community.
- Understand that victories of peace are greater than victories of war.

Barriers of International Understanding.

- Secrecy about the nuclear strength of nations.
- Racial prejudices.
- Lack of National Solidarity.

- Physical and geographical isolation.
- Political barriers.
- Religious barriers.
- Psychological barriers.
- Social barriers.
- Narrow or parochial nationalism.

28.6 Answers to “Check Your Progress”

‘Check Your Progress’- 1

1. (d) All the above.
 2. (b) Jeremy Bentham.
 3. (c) Internationalism is not anti - nationalism and nationalism is not anti – internationalism.
 4. (d) Interdependence of nations.
 5. (d) All the above.
2. (1) 1. Un-judicial distribution of global resources
 2. International wars or world wars.
 3. International distrust & disharmony.
 4. Increasing gulf among developed, developing and underdeveloped countries.
- (2) Refer section 28.3.2
 - (3) Refer section 28.3.1
 - (4) Refer section 28.2
 - (5) Refer section 28.3.4

‘Check your Progress ‘- 2

- I
 1. (c) Education
 2. (a) Social Science
 3. (b) UNESCO

- II
1. Refer section 28.4.2 (b)
 2. Refer section 28.4.3
 3. Refer section 28.4.2 (d)

28.7 Unit - End Exercises

1. Explain briefly the role of education in promoting international understanding among students.
2. List the programmes that can be organized in a school to promote international understanding.
3. What is international understanding? What is its importance in the present context?
4. Briefly explain the role of teacher in promoting international understanding among his/her students
5. What should be the curriculum of education for international understanding?
6. Mention the barriers for international understanding.
7. Briefly explain the methods of teaching various subjects to promote international understanding among students.

28.8 References

1. Seetharamu A. S: *Philosophies of Education*, Ashish Publishing House New Delhi (2002)
2. Rai B. C. *Education and Society*, Prakashana Kendra, Lucknow (1985)
3. Pandey R. S: *Principles of Education*, Vinod Pustak Mandir, Agra (1999)
4. Mohanthy J, *Indian Education in the Emerging Society*, Sterling Publishing House. New Delhi (1982)
5. Aggarawal J.C, *Theory and principles of Education*, Vikas Publishing House. New Delhi (1996)
6. Dash N. *Principles of Education*, Nilkamal Publications, New Delhi (2000)

UNIT-29 □ VOCATIONALISATION OF EDUCATION

Structure

- 29.1 Introduction**
- 29.2 Objectives**
- 29.3 Vocationalisation of Education**
 - 29.3.1 Concept and Meaning**
 - 29.3.2 Objectives of Vocationalisation of Education**
 - 29.3.3 Need and Importance of Vocationalisation of Education**
- 29.4 Problems Involved In Vocationalisation of Education**
 - 29.4.1 Recommendations on Vocationalisation of Education**
 - 29.4.2 Strategies & Approaches in the Vocationalisation of Education**
- 29.5 Let Us Sum-Up**
- 29.6 Answers to ‘Check Your Progress’**
- 29.7 Unit-End Exercises**
- 29.8 References**

29.1 Introduction

In ancient India, we had ‘Gurukula’ system of education where, education was offered by ‘Guru’ (teacher) to his disciples (students) in his hermitage. (Ashram) Students were required to perform all kinds of manual work for learning and living. Education was mostly related to the life of pupils and there was no alienation or isolation between the world of life and world of work. It was education of life, for life and through life.

When the British rulers introduced formal education in this country, its objective was to prepare students for white-collared jobs. Consequently, education was mostly theoretical and bookish as there was no provision for manual or practical activity in general education. In 1854, the Wood Dispatch pointed out this defect and recommended for vocationalisation of education i.e., to introduce pre vocational components in education. But nothing much could be done in this respect by British rulers to the required extent.

During the past three or four decades, we realized that education in our country has

little utility to life, because it was not preparing an individual for earning a living. We all know India is a poor country with rich resources. There are plenty of natural resources in our country. Due to lack of adequate technical knowledge and skills, we have not yet been able to explore and exploit them fully for the economic development. Because of this inadequacy, the need for vocationalisation of education was felt. It was also felt that the students must be made self- dependents after completing their education with the acquisition of both knowledge and skills, and become more competent to earn their living. It was believed that, vocationalising education i.e., linking education with employment would promote all-round development of personality of the student & provide him economical self - reliance.

Consequently, Rabindranath Tagore deplored the ineffectiveness of bookish education and emphasized on the role of manual work in education. Added to this, Mahatma Gandhiji not only insisted to introduce manual work but also to make manual work productive and medium of education. This idea was put into practice in terms of 'Basic Education' as national education of the country in 1938 by the Zakir Hussain committee.

In this context, the following questions would be raised in our minds.

- a. What is vocationalising our education? And how it could be done?
- b. How is vocationalising our education important in making our country economically self dependent?
- c. How is it so important in getting rid of unemployment problems?
- d. What are the objectives and barriers of vocationalising of education?
- e. What are the strategies/ approaches of vocationalising our education?

This unit will introduce the elementary concepts of vocationalisation of education and related issues reflecting answers for aforesaid questions. This constitutes the focus of the present unit.

29.2 Objectives

After studying this Unit, you will be able to:

- Explain the meaning of vocationalisation of education
- Mention the objectives of vocationalisation of education
- Explain the need and importance of vocationalisation of education

- Analyse the problems involved in the vocationalisation of education
- State the recommendations of various commissions and organizations on vocationalisation of education.
- Discuss the strategies / approaches in the implementation of vocationalisation of education.

29.3 Vocationalisation of Education

29.3.1 Concept and Meaning

The term vocationalisation of education has many different meanings. Some people explain it as training in some specific vocation and others view it as combination of general education and vocational education. The first view implies learning of some trade, skill of some vocation or occupation so as to enter the world of work just after the successful completion of the particular course. As regarding the terminal nature of the course, there is nothing wrong with the view. But according to the other view, vocational training, in this narrow sense, is not correct. Such educational courses must include general education courses also, besides training in the specific vocation so as to train the practical aptitudes of students in the preparation for definite vocational work later.

In India, education has little utility to life, as it does not prepare a person for earning a living. Due to this inadequacy, the necessity of vocationalisation of education has been keenly felt. Vocationalisation means that vocational subjects should be given a place in the curriculum of general subjects so that the student becomes competent to earn his living after completing his general education. Vocationalisation of education does not intend to make the child a carpenter, an artisan, a weaver, a goldsmith or businessman or producer of some article. It only means to give a self-dependence to the student in life afterwards. Vocationalized education seeks the development of the total personality of the child. Vocationalisation does not mean only to impart vocational education. Vocational education should be organized according to the individual aptitudes of the student. A good vocational capacity may be developed in the child after ascertaining his various aptitudes and interests.

The concept of vocationalisation was introduced by the Kothari Education Commission for bringing education into close contact with productivity. According to the Commission, this would give a strong vocational bias to secondary education and increase emphasis on agricultural and technological education at the University level. The Commission maintains that hitherto, the educational system has been training young

people mostly for government service and the so-called white-collared professions. Now, education must be related to the needs and aspirations of the people. The standard of living of people is increasing day by day. An increase in population demands an increase in production of all commodities. This can be done only if education is vocationalized, especially at the secondary stage, because the young people coming out of higher secondary schools will meet the needs of the industry, agriculture and commerce.

(AI pg.119)

Vocationalisation of secondary education is different from technical or vocational education imparted in technical schools, polytechniques or Industrial Training Institutes. The UNESCO Report, 1974 pointed out that vocationalisation of education embraces all those aspects of the educational process “which involve in addition to general education, the study of technologies and related sciences and the acquisition of practical skills, attitudes, understanding and knowledge related to occupations in the various sectors of economic and social life”. Thus the dichotomy between education and work should go through vocationalisation.

Vocationalisation of secondary education links with facilities covering a large number of fields such as (a) Agriculture, (b) Industry, (c) trade and commerce, (d) Medicine, (e) Public health, (f) home management, (g) Art and Crafts, and (h) Management and secretarial practices. D.R. Dua has rightly remarked, “The cardinal aim of vocationalisation of education, it may be asserted, is to ensure an integral development of the personality and not the development of a mere technician or mechanic”.

29.3.2 Objectives of Vocationalisation of Education

Following are the objectives of vocationalisation of education reflected by the purposes and recommendations of various education commissions and national education organizations.

1. To bring education into close contact with productivity.
2. To give a strong vocational bias to secondary education.
3. To relate education to the needs and aspiration of students.
4. To fulfill the increasing demands for occupation and employment opportunities.
5. To enable youth to become economically self-dependents.
6. To enhance the employment potential of educated youths.

7. To boost-up the economic prosperity of the country with potential man power.
8. To provide for diversified vocational courses according to the aptitudes and aspirations of students.
9. To provide for all-round development of personality of students.
10. To develop a sense of 'dignity of labour' among students.

29.3.3 Need and Importance of Vocationalisation of Education

(a) Need:

The emerging technological developments in India challenge our old concept of 'unilateral' academic type of education and lay emphasis on teaching of science and vocational subjects at the secondary stage. Because of unfavorable economic conditions, a large number of students give up their studies after high school and try to enter into some profession. But it is not possible to provide employment to all. Hence they have to choose some alternative. It is due to this reason that subjects like agriculture, technology, handicrafts, commerce, and home science have been introduced in the modern curriculum. The students who learn these subjects do not depend on others for their livelihood.

Manual work becomes educative if it gives expression to the creative impulses of the child. It is not wise to have compartments between mental work and manual work. Experiences prove that even same mental works are quite mechanical and do not involve thinking. On the other hand, manual work may demand the use of higher mental process like analysis, reasoning imagination etc. the gulf between manual work and mental work reflects the stage of society which is divided into labouring and exploiting classes. In a country like ours, which desires to transform itself into a socialistic pattern of society, all work should be equally respected. Therefore, in the emerging Indian society, emphasis is laid on vocationalisation of secondary education.

In order to shape the personality of the students, to reduce unemployment, to give some financial benefits and to suit the attitude of the students, vocationalisation of secondary education is very much important. The adolescent getting education at the secondary stage of education learns the dignity of labour and derives pleasure from creative work. The Education Commission therefore, opines, there should be much greater emphasis on craft and productive work in all schools, and in addition, diversification of courses should be introduced. Students may take up agricultural, technical, commercial or other practical courses, which will train their varied aptitudes

and enable them to take up vocational pursuit at the end of secondary course or to join technical institutes for further training.

Various Commissions and Committees have given valuable suggestions to vocationalise the secondary stage of education. They all give unanimous opinions that educational planning in a developing country like ours must be properly generated to meet the immediate requirements of society. Life-career motive with a vocational bias should be the aim of planning at the secondary stage.

(b) Importance

1. *The Feeling of Fullness in Life:* Only vocational or general education makes the development of the individual one-sided. But vocationalized education may bring fullness in his life. General education makes an individual unemployed and dependent on others for economic assistance. Vocationalized education alone may make a child a skillful worker in some area, but not a fully developed individual.

2. *Creating a Spirit of Self-dependence:* Vocationalized education creates a spirit of self-dependence in the individual, because through his education he begins to earn something even during his school or college career. Thus ultimately he becomes a useful member of the society.

3. *Satisfaction of Psychological Tendencies:* Through vocationalized education, the individual may satisfy his instincts of construction and self-display. Many of his latent interests, too, may get full play. He acquires some abilities. If he has talent, it may also be further developed. Needless to say that in vocationalized education, the student is not a passive listener; in fact, he becomes an active partner in the very process of this education. He learns by doing things. Various types of vocation should be incorporated in a vocationalized curriculum in order to cater to the varying needs, interests and aptitudes of students.

4. *Dignity of Labour:* As one has to do some manual work for learning some vocational skill in the vocationalized education, it develops in him a sense of dignity of labour, not possible in purely general and academic education.

5. *Economic Prosperity:* Vocationalisation of secondary education is important from the point of view of economic development and prosperity of the country. The students coming out of such schools, where both general and vocational educations are provided side by side will emerge as potential manpower in boosting the economic prosperity of the country. They will be able to find jobs in industry, agriculture or some other fields.

The Kothari Commission visualized the link between education and productivity through vocationalisation of secondary education.

6. Flexible Stage: By giving a strong vocational bias to secondary education, we can make it a terminal stage for many young people who will be entering the world of work after schooling. At present, secondary education is academic in nature and paves the way for university education only.

7. Eradication of Unemployment problem: Vocationalisation of education will inculcate the habit of hard work and dignity of labour among the students. The present tendency to run after white collared professions will be checked. There is a tendency these days among men and women in rural areas to run to cities in search of employment. This programme should be strategically planned to solve the problem of unemployment among educated people.

8. Provision of Diversified Courses: Vocationalisation at the secondary stage will also provide diversified courses according to aptitudes, which would cater to the needs of students with a very wide variety of talents. The students will choose their careers according to their aptitude, intelligence and interest. Thus, they will be able to get a right job and hence, job satisfaction.

‘Check Your Progress’- 1

1. Choose the most appropriate alternative:

1. Vocationalisation of education is,
 - a. Imparting vocational education
 - b. Imparting occupational knowledge, skills and understanding in addition to general education.
 - c. Study of Science and technology
 - d. All the above.
2. Gandhiji’s Basic Education was adopted as National Education by,
 - a) Iswarabhai patel committee
 - b) Adiseshaiah Committee
 - c) Zakir Hussain Committee
 - d) Kothari Commission

3. The concept of vocationalisation was introduced by,
- a) Iswarabhai patel committee
 - b) Adisheshaiah Committee
 - c) Zakir Hussain Committee
 - d) Kothari Commission
4. The main aim of vocationalisation of education is,
- a) To link education to employment
 - b) To relate education to the needs and aspirations of students
 - c) To integrate occupational skills and attitudes with general education
 - d) All the above

II. Answer the following questions briefly.

- 1. List out the objectives of vocationalisation of education.
- 2. Bring out the need for vocationalisation of education.
- 3. What is the importance of vocationalisation of education for Indian youth?

29.4 Problems Involved In Vocationalisation of Education

Main Problems

- 1. Form and Organization of Education: What should be the form of vocationalized education and how shall it be determined? These questions are concerned with the form of vocational education.
- 2. Organization of the curriculum: This includes the problem of how to harmonise the vocational courses with the general courses.
- 3. Training of teachers. The vocationalized education will require special type of teachers who can impart vocational education along with instruction in general education. It will mean change in the current set-up of teachers' training institutions like the multi-purpose schools. The vocationalisation of education will fail in absence of suitable teachers.
- 4. Bringing in Changes in the Instructional Procedures. Vocationalized education requires an integrated teaching procedure in which a certain vocation will have

to be accepted as nucleus and the various subjects will be taught around it in a correlated manner. However, all the subjects of general education cannot be taught in this manner. Only those subjects can be taught which may be correlated with the vocation concerned.

5. Laboratories and other equipments. Each school will require some workshops, laboratories and other physical facilities and equipments after vocationalisation of education. This will mean enough money. But due to want of financial resources even traditional schools lack the required facilities.
6. Selection of Vocation at the time of Admission of Students. At the time of admission, it is difficult for the student to choose a vocation. His aptitude should be ascertained through aptitude tests. Educational and vocational guidance services should be organized in schools. These services help the students in identifying their aptitudes and interests. Training in a particular vocation may be given accordingly.
7. Administration and Control. General education has been under the control of Government education department alone cannot control education. The co-operation of the departments of industries, agriculture and others will be necessary.

In addition to this, Department of public education in almost all states has not had the advantage of expert guidance through a technical adviser of sufficient standing to enable it to plan these courses on an intelligent and comprehensive basis. There has not been sufficient coordination and cooperation between the different departments of the government. Some institutions were under the Director of Industries, others were under the Director of Labour and the rest under the Director of Education.

Most excellent schemes came to grief on the rock of finance. It is of little use envisaging any type of technical education unless the minimum amount of efficiency can be ensured both at the initial stages and in later periods of training. It is costly to equip school for most kinds of technical training; it is more costly to get properly trained personnel to run these schools.

29.4.1 Recommendations on Vocationalisation of Education

Vocationalisation of education must include some practical courses according to the aptitudes of the student, besides the general educational courses. The Secondary Education Commission observed that these education programmes would not be narrowly vocational but would have a definite vocational bias as secondary schools are

not purely vocational as per their curriculum. Vocational courses should be introduced in the secondary schools along with various subjects of general education. In this regard, the Kothari Education Commission observed,

“We visualize the future trend of school education to be towards a fruitful mingling of general and vocational education- general education containing some elements of pre-vocational education. In the kind of society in which we will be living increasingly in the coming years, a complete separation between the two will not only be undesirable but impossible. We also expect a considerable expansion of professional education at the university stage, especially in agricultural and technological fields.

Recommendations of Committees and Commissions:

(a) Pre- Independence

Committees and Commissions of education were appointed keeping in view the problems arising out of vocationalisation of education. These Committees and Commissions have given following suggestions for vocationalisation of education.

- 1. Indian Education Commission (1882):** It suggested that vocational subjects should be given due place in the current curriculum. But the government made no efforts to implement this suggestion.
- 2. Hartog Committee (1929):** It suggested that after passing the middle school examination a student should be given an opportunity to study industrial and commercial courses.
- 3. Sapru Committee (1934):** It suggested that various types of vocational courses should be taught at high school level.
- 4. Basic Education Scheme (1936-37):** A number of basic schools were opened under this scheme. An attempt was made to teach a number of subjects around a certain craft with the interest of the student.
- 5. Abbot-Wood Committee (1937):** It submitted its report on vocational education. This report emphasized the introduction of vocational courses for removing unemployment.
- F. Sarget Scheme (1944-45):** It recommended the continuance of Basic Scheme. It suggested to incorporate local crafts and industries in the curriculum.

(b) After Independence

- 1. Secondary Education commission (1952-53):** It recommended the incorporation of vocational courses in the secondary school curriculum as follows:
 - a. Multi-purpose schools should be established. The current secondary schools should be gradually converted into multi - purpose schools. Till then vocational courses should be taught in them according to the varying interests of students. The whole curriculum was sub-divided into seven parts. Every student should study at least one of these parts according to his interest. Each student should study some vocational subject to develop a sense of respect for manual work. The commission emphasized the need of educational and vocational guidance services in each school.
 - b. Each student should be given an opportunity to do some productive work in the school. The courses should be diversified to make many alternatives available for the students. It will enable each student to choose some manual work according to his interest.
 - c. The student should be given theoretical knowledge and practical training in agriculture. Such vocations as gardening, animal husbandry, veterinary science and bee-keeping etc., may be encouraged in schools. These vocations were considered more useful for rural children. The rural school should function as community centre also.
 - d. Technical education should be provided in secondary schools. The student may choose some technical subject as his hobby. Some industrial tax may also be levied for acquiring some funds for technical education. The central government should annually give financial grants to state governments. A federal board for technical education should be established. Multi-purpose schools should be opened at some places.
- 2. University Education Commission (1948- 49):** It emphasized the need of establishing rural universities for teaching agriculture and allied subjects. It also recommended for making more progressive medical education, teachers training and education in law.
- 3. Kothari Commission (1964-66):** It emphasized the utility of vocational education and gave the following suggestions:
 - a. We have not yet fully emphasized vocational education at the secondary stage.

Secondary education must be vocationalized according to the means available to us.

- b. Vocational education should be sub-divided into the following stages according to the curriculum
 - i. Junior Secondary Stage: The student who has passed seventh or eighth class should be admitted in Industrial Training Institutes (I.T.I). The admission age should be reduced to 14 years of age. This may also benefit the primary school passed student. Part - time education should be arranged for industrial training to benefit those children who are mostly engaged in domestic work. The students should be given training in agriculture and domestic science.
 - ii. Higher Secondary Stage: Poly-technical institutions should be established for those students who have passed secondary school classes. Part-time training or Correspondence training courses may also be arranged for such students. In health, commerce, administration and small scale industries varying courses of six months to three years duration should be instituted.
 - iii. Separate Committees and Sub-committees should be organized within the jurisdiction of the Education Department of Government for giving training in their respective vocation. These committees will look after part-time training and correspondence courses in their respective areas. The manpower available for various vocations should be ascertained. Then the training for the same should be organized. The firms which may absorb the trained hands should also be consulted about the trained hands that they would require.
 - iv. The Central Government should give adequate financial assistance to the various states for vocational and technical education. In U.S.A. it was due to the federal assistance that secondary education could be vocationalized. This practice should be adopted in India also.
 - v. The current facilities for vocational and technical education should be further extended. The training of workmen should be grouped into two parts: semi-skilled and skilled. The number of vocational and technical institutions should be increased. The private and state trade schools should be encouraged by giving financial help.
 - vi. People have no interest in vocational curriculum as they do not understand its utility. Government should try to create interest in the people for vocational and technical training. Vocational courses should be made more interesting. Vocational

Guidance Committees should be organized in schools to give psychological vocational guidance to the students.

The National Review Committee (1978) has given the following recommendations for making vocationalisation of education successful:

1. There should be no rigid streaming of courses into the general Education and Vocationalized Education spectra. The student should be free to offer either the general education or vocationalized courses or a mix of the two, particularly in relation to the vocational courses as agriculture, and related vocations and other general sciences. There should be in-built elasticity in the choice of the general education or vocationalized subjects.
2. Learning must be based on work. It must be either through the Socially Useful Productive Work (SUPW) or through vocationalized courses.
3. Vocational courses should be provided in agricultural and related rural occupational areas and in managerial, commercial, health and para-medical vocations and not industrial and engineering occupations.
4. Books should be written on a priority basis to suit local conditions and make available to the schools, in order to impart instruction in vocational courses, in agricultural and related subjects.
5. Semester pattern and credit system may also be introduced in higher secondary classes. Suitable steps may be undertaken for the orientation of teachers in this connection.
6. To begin with, teachers with post-graduate qualifications need not be insisted, people who have had actual experience of on-the-job may be fruitfully utilized to reach vocational courses. Part-time teachers may also be appointed wherever necessary.
7. Both pre-service and in-service teacher education should be organized, in collaboration with Colleges of Education, SCERTs, NCERT, Agricultural Universities, ICAR etc.
8. A vocational survey of the area-metropolitan, block, taluk, district or state should be undertaken.
9. As little or no vocationalized education facilities are readily available for rural students, all the new schools should be constructed in rural areas and should be adequately equipped.

10. Shift system should be introduced wherever it is feasible.
11. Apprenticeship facilities should be extended to all the students who complete education in vocational streams if they desire to benefit from such training.
12. Vocationally qualified people should be preferred to graduates and be entitled to the pay scales available to the graduates as long as the job performed is the same or similar.
13. A National Council of Vocational Education should be set up.
14. At the State level, State Councils for Vocational Education be created and should function under the general guidance of the National Council of Vocational Education.
15. The vocationalisation of Education must be supported by the local community and other agencies, such as Panchayat, Union, Agricultural Co-operatives, the Small Scale Industries Corporation, Khadi and Village Industry Commission, Local branches of nationalised and other banks etc.

29.4.2 Strategies / Approaches in the Vocationalisation of Education

Our country is passing through a period of transition. There are a number of development plans before the country. Now there is a tendency to convert the unilateral schools into multilateral schools. To give secondary education a vocational bias, the following steps should be undertaken.

1. Diversification of Secondary Education Curriculum: The Government of India appointed a number of committees and commissions with the aim of re-organising secondary education. The diversification of the curriculum has been made on the basis of the recommendations of these committees and commissions. With the introduction of this system, the roads for the all round development of the students will remain wide open. They can get an opportunity to study subjects according to their abilities, aptitudes and capacities. To facilitate the students to choose their subjects according to their own sweet will, diversification of the curriculum is the best means.

2. Opening of Multi-purpose Schools: Before independence, students had to study subjects compulsorily. As a result of which, the natural tastes and aptitudes of the students were neglected and the study of the prescribed curriculum was forced upon them. With the dawn of independence, steps are being taken to convert secondary schools into multipurpose schools. If this programme becomes successful, we can enable the

students to study subjects of their choice and make the best use of their talents and energy. We can also enable students to acquire proficiency in some vocational subjects, so that they can get an opportunity to get self-employment.

3. Guidance Movement: To enable the students to choose vocation according to their interest and aptitudes, vocational guidance should be encouraged in the country. Eminent educationists and efficient teachers should remain in charge of the programme.

4. Introduction of Work Experience: Work-experience is directly related to productivity. The entire scheme of Basic Education is based on this principle. Its purpose is to relate education to productivity. It can work as a greater force for the vocationalisation of the secondary education. Therefore, the Indian Education Commission (1964-66) has suggested introducing it at the school stage of education. A scheme for providing well graded work - experience programme with scientific bias is introduced immediately in all the secondary schools of India.

5. Manpower needs should be carefully studied: Acute technical manpower shortage in some industries is an acute problem in our country. Therefore, we should carefully study the manpower needs of our country and accordingly include vocational subjects at the secondary stage.

6. Proper planning: Without proper planning, the programme of vocationalisation of secondary education cannot be successful. Therefore, emphasis should be laid on proper educational planning.

The National Review Committee and the working group on vocationalisation of education are unanimous in recommendations for making preparation and implementation to go hand in hand. The following guidelines are suggested for effective implementation.

1. The former has suggested two streams as given by the NCERT in its national document. They are (i) General Education Spectrum, and (ii) Vocational Education Spectrum. Of course, there is no rigid streaming of the courses into “general education” and “vocational education”.
2. Three models have been recommended in the offering of elective subjects by the schools:
 - a. Those offering only General Education Spectrum and its elective subjects.

- b. Those offering only the Vocational Education Spectrum and its elective subjects, and
 - c. Those offering both General Education and Vocational Education courses and their elective subjects.
3. Both the above bodies are unanimous on the issue of vocational surveys, services at the Block, Taluk, District, State and National level, to identify the vocations and the manpower needs of the rural and urban schools before launching the programme.
 4. The pattern of vocationalized courses recommended by the review committee is as follows:

Courses	Time Allocation
----------------	------------------------

(i) Language/s	15%
(ii) General Foundation Courses	15%
(iii) Elective Subjects	70%

5. 70 per cent of the weekly hours of instruction is allocated to the teaching of vocational elective subjects with 50 per cent practical work.
6. Different broad-based vocational courses linked to agriculture and industry and other allied fields have been suggested by the review committee.
7. Counselling and placement officers particularly in rural areas to start with should be appointed to advise students on the choice of elective subjects.
8. Introduction of SUPW and community services as compulsory and integral part of education at the higher secondary stage for all students offering general education and launching of vocationalized courses demands for reorganization of teacher education. That is why teachers are to be prepared to take up the new challenges through pre-service and in-service education.

These guidelines are suggestive, not exhaustive. Proper understanding of the scheme, adequate planning and resource mobilization are necessary for success of vocationalisation. As regards methodology to be followed for implementation of the scheme the following guidelines may be suggested:

1. Educational potentiality of the programme can be realized by adopting the problem-solving method.
2. Every activity has to be related to the needs and conditions of the child, his schools and his locality or community.

3. Adequate data collection is necessary through exploration, experimentation and study of related literature.
4. The teacher and taught should discuss the project in detail and make joint planning for execution.
5. The teacher should demonstrate the processes and explain the principles utilizing various teaching aids and media.
6. Field studies may be conducted for better understanding of the environment, local resources and marketing conditions.
7. Constant evaluation of the process and the products with reference to norms and targets should be made.

The Adisheshaiah Committee has enunciated how SUPW could be integrated with the actual classroom instructions. Such linking of instructional programmes with SUPW at the secondary stage is quite feasible. But the vocationalisation of education needs a lot of field-work and discussion at various levels. Teachers are the main springs and pivots of the new system. But unless they are oriented and trained in the philosophy and realities of vocationalisation and adequate resources are provided in the planned manner, the scheme may not be a success. Collective planning evolved from grass roots, provision of necessary facilities, adequate awareness and total commitment as well as involvement of all concerned will ensure the realization of its objectives.

Check Your Progress - 2

I. Choose the most appropriate alternative:

1. The education commission which recommended the establishment of Multi-purpose schools is,
 - a) Kothari Commission (1964 - 66)
 - b) Secondary Education Commission (1952- 53)
 - c) University Commission (1948-49)
 - d) Indian Education Commission (1882)
2. The education commission which recommended the establishment of rural universities for teaching agriculture and allied subjects is:
 - a) Kothari Commission (1964 - 66)
 - b) Secondary Education Commission (1952-53)

- c) University Commission (1948-49)
 - d) Indian Education Commission (1882)
3. With regard to Vocationalisation of education, Kothari Commission(1964-66) advocated,
- a) Practical training in agriculture in high schools
 - b) Incorporation of local crafts and industries in the curriculum.
 - c) Opening of basic schools
 - d) Establishment of polytechnic institutions.

II. Answer the following questions briefly:

1. What is the pattern of vocationalized courses recommended by the National Review Committee?
2. Enlist the guidelines suggested by National Review Committee for effective implementation of vocationalisation of education.
3. State any four causes for slow progress in vocationalisation of education.
4. State one important recommendation of the following committees regarding vocationalisation of education.
 - a. Indian Education Commission (1882)
 - b. Hortog Committee (1929)
 - c. Sapru Committee (1937)
 - d. Abbot-Wood Committee (1944 - 45)
5. State any four problems of vocationalisation of education.

29.5 Let Us Sum-Up

Vocationalisation

Meaning: The concept of vocationalisation was introduced by the Kothari Education Commission for bringing education into close contact with productivity. Vocationalisation means that vocational subjects should be given a place in the curriculum of general subjects so that the student becomes competent to earn his living after completing his general education.

Objectives of Vocationalisation of Education:

- a. To bring education into close contact with productivity.
- b. To give a strong Vocational bias to secondary education
- c. To relate education to the needs and aspiration of students.
- d. To fulfill the increasing demands for occupation and employment opportunities.
- e. To enable youth, to become economically self-dependents.
- f. To enhance the employment potential of educated youths.
- g. To boost-up the economic prosperity of the country with potential man power.
- h. To promote for diversified vocational courses according to the aptitudes and aspirations of students.
- i. To provide for all-round development of personality of students
- j. To develop a sense of 'dignity of labour among students.

Importance of Vocationalisation of Education

Student will have

1. The feeling of fullness in life.
2. A spirit of self-dependence.
3. A satisfaction of psychological tendencies.
4. A feeling of dignity of labour.
5. Economic prosperity.
6. No unemployment problem.
7. Provision of diversified courses.

Problems involved in Vocationalisation of Education

The Main Problems are with respect to:

1. Form and Organization of Education.
2. Organization of the curriculum.
3. Training of teachers.

4. Bringing in Changes in the Instructional Procedures.
5. Laboratories and other equipments.
6. Selection of Vocation at the time of Admission of Students.
7. Administration and Control.

Strategies / Approaches in the Vocationalisation of Education

1. Diversification of secondary education curriculum.
2. Opening of Multi-purpose schools.
3. Guidance Movement.
4. Introduction of Work- Experience.
5. Manpower needs should be carefully studied.
6. Proper planning.

29.6 Answers to Check Your Progress

‘Check your progress’- 1

1. 1. (b) Imparting occupational knowledge, skills and understanding in addition to general education.
2. (a) Zakir Hussain Committee.
3.(d) Kothari Commission
4. (e) All the above
2. 1. Refer Section 29.3.2
2. Refer section 29.3.3(a).
3. Refer Section 29.3.3(b)

‘Check Your Progress’ - 2

1. 1. (b) Secondary Education Commission (1952-53)
2. (c) University Commission
3. (d) Establishment of polytechnic institutions.
2. 1. Refer Section 29.4.2

2. Refer section 29.4.2
3. Refer Section 29.4
4. Refer Section 29.4.1
5. Refer Section 29.4

29.7 Unit-End Exercises

Answer the following questions:

1. Explain the concept of vocationalisation of Education with its relevance in the present context.
2. Enlist the objectives of vocationalisation of Education.
3. Explain the need and importance of vocationalisation of education with illustrations.
4. What are the problems involved in the vocationalisation of education?
5. Describe any four strategies of vocationalisation of education

29.8 References

1. Seetharamu A. S: *Philosophies of Education*, Ashish Publishing House New Delhi (2002)
2. Rai B. C. *Education and Society*, Prakashana Kendra, Lucknow (1985)
3. Pandey R. S: *Principles of Education*, Vinod Pustak Mandir, Agra(1999)
4. Mohanthy J, *Indian Education in the Emerging Society*, Sterling Publishing House. New Delhi(1982)
5. Aggarawal J. C, *Theory and principles of Education*, Vikas Publishing House. New Delhi (1996)
6. Dash B.N. *Principles of Education*, Nilkamal Publications, New Delhi (2000)

UNIT - 30 □ DISTANCE EDUCATION

Structure

30.1 Introduction

30.2 Objectives

30.3 Distance Education

30.3.1 Concept and Definitions of Distance Education

30.3.2 Need and importance of Distance Education

30.3.3 Objectives of Distance Education

30.3.4 Special features of Distance Education

30.4 Let Us Sum Up

30.5 Answers to ‘Check Your Progress’

30.6 Unit-End Exercises

30.7 References

30.1 Introduction

This is an era of explosion of knowledge and for the present and future generation of people, ‘knowledge is power’ and hence their hunger and need for information and knowledge through education is enormously increasing. In this context, with a view to widen the horizons of education opening the new frontiers of knowledge and democratizing the teaching-learning process, non-formal education systems like open universities, open schools, distance learning or distance education systems are introduced to overcome the deficiencies and inadequacies of the traditional and formal education system. The expansion which has been done over the hundreds of years through this formal system has been lopsided and undemocratic in the sense that the rich and aristocratic people have been benefited more than the poor and the lower classes. There is, therefore, glaring disparities and discriminations between the rich & poor and high & low classes. Education has to be made accessible to all irrespective of financial, social and psychological and other conditions. In this kind of situation, distance education has been found to be an alternative, a boon and a remedial measure.

In addition to this, it has been observed over the past three or four decades that

there is a constant increase in the social urge for knowledge and demand for qualification by way of degrees universally. But the resources available to establish and run the conventional type of universities are limited especially in a developing country like India with very huge population. In this context, distance education emerged as a concept of modern education and has proved an effective alternative to formal education. It had its beginning in India over three decades ago with the introduction of correspondence courses. Now distance education has become a rapidly developing global phenomenon. It has not only gained a ground, but also has made rapid strides at various stages and in different dimensions of education.

In recognition of this rapid expansion of the scope and need for distance education, you would get the following questions in your mind:

- What is the concept of distance education?
- What is the nature and scope of it?
- What are its special features?
- What is its need and importance in Indian context?

This Unit shall provide you with such reflections which form the focus of issues related to the aforesaid questions.

30.2 Objectives

After studying this Unit, you will be able to:

- Define the concept of Distance Education
- Explain the nature and scope of Distance Education
- Explain the need and importance of Distance Education
- Reason out why there is an increasing demand for Distance Education. State the objectives of Distance Education
- Enumerate the special features of Distance Education

30.3 Distance Education

30.3.1 Concept and Definitions of Distance Education

In lay man's language we mean education provided at a distance. That is, unlike the formal system, the teaching-learning process is not mostly conducted in a room or in an institution; a distance is maintained between the teacher and the taught. It is a kind of non-formal education, in which there are no restrictions of age, class and duration

even qualification, etc., for a degree. There is flexibility in all aspects of Distance Education from admission to examination. Distance Education was started and even now it is known in various names such as Instruction through Correspondence, Home Study, Postal Tuition, External Study, Off -Campus study, Open Learning, Open School, Open University, Education without Walls and so on.

Distance education, simply and broadly defined as the system of education in which education is imparted to students from a distance. It contains two basic elements: (a) The physical separation of teacher and learner and (b) the changed role of the teacher, who may meet the students only for selected tasks such as counseling, giving tutorials or solving students' problems. The system is heavily dependent today upon the printed material or instructional material, supplemented partly by the electronic media, radio, television, and computer, in addition to limited face-to-face contact sessions.

Distance Learning lends itself to a variety of interpretations which empowers it as a concept. "Distance Education" is an umbrella term which indicates the tangible distance between the learner and the teacher where the process of teaching and learning is not confined within the four walls of the classroom any more. With its horizontal mobility, distance education transcends the barriers-of time, space, sex, creed, community and religion, thus breaking the myth of elitism in conventional higher education.

The following definitions given by various experts and organizations would explain the meaning of the concept in clear and concrete terms.

1. **Henri Dieuzeide** has defined Distance Education as the "Copernican Revolution changing the entire gravity from teacher-centered mentality to the student-centered approach".
2. **Otto Peters** defines Distance Education as "The distance teaching/education is a method of imparting knowledge, skills and attitudes which is rationalized by the application of division of labour and organizational principles as well as the extensive use of technical media especially for the purpose of reproducing high quality teaching material which makes it possible to instruct a great number of students at the same time wherever they live. It is an industrial form of teaching and learning".
3. Document entitled "Open Learning" by **Mackenzie** and others published by UNESCO (1975) defines, "Such systems are designed to offer opportunities for part-time study, for learning at a distance and for innovations in the curriculum. They are intended to allow access to wider section of adult population, to enable students to compensate for lost opportunities in the past or to acquire new skills and qualification for the future. Open learning systems aim to redress social or

educational inequality, and to offer opportunities not provided by conventional colleges and universities”.

4. The Council for Educational Technology (CET), UK has defined the open learning systems as “Those which offer students measure of flexibility and autonomy, to study the programmes of their choice when and where they wish and at a pace to suit their circumstances (**David Butts**).
5. **Adisheshaiah** defined Distance Education as, ‘the teaching- learning process undertaken where space and time dimensions intervene between the teaching-learning”.
6. According to **G. Rama Reddy**, “Distance Education is one such alternative and it has the potential to transcend the barriers of time and space”.
7. **Moore**, 1973 has defined Distance Education as, The family of instructional methods in which the teaching behaviours are executed apart from the learning behaviour; including those that in a contiguous situation would be performed in the learner’s presence, so that communication between the teacher and learner must be facilitated by print, electronic, mechanical or other devices.

30.3.2 Need and Importance of Distance Education

In all progressive countries of the World the system of Distance Education is now being introduced. In our country, equipments and resources for providing education are quite inadequate because of the rising population every year. Under this situation, it has not been possible for us to meet the educational needs of all those who desire to receive education. The utility of Distance Education has been so much recognized these days that sixty countries have jointly established an International Council of Distance Education. The existing traditional education can benefit only those who have not yet taken up any job. If one gets admission in some school or college he will have to remain there till he finishes the prescribed course successfully.

Under this system generally the poor students are deprived of the facility of higher education. In this context, we shall have also to admit that the existing system of higher education is quite expensive. The larger portion of our population resides in rural areas. To make higher education available to all the rural people will be quite expensive and extremely difficult. Secondly, our state governments and central government have inability to provide the necessary funds for education. So it appears impractical to expand the prevailing system of education. In the present age of democracy, it is very necessary to give benefit of education to all. If many people cannot go to schools,

colleges and universities, education should be offered at their very doorstep.

For a developing country like India with its given demographic and economic conditions, the non-formal systems may be better suited for many of its societal aims such as 'literacy for all' and 'universal primary education' which are still just dreams even after more than 55 years of independence. Alternative strategies under the non-formal systems need to be strengthened further so that they may help in accelerating democratization and modernization.

The system of Distance Education has the potential to fulfill the enormous responsibility of universalisation and democratization of education, as it holds the promise of checking the falling standards at reasonable costs, making the optimum use of media and technology and providing education relevant to the needs of the country. Distance education methods can be successfully used for relating to groups who, for geographical, economic, or social reasons, are unable or unwilling to make use of traditional/conventional (Classroom based) provision of education.

Although, there is no total unanimity regarding the concept and the meaning of distance education, the needs for the same are felt by all in various ways and stages. The needs may be as follows:

- a. To provide educational opportunity to those who are deprived of or missed the chance earlier.
- b. To advance and disseminate knowledge, skills, attitudes, interests, etc., by multifarious means.
- c. To improve the quality and standard of education at all stages.
- d. To meet the needs of the learners and to make education relevant to the needs of the country.
- e. To make universalisation of elementary education its success through open schools.
- f. To reduce the pressure on formal education at various levels.
- g. To meet the needs for scientific and technical manpower required.
- h. To facilitate the implementation of constitutional provisions for equalization of educational opportunity.
- i. To remove inequality and inadequacies of the existing education system.

In addition to this, its importance can be realized by observing the following advantages:

1. It overcomes successfully the deficiencies of the formal system of education.

2. It is being an off-campus teaching system; it effectively meets the explosion of higher education.
3. It can to a great extent help realizing the Constitutional Directives of Universalisation of Elementary Education.
4. The rigidity of the conventional classroom-oriented education is avoided through distance education.
5. Since it is a non-formal pattern of education it caters to the needs of the deprived sections of the society.
6. It promotes motivation among the learners for advancing in his own pace.
7. It is very cost-effective as it does not require going and coming every day to the school/college nor required for staying in the hostel.
8. Distance education can be availed by the service-holders for whom earning bread is more important than prosecuting study.
9. Distance education is a boon for the handicapped people for whom journey is a problem and attending classes regularly is a hurdle.
10. Since distance education is a multimedia approach to education, learning becomes more effective due to multi-sensory advantages.
11. The study materials in various forms: audio, video, print, etc., help students to adopt and utilize according to his interest and ability.
12. The components like assignments, attending study centers and discussion or counselling with the course or subject experts facilitate learning.
13. Television being a very powerful medium can enable distance learners to see scientific experiments, interviews and discussions with eminent educationists, etc.
14. Innovations like teleconferencing, interactive programmes facilitate learning through two-way dialogue.
15. The use of computers in distance education provides rich learning resources, additional support and feedback facilities to its learners.

It would be proper if more relevant and flexible courses are offered through distance education mode. The distance education courses should be suited to the capabilities needed in the society. These could be developed in collaboration with industry, agriculture developmental agencies and social institutions.

It is also obvious from all that has been stated above, that the distance education system will play a crucial role in educational development in the country in the years to come. The success of the system will, no doubt, depend upon the manner in which it is organized and developed.

30.3.3 Objectives of Distance Education

The major objectives of distance education in India are:

- a. To provide an alternative cost-effective non-formal channel for higher education.
- b. To supplement the conventional university system and to reduce the pressure on it.
- c. To provide a second chance to education for those who have had to discontinue their formal education or could not join regular colleges/universities because of some inevitable problems.
- d. To democratize higher education by providing access to large segments of the population, in particular the disadvantaged groups such as those living in remote and rural areas, including working people, women and other adults who wish to acquire and upgrade their knowledge and/or skills through studies in various fields.
- e. To strengthen and diversify the degree, certificate and diploma courses related to the needs of employment and necessary for building the economy of the country on the basis of its natural and human resources.
- f. To provide a means for continuing and life-long education for enriching the lives of the people.
- g. To provide an innovative system of university education which is both flexible and open in terms of methods and pace of learning, combination of courses, eligibility for enrolment, age of entry, conduct of examination, and operations of the programmes with a view to promoting learning and encouraging excellence in new fields of knowledge (IGNOU Act, 1985; APOU Act, 1982; KOU Act, 1987; IGNOU project report, 1985, UGC Annual Report, 1981-82).

The Education Commission (Kothari Commission, 1964-66) had suggested the objective of enrolling about one-third of the students at the university level correspondence education. (GOI, 1966)

30.3.4 Special Features of Distance Education

Distance Education is that field of educational endeavour in which the learner is quasi-permanently separated from the teacher throughout the length of the learning process; a technological medium replaces the inter-personal communication of conventional, oral, group-based education; the teaching/learning process institutionalised (thus distinguishing it from the teach-yourself programmes); two-way communication is possible for both student and teacher (thus distinguishing it from other forms of educational technology). It represents an industrialization of the educational process (Keegan 1983).

Keegan's latest definition of distance education (1986) has synthesized all the various views held with regard to the definition of the terms distance education. Distance education is a form of education characterized by:

The quasi-permanent separation of teacher and learner throughout the length of the learning process; this distinguishes it from conventional face-to-face education.

The influence of an educational organization both in the planning and preparation of learning materials and in the provision of student support services; these distinguish it from private study and teach-yourself programmes.

The use of technical media, print, audio, video and computer, to unite teacher and learner can carry the content of the course. The provision of two-way communication so that the student may benefit from or even initiate dialogue; this distinguishes it from other uses of technology in education.

The quasi-permanent absence of the learning group throughout the length of the learning process so that people are usually taught as individuals and not in groups, with the possibility of occasional meetings for both didactic and socialization purpose (Keegan, 1990).

In addition to this other features of distance education are:

- a. Great flexibility in the system starting from admission to examination, particularly in the teaching- learning process, is the most important characteristic.
- b. The concept of equality is emphasized.
- c. A multiple strategy and matching model approach is given importance.
- d. Distance education is democratic in nature as it takes care of all particularly the deprived and depressed sections of society.
- e. It is socialistic in nature as it seeks to provide social justice to those who are not able to get equal opportunity.

- f. It can be provided at any stage and to any group of learners.
- g. The learner is required to learn and make progress according to his own pace.
- h. Physical infrastructure is not so much essential as in case of formal education.
- i. Software materials are produced at a large scale and are developed mostly on the programmed learning modes.

30.4 Let Us Sum-Up

Concept and Definitions of Distance Education

Distance education, simply and broadly defined as the system of education in which, education is imparted to students from a distance. It contains two basic elements: (a) The physical separation of teacher and learner; and (b) the changed role of the teacher, who may meet the students only for selected tasks such as counseling, giving tutorials or solving students' problems.

Henri Dieuzeide has defined Distance Education as the “Copernican Revolution changing the entire gravity from teacher-centered mentality to the student-centered approach”.

Otto peters defines Distance Education as “The distance teaching/education is a method of imparting knowledge, skills and attitudes which is rationalized by the application of division of labour and organizational principles as well as the extensive use of technical media especially for the purpose of reproducing high quality teaching material which makes it possible to instruct a great number of students at the same time wherever they live. It is an industrial form of teaching and learning”.

Macknzie has defined Distance Education as, “Such system, designed to offer opportunities for part-time study, for learning at a distance and for innovations in the curriculum. They are intended to allow access to wider section of adult population, to enable students to compensate for lost opportunities in the past or to acquire new skills and qualification for the future. Open learning systems aim to redress social or educational inequality, and to offer opportunities not provided by conventional colleges and universities”.

The needs of Distance Education are as follows:

1. To provide educational opportunity to those who are deprived of or missed the chance earlier. To advance and disseminate knowledge, skills, attitudes, interests, etc., by multifarious means. -To improve the quality and standard of education at all stages.

2. To meet the needs of the learners and to make education relevant to the needs of the country. To make universalisation of elementary education a success through open schools.
3. To reduce the pressure on formal education at various levels.
4. To meet the needs for scientific and technical manpower required.
5. To facilitate the implementation of constitutional provisions for equalization of educational opportunity.
6. To remove inequality and inadequacies of the existing education system.

Importance of Distance Education:

- It overcomes successfully the deficiencies and inadequacies of the formal system of education.
- It being an off-campus teaching system, effectively meets the explosion of higher education.
- It can to a great extent help realizing the constitutional directives of universalisation of Elementary Education.
- The rigidity of the conventional classroom-oriented education is avoided.
- Since it is a non-formal pattern of education it caters to the needs of the deprived sections of the society.
- It promotes motivation among the learners for advancing in his own pace.
- It is very cost-effective as it does not require going and coming every day to the school/college nor require for staying in the hostel.
- Distance Education can be availed by the service-holders for whom earning bread is more important than prosecuting study.
- Distance Education is a boon for the handicapped people for whom Journey is a problem and attending classes regularly is a hurdle.
- Since Distance Education is a multimedia approach to education, learning becomes more effective due to Multi-sensory advantages.
- The study materials in various forms: audio, video, print, etc., help students to adopt and utilize according to his interest and ability.
- The components like assignments, attending study centers and discussion or counseling with the tutors or subject experts facilitate learning.

- Television being a very powerful medium can enable distance learners to see scientific experiments, interviews and discussions with eminent educationists, etc.
- Innovations like teleconferencing, interactive programmes facilitate learning through two-way dialogue.
- The use of computers in Distance Education provides rich learning resources, additional support and feedback facilities to its learners.

Objectives of Distance Education

1. To provide an alternative cost-effective non-formal channel for higher education.
2. To supplement the conventional university system and to reduce the pressure on it.
3. To provide a second chance at education for those who have had to discontinue their formal education or could not join regular colleges/universities owing to pecuniary or other circumstances.
4. To democratize higher education by providing access to large segments of the population, in particular the disadvantaged groups such as those living in remote and rural areas, including working people, women and other adults who wish to acquire and upgrade their knowledge and/or skills through studies in various fields.
5. To strengthen and diversify the degree, certificate and diploma courses related to the needs of employment and necessary for building the economy of the country on the basis of its natural and human resources.
6. To provide a means for continuing and life-long education for enriching the lives of the people.

Special Features of Distance Education

- The quasi-permanent separation of teacher and learner throughout the length of the learning process; this distinguishes it from conventional face to face education.
- The influence of an educational organization both in the planning and preparation of learning materials and in the provision of student support services; this distinguishes it from private study and teach-yourself programmes.

- The use of technical media: print, audio, video and computer, to unite teacher and learner can carry the content of the course.
- The provision of two-way communication so that the student may benefit from or even initiate dialogue; this distinguishes it from other uses of technology in education.
- The quasi-permanent absence of the learning group throughout the length of the learning process so that people are usually taught as individuals and not in groups, with the possibility of occasional meetings for both didactic and socialization purpose (Keegan, 1990).
- Great flexibility in the system starting from admission to examination, particularly in the teaching - learning process, is the most important characteristic.
- The concept of equality is emphasized.
- A multiple strategy and matching model approach is given importance.
- Distance Education is democratic in nature as it takes care of all particularly, the deprived and depressed sections of society.
- It is socialistic in nature as it seeks to provide social justice to those who are not able to get equal opportunity.
- It can be provided at any stage and to any group of learners.
- The learner is required to learn and make progress according to his own pace.
- Physical infrastructure is not so much essential as in case of formal education.

‘Check Your Progress’ -1

I. Choose the appropriate alternative:

1. Distance Education is also termed as:
 - a. Correspondence education
 - b. Open University education
 - c. External study
 - d. Open learning
2. The ultimate aim of Distance Education is:
 - a. Universalisation of Education

- b. Democratisation of education
c. Providing employment to all
d. Providing qualification by way of degrees to all
- 1) a and b 2) c and d 3) b and c 4) a and d
3. Distance Education is a type of:
- a) Formal education b) Non-formal education
c) Informal education d) Incidental education
4. The type of education that gave way to Distance Education is,
- a) Basic education b) Vocational education
c) Correspondence education d) University education.

3. Distance Education is a type of:

- a) Formal education b) Non-formal education
c) Informal education d) Incidental education

4. The type of education that gave way to Distance Education is,

- a) Basic education b) Vocational education
c) Correspondence education d) University education.

II. Answer the following questions briefly:

1. Mention any two definitions of Distance Education and state the similarities you find.
2. Justify the growing need for Distance Education with one reason of your own.

III. Answer the following questions briefly:

1. Mention any two definitions of Distance Education and state the similarities you find.
2. Justify the growing need for Distance Education with one reason of your own.
3. Illustrate the importance of Distance Education in Indian context with an example.
4. List out the objectives of Distance Education.
5. Enumerate any 4 salient features of Distance Education.

30.5 Answers to ‘Check Your Progress’

1. 1. (e) All these
2. 1. a and b (Universalisation and democratization of education)
3. (b) Non formal education
4. (c) Correspondence education

5. Refer Section 30.3.1
6. Refer Section 30.3.2
7. Refer Section 30.3.3
8. Refer Section 30.3.3
9. Refer Section 30.3.4

30.6 Unit End Exercises

1. Briefly explain the concept of Distance Education with a special reference to its nature.
2. What are the needs to have Distance Education in India at this context?
3. State the objectives of Distance Education in Indian context.
4. Bring out the importance of Distance Education in the universalisation and democratization of education in India.
5. Enumerate salient features of Distance Education.

30.7 References

1. Chube, S. P : *History and Problems of Indian Education*, Vinod Pustak Mandir, Agra, 2001.
2. Manjulika, S., Reddy and V. Venugopal : *Distance Education in India - A Model for Developing countries*, Vikas Publishing House Pvt. Ltd.
3. Mohanthy Jaghannath : *Studies in Distance Education*, Deep and Deep Publications Pvt. Ltd. New Delhi-2001.

COMPULSORY COURSE 01 (CC-01)
EDUCATION IN INDIA

BLOCK 06
EDUCATIONAL ADMINISTRATION
AND SUPERVISION

B.Ed.CC-01 : EDUCATION IN INDIA

Block 6

EDUCATIONAL ADMINISTRATION AND SUPERVISION

Unit - 31

EDUCATIONAL ADMINISTRATION AND SUPERVISION–AN INTRODUCTION	541
---	-----

Unit - 32

EDUCATIONAL ADMINISTRATION AND SUPERVISION–ROLE OF CENTRAL AND STATE GOVERNMENTS & NON-GOVERNMENTAL ORGANISATION	557
--	-----

Unit - 33

INDIAN EDUCATIONAL ADMINISTRATION - STRUCTURE	579
---	-----

Unit - 34

INDIAN EDUCATIONAL ADMINISTRATION AND SUPERVISION - PROBLEMS	604
---	-----

Unit - 35

TEACHING AS A PROFESSION IN THE INDIAN CONTEXT	616
--	-----

Unit - 36

PROFESSIONALIZING EDUCATION IN THE INDIAN CONTEXT	623
---	-----

INSTRUCTIONAL DESIGN AND EDITORIAL COMMITTEE

Prof. M. G. Krishnan

Vice Chancellor

Karnataka State Open University

Mysore 570 006

Karnataka

Chairman

Prof. Vikram Raj Urs

Dean - Academic

Karnataka State Open University

Mysore 570 006

Convener

Dr. N. Lakshmi

Chairperson - DOSR in Education

Karnataka State Open University

Mysore 570 006

Course Coordinator

Prof. B. N. Manjunathaiah

Professor – DOSR in Education

Karnataka State Open University

Mysore 570 006

Course Editor

Dr. H. S. Raghavendra Rao

Lecturer in Education

RIMSE

Mysore 570 004

Course Writer

Dr. Thejasvi Naviloor

Planning and Development Officer

Karnataka State Open University

Mysore 570 006

Coordinator

ICT Course Content

Development and Delivery

© All rights reserved. No part of this work may be reproduced in any form without written permission from Karnataka State Open University, Mysore.

This courseware is printed and published by The Registrar, NSOU, 1, Woodburn Park, Kolkata for limited use with special arrangement with KSOU, Mysore to train up in-service Upper-Primary School Teachers in the State of West Bengal under the mandate of RTE Act 2009. The use of this course content is limited to the project period of two years till March 2015. This project is monitored by an expert committee comprising the Vice Chancellor and Director of School of Education, NSOU, Kolkata and the representatives of KSOU, Mysore. For queries regarding the courseware may please contact Planning and Development Section, KSOU, Mysore 570 006.

BLOCK 06 : EDUCATIONAL ADMINISTRATION AND SUPERVISION

INTRODUCTION

Educational administration is a relatively recent profession, it being only slightly more than one hundred years old. Compared with the professions of law, medicine, architecture, engineering and others, it is extremely young. When its short life is considered, it must be admitted that its development has been remarkable. Its recognition as a separate field of study is also of recent origin in the country. This new branch of knowledge has a special feature of its own. It can be classed as public administration along with the administration of all other non-profit-making enterprises. But there are a large number of educational institutions, run by private bodies. Some of them are of the proprietary type and are conducted primarily for profit, but the majority of them receives stable grants and do not seek profits. "Educational administration," as French and others hold, "therefore, along with the administration of social service organizations of an educational, religious or philosophic nature, quasi-public in character, may be considered as public administration."

Educational Administration is concerned with the management of things as well as with human relationship, i.e., the better working together of people. In fact, it is more concerned with human beings and less with inanimate things. Educational administration is, therefore, primarily a social enterprise. Like any other branch of administration, this new field of knowledge is more an art than a science. It is indeed true that an educational administrator bases his activities on a body of basic principles, which has been arrived at inductively from the study of human experience of organization. But such principles are not large in number, and can be applied to a few fields only. In fact, educational administration cannot achieve such remarkable control and great productive accuracy as has been achieved by the natural sciences in their narrow field.

Educational administration is again concerned with both human and material resources. Among the human elements with which administration is concerned are children, parents, teachers and other employees, the citizen in general, the board of education, and other officials at local, state and national levels of government. On the material side are money, buildings and grounds, equipment, and instructional supplies. A modern school system must be administered competently, if waste of both human and material resources is to be minimized. This is not enough. Beyond these two elements are ideas, curricula, courses of study, methods, principles, laws and regulations, community needs, and so on - all of which have a bearing on the educational process and hence are concerns of administration.

In this Block you are going to study about the meaning and principles of educational administration, the role of Central and State governments and NIEPA, UGC, NCERT, NCTE, AICTE, IMC, etc., in it and the problems of educational administration and supervision. You will also study about teaching as profession, professional organizations and the need for code of conduct for teachers, etc.

UNIT - 31 □ EDUCATIONAL ADMINISTRATION AND SUPERVISION–AN INTRODUCTION

Structure

- 31.1 Introduction**
- 31.2 Objectives**
- 31.3 Meaning**
- 31.4 Principles**
- 31.5 Let Us Sum Up**
- 31.6 Answers to ‘Check Your Progress’**
- 31.7 Unit-End Exercise**
- 31.8 References**

31.1 Introduction

Ordway Tead defines administration as ‘a comprehensive effort to direct, guide and integrate associating human strivings which are focused towards some specific ends or aims.’ Educational administration is also a comprehensive effort intended to achieve some specific educational objectives and it deals with the educational practices, whereas educational philosophy sets the goal, educational psychology explains the principles, educational administration, tells the do-how of educational objectives and principles. It, in fact, is the dynamic side of education. Educational administration deals with educational institutions -right from the schools and colleges to the secretariat.

The many changes, which have taken place in educational thought and practice since the advent of independence in this country, have exercised a considerable influence on secondary school administration. In the first place, it has been recognized that secondary education should be an instrument of democratic policy in India. It should help our youths discover their vocations and responsibilities and not merely cramp their minds with facts and figures. It has to prepare them to live in a contemporary society and face its problems without fear, happily and integrally. Concurrent with this, there has been a rapidly growing recognition that democratic administration is necessary to the development and operation of democratic education. Thus democratic leadership is the only acceptable kind of leadership for education. It gets things done,

and it improves the schools also. Finally, the secondary school has grown larger and more complex, and a considerable number of duties confront a secondary school administrator today. Anyone familiar with these developments cannot help being impressed with the increasing complexities of administering a forward-looking programme of secondary education.

31.2 Objectives

After you complete the study of this unit, you will be in a position to:

- Conceptualize the meaning of Educational Administration.
- Find out the relationship between Administration, Organization and Supervision in Education.
- Realize the Scope of Educational Administration.
- Analyze the principles of Educational Administration

31.3 Meaning of Educational Administration

Educational administration is a comprehensive effort to direct, guide and integrate associating human strivings, which are focused towards the development of educational institutions. It is intended to achieve some specific educational objectives and it deals with the educational practices.

Nature

Educational administration is a relatively recent profession. Compared with the profession of law, medicine, architecture, engineering, and others, it is extremely young. When its short life is considered, it must be admitted that its development has been remarkable. Its recognition as a separate field of study is also of recent origin in the country.

This new branch of knowledge has a special feature of its own. It can be classed as public administration along with the administration of all other non-profit-making enterprises. But there are a large number of educational institutions, run by private bodies. Some of them are of the proprietary type and are conducted primarily for profit, but the majority of them receives stable grants and do not seek profits.

Purpose

According to Kendel, “Fundamentally the purpose of educational administration

is to bring pupils and teachers under such conditions that are ideal to successfully promote the needs of education.” Sir Graham Balfour writes very aptly, “the purpose of educational administration is to enable the right pupils to receive the right education from the right teachers, at a cost within the means of the state, which will enable pupils to profit by their learning.”

India is a big democracy. The number of schools and colleges are ever growing; the number of teachers is very large. Therefore, a good administration is essential to manage all these things. Some suitable, stable element properly motivated and organized in the machinery becomes necessary to withstand and survive the changes and upheavals caused because of change of governments. Superior educational administration, in fact, is so basic to the satisfactory functioning of democracy. Errors of judgment can be retrieved in a farm or factory but these can be fatal when we are concerned with the moulding of ideas and values of society. An efficient and sound system of educational administration is, in fact the basis of a good democracy.

Obviously, these things do not come by themselves. They have to be planned; a systematic and permanent system of educational administration, with a philosophy and vision, has to be evolved to feed on young democracy with the rights of citizens.

Process

Educational administration has a number of components such as:

1. Forecasting
2. Decision Making
3. Planning
4. Organization
5. Direction or Motivation
6. Control
7. Co-ordination
8. Evaluation
9. Recording and Reporting

These varied functions are named and identified merely for the sake of convenience in analysis; administration is not a collection of disjointed tasks; rather it is a seamless wall, in which functions are closely integrated into a process or pattern.

Forecasting is a systematic assessment of future conditions by inference from known facts today. We should collect all sorts of information about the present position of the system, its present and expected resources and try to form a picture in terms of

the accepted philosophy in a particular country. A democratic **decision-making** structure is an integral part of a human organization. It assumes that people, including adolescents, operate most effectively in a context that maximizes their freedom and responsibility.

After considering the various alternatives and weighing the consequences of each course of action, a choice must be made; a course of action must be determined. **Decision-making** is a key factor in educational administration, as here we have to think of generations, which will be affected by the policies decided. Guess work, arbitrary exercise of authority, ill-considered hasty decisions, should have no place in educational administration.

The following points must be borne in mind while deciding:

1. The goal must be clear.
2. The course of action should be simple and easily understood by all concerned.
3. Standards for targets must be laid.

The **plan** should be flexible. There should be enough scope for change to cater to any unforeseen situation. There are many variables; the priorities may change due to unforeseen circumstances; equipment and grants may not become available as expected; personnel may be posted out or proceed on leave - all these variables contributing to the non-implementation of decisions. The very existence of variables and uncertainties make decision-making and planning necessary.

Organization is the combination of necessary human effort, material equipment brought together in systematic and effective correlation to accomplish the desired results. In education, we organize:

Human beings into schools, classes, committees, groups, school staff, the inspecting staff.

Materials into buildings, furniture and equipment, libraries, laboratories, workshops, museums and art galleries.

Ideas and principles into school systems, curricular and co-curricular activities, time schedules, norms of achievement and the like.

Direction or motivation is the process of guiding the human effort for achieving the target. The modern term for direction is motivation i.e., to make the man to be cheerfully willing to do the job we want him to do. Involvement in deciding policies and plans help in motivation. Communication in all directions, vertical and horizontal, is also of

great importance to motivate the members of organization. It is always better to have face-to-face communication to motivate anyone for any kind of job.

Effective **control** is another important element of educational administration. The administrator must have constant check on his team and on his own performance to see that it corresponds to the standards laid down. The administrator needs to take corrective measure in the form of adjustment of the physical environment of work, modification and addition of materials and methods, or review of the personnel in terms of their spirits, abilities and motivation, to achieve the targets. The administrator can bring about **co-ordination** between the persons and materials with his administrative competence. This is necessary to see clearly (i) the relations among people (ii) the allocation of tasks and (ii) divisions of labour necessary to organizational achievement.

It is very important that our administration should be put to test often. This is evaluation. Good measures are required to find out the reasons why it failed or succeeded. Questions like, which were the steps in the process most successful? What should be done to improve the present situation? What are the changes to be introduced? etc., will help to evaluate and adopt necessary measures to improve the administration.

Recording and reporting are also essential elements of administration. The educational administrator is answerable to the parents, the higher authorities, the society, etc. for whatever is done in the educational institutions. It is, therefore, very important that a faithful record of all the events is maintained and reports are sent to the concerned persons.

Administration, Organization and Supervision

You have already understood the meaning of administration. An effective administration results in the economy of material, time and energy. Organization is concerned with arrangement and rearrangement of equipment, material, apparatus and persons. The administrator is to operate and manage the things so organized.

Therefore, as you have already understood, the administration and the organization must run side by side on parallel lines to help each other and supplement the efforts of one another. A good administration is required to ensure continuous realization of the possibilities of good organization. Cox and Langfitt say, 'Administration executes, directs; **supervision** advises, stimulates, explains, leads, guides and assists. Both of them plan, both diagnose, both inspect, but administration decides and orders execution, while supervision helps to decide and assist in improving instruction.'

Thus one can come to a conclusion that effective supervision too should go together with administration. Many of the activities in administration have definite supervisory

implications. Administration represents the whole enterprise of school management and the supervision represents a portion of it that is delegated to others by the administrators. Supervision represents a practical part of the over-all direction of the school enterprise.

Inspection and supervision are terms often confused with each other and sometimes treated synonymously. Some people think that whatever is done by an inspecting official is part of his supervisory responsibility; similarly, it is at times thought that supervisory functions include inspection. Supervision of an educational institution is a continuous process undertaken to encourage and direct self-activated growth. The ultimate aim of supervision is, of course, improvement of instruction for providing better education. The headmaster of a school, for example, supervises the working of his institution; and to discharge a part of his responsibility in this matter, he inspects teaching work by sitting in a class or he inspects and countersigns the fee-collection registers of different class-teachers in his school. Inspection, which has the same ultimate objective, is done periodically and it includes an element of supervision. A BEO, for example, supervises the work of school education in his block and inspects the institutions of a particular level, say high schools, assigned to him. For effective inspection, therefore, the educational inspector should also know appropriate technique of supervision. The word inspection carries with it the concept of automatic supervision whereas it is really, taken to be more democratic and cooperative in character.

The traditional concept of supervision and inspection was authoritarian and rigid and did not include the element of professional guidance to teachers. But the modern concept is more scientific, professional, and democratic in approach and character. The term supervision, accordingly, implies professional leadership by the head of the institution and senior teachers of the school. It is a dynamic function involving and stimulating the teachers while evaluating their performance with the ultimate aim of improving the entire teaching-learning situation. Supervision, as such, should involve demonstration teaching, observation lessons, organization of seminars, meetings and workshops, guidance in the preparation of institutional plans, etc. Similarly, inspection should include academic guidance to teachers, encouragement to educational innovations, transport of useful ideas and techniques from one institution to others apart from finding out, as in the past, whether (i) the school has the prescribed number of qualified teachers, (ii) the buildings, accounts and records are maintained properly, (iii) the departmental rules and regulations are observed, (iv) the prescribed curriculum and syllabi have been adopted, and (v) the grants (in case of private schools) have been utilized well.

Principles of Supervision

Some of the basic principles of supervision in education may be listed as under.

1. Supervision, an integral part of an educational programme, is a co-operative and team activity.
2. All teachers of the school need, and are entitled to, supervisory help and guidance. This service is the responsibility of the headmaster or principal of the institution.
3. Supervision should be adapted to meet the individual needs of school personnel.
4. Trained as well as untrained teachers need, and should benefit from, supervision.
5. Supervision should assist in clarifying the objectives and goals of education and their implications.
6. Supervision should help in the organization and administration of curricular activities for students.
7. Supervision should contribute to improve human relations among personnel in the institution, and with people out-side it.
8. Responsibility for improving supervision of a school rests with the teacher for his/her classroom. Likewise, this responsibility rests with the Headmaster / Principal for the whole school and with the inspectorate and higher authorities for the entire school system.
9. Supervision also requires planning, both long-term and short-term. The planning should be done on scientific lines and with the appropriate involvement of all concerned.
10. Supervision should help interpret and put into practice the findings of the latest educational research.

Supervision of instructional work, co-curricular activities, and school environment, school registers and of development aspects are important. The procedure followed for supervision are through guidance to the teachers and the headmaster, school and classroom visits, teachers' meetings and conferences, holding conferences with the individual teacher, holding teachers' meeting for consideration of major instructional problems, meeting the school management members, etc. The supervision is of several types to fulfill a number of different objectives. It may be corrective, preventive, creative, autocratic, inspirational, humanistic, democratic, etc.

When a fault is detected in administration, suggestions to correct it and also not to

do so in future puts any administration in good stead. It becomes creative when it encourages teachers to think freely for themselves in matters pertaining to objectives, curriculum, organization and content, methods of teaching and evaluation. Sometimes the supervision may be autocratic or authoritarian. It forces and prescribes methods. When the supervision inspires the teachers, of course, it is the most useful and long lasting. It will lift the teachers above themselves. This is possible when the supervisor is an ideal man who nurtures qualities like sincerity and honesty. 'Impression' rather than 'oppression' is the essence of inspirational supervision. Humanistic supervision aims at developing healthy human relationships among all the partners of educational enterprise. The democratic supervision recognizes the dignity and worth of the individual. It encourages freedom while providing direction, advice and suggestion.

‘Check Your Progress’ - 1

1. What is educational administration?

2. What is the purpose of Educational Administration according to Kendle?

3. Why is Educational Administration important in India?

4. Mention any four components of Educational Administration.

5. What are the points to be borne in mind while taking a decision?

6. What is Organization?

7. What is Supervision?

31.4 Principles of Administration

Educational administration is very vast. The school is the basal unit of educational administration. You have to note that in the Education Commission Report of 1964-66, it is rightly stated that, “the destiny of India is now being shaped in the class-rooms.”

Thus the good administration of schools has become more important. Efficient school administration is crucial to the success of democracy.

The school administration involves a number of components. They may be listed as follows: Providing the **human equipment**, i.e., headmaster, teaching staff, ministerial staff, and menial staff. Providing **material equipment** like, building, furniture, playfields, laboratory, library, museum, etc. Preparation of **curriculum**, timetable, organization of co-curricular activities, etc., for different classes, maintaining **discipline**, organization of health and physical education, exhibitions and museums, guidance service, maintaining the school records, providing various auxiliary services like mid-day meals, school uniforms, text books, etc.

Evaluation of students' achievement, that is, conducting tests and examinations, issue of progress reports and **financing**, preparation of the **budget**, co-operation with the departmental authorities and implementing the orders of the higher educational authorities, are the important components of school administration.

Characteristics

A good school administration will have the following features:

It is **flexible** in character. That means, it is not static, it is always dynamic, providing enough scope for additions and alterations whenever they become necessary. But this does not mean that the administration will be always in fluid condition. It must maintain certain norm and standard rules and regulations. So that, there will be no confusion or chaos at different steps. It means that there should be proper balance between rigidity and elasticity. Only theory is of no use. The school administration should not be only a bundle of theoretical principles. It must help by giving practical measures to achieve the desired objectives. Objectives decided must be achievable and **practicable** to avoid frustration.

There must be close connection between school administration and the **social and political philosophy** of a country. It must adjust itself to the impact of new ideals, new patterns and new mores of the society. Successful administration is that which results in maximum **efficiency**. This will be possible only when human and material resources are properly utilized - right man at the right place; right work at the right time, every activity and project is well planned and well executed. Successful administration is one which, leads to the **successful achievement of desired objectives** of education in a particular community e.g., healthy social living, development of good physical, social, moral, intellectual and aesthetic qualities and healthy democratic living. Thus, school administration must facilitate education. It exists for the pupil and its efficiency has to be measured by the extent to which it contributes to teaching and learning.

Principles

You know that India is a democratic country. As the school administration should have conformity with the social and political conditions of the country, all the principles of school administration should revolve round the democratic principles. Thus the schools can help to have everlasting good democratic set up in the country. The following are the important principles:

Democratic Philosophy of Education

Dr. Paul H. Appleby, in his report on Indian Administration has emphasized the need for a philosophical but simple theory for administration for a country, which is determined to create a welfare state. If a philosophy is necessary for general administration, it is all the more so for educational administration which is seeking to fashion a new pattern of education suited to the needs and aspirations of modern India. In an educational institution in a democracy, the administrator is not a small dictator, but a friend and a guide; he consults his colleagues, honours their opinions, converses with them in staff meetings, and meets them informally in gatherings and clubs- he is one among the equals. He recognizes each individual child, finds out his potentialities and gives him help and guidance according to his requirements. Thus the total administration becomes a joint show of the headmaster, teachers, and pupils. Everybody has a clear consciousness and realization of the purpose of democratic philosophy with which the school is administered.

Freedom

All should enjoy enough freedom to exhibit their powers and talents. Individuals in an atmosphere of freedom can only cultivate the power of critical thinking, an important requisite of democracy. The headmaster should give due recognition to any signs of display of resourcefulness on the part of teachers. They should be free to question, offer constructive suggestions, conduct fresh experiments and bring about healthy changes. The pupils should also be allowed enough freedom to rise to the full stature of their abilities.

Student centered

All educational administration should be student-centered. The purpose of all educational endeavors is the welfare of the student. This 'flesh and blood' should never be lost sight of in the midst of facts, figures and files. Enough opportunities must be provided for the wholesome development of the students. Whatever is done in the school should be of the students, by the students and, for the students.

The Administration must be flexible, adaptable and stable

We have already studied that the administration should have the quality of flexibility. With that we have also come to know that it should not go beyond certain norms and standard regulations. Therefore, it must hold fast to the good, change what requires changing and be fertile in considering individual differences in all personalities involved. In this way it should be flexible.

Some practical measures may be suggested for school administration. Formation of Staff and Student Councils and conducting meetings often and receiving the suggestions from students and staff as the case may be, will help the administrator to go in a democratic way. It is better the students and staff members participate in social service in the locality they live or the school is located. They may take interest in cleanliness and literary campaigns, helping the sick, collection of national defense funds, etc.

‘Check Your Progress’ – 2

1. Why is School Administration important?

2. List any four components of School Administration.

3. Write one of the important characteristics of School Administration.

31.5 Let Us Sum Up

- Ordway Tead defines administration as ‘a comprehensive effort to direct, guide and integrate associating human strivings which are focused towards some specific ends or aims.’
- Educational administration is also a comprehensive effort intended to achieve some specific educational objectives.
- Educational administration deals with educational institutions - right from the schools and colleges to the secretariat.
- The many changes, which have taken place in educational thought and practice since the advent of independence in this country, have exercised a considerable influence on secondary school administration.
- Concurrent with this, there has been a rapidly growing recognition that democratic administration is necessary to the development and operation of democratic education. Thus democratic leadership is the only acceptable kind of leadership for education.
- Educational administration is a relatively recent profession. Compared with the profession of law, medicine, architecture, engineering, and others, it is extremely young.
- Educational administration has a number of components.
- Organization is the combination of necessary human effort, material equipment brought together in systematic and effective correlation to accomplish the desired results.
- Supervision represents a practical part of the over-all direction of the school enterprise.
- The supervision is of several types to fulfill a number of different objectives. It may be corrective, preventive, creative, autocratic, inspirational, humanistic, democratic, etc.
- The school administration should have conformity with the social and political

conditions of the country all the principles of school administration should revolve round the democratic principles.

- Some practical measures may be suggested for school administration.

31.6 Answers to ‘Check Your Progress’

‘Check Your Progress’ - 1

1. Educational administration is a comprehensive effort to direct, guide and integrate associating human strivings, which are focused towards the development of educational institutions.
2. The purpose of educational administration according to Kendel, “Fundamentally the purpose of educational administration is to bring pupils and teachers under such conditions as will more successfully promote the end of education.”
3. India is a big democracy. The number of schools and colleges are ever growing; the number of teachers is very large. Therefore, a good administration is essential to manage all these things.
4. They are,
 - a. Forecasting
 - b. Decision Making
 - c. Planning
 - d. Organization
5. The following points must be borne in mind while deciding:
 1. The goal must be clear,
 2. The course of action should be simple and easily understood by all concerned,
 3. Standards for targets must be laid.

6. Organization is the combination of necessary human effort, material equipment brought together in systematic and effective correlation to accomplish the desired results.
7. Supervision represents a practical part of the over-all direction of the school enterprise.

‘Check Your Progress’ - 2

1. The Education Commission Report of 1964-66, states that, “the destiny of India is now being shaped in the class-rooms.” Thus the good administration of schools has become more important. Efficient school administration is crucial to the success of democracy.
2. The components are,
 - a. Human and material equipment,
 - b. Curriculum,
 - c. Timetable
 - d. Library and laboratory.
3. It should be flexible in character. That means, it should not be static, but always be dynamic, providing enough scope for additions and alterations whenever they become necessary.

31.7 Unit End Exercises

Answer the following questions in about two pages each.

1. What is the meaning of Educational Administration? What is its need and purpose?
2. Explain how the administration, organization and supervision are related to each other.
3. Explain the process of educational administration with the help of its components.
4. What are the principles of educational administration?

31.8 References

1. Kochhar S.K: *Secondary School Administration*, Sterling Publishers Pvt. Ltd., New Delhi, 1978.
2. Mukerji S. N: *School Administration*, Acharya Book Depot, Baroda, 1963.
3. James J. Jones and others: *Secondary School Administration*, McGraw-Hill Book Company, New York, 1969.
4. Bill R. Hampton and Robert H. Lauer: *Solving Problems in Secondary School Administration*, Allyn and Bacon, Inc., Boston, 1981.

UNIT - 32 □ EDUCATIONAL ADMINISTRATION AND SUPERVISION–ROLE OF CENTRAL AND STATE GOVERNMENTS AND NON- GOVERNMENTAL ORGANIZATIONS

Structure

- 32.1 Introduction**
- 32.2 Objectives**
- 32.3 Role of Central Government**
- 32.4 Role of State Government**
- 32.5 Role of Non-Governmental Organizations**
- 32.6 Let Us Sum Up**
- 32.7 Answers to ‘Check Your Progress’**
- 32.8 Unit-End Exercises**
- 32.9 References**

32.1 Introduction

You are well aware of the fact that we have considered education to be an important tool for resolving social problems and for maximizing the well being of individuals. In our country, where most of the people, even today, remain illiterates, there is an urgent need of providing education to all. This has become more important at the primary education level. India, being a democratic country, requires more educated people for the survival of democracy. The country, as a developing nation, needs the support of the government to provide education at the basic level. As education at the primary and secondary level is quantitatively huge, naturally involves huge expenditure. Only in urban areas, some private organizations may show interest in running schools for children, but not without some profit at least to run the school. As such, in rural areas, where other than government agencies do not take interest in running the schools, it becomes the duty of the government to provide education.

It is not only providing education to a large number of children which becomes important on the part of the government, but it has to impose some control over the institutions run by itself and others to safeguard the interest of the people and to maintain the quality of education. As you know, our Constitution, in its Directive Principles of State Policy, requires the government to make primary education universal and

compulsory. This is in view of providing education to all. Thus the responsibility of the government - both Central and States - is to provide education and also to have administrative control over them.

In this unit you are going to study the role of Central and State governments and also of Non-Governmental Organizations in educational administration and supervision.

32.2 Objectives

After you complete the study of this unit, you will be in a position to:

- Recognize the importance of the role of
 - Central Government.
 - State Governments, and
 - Non-Governmental Organizations in Educational Administration and Supervision.
- Describe the role of these in Educational Administration and Supervision.

32.3 Role of Central Government

Before independence, in the field of education, there was no proper educational development plan. The British government did not take it seriously. Due to some historical circumstances, there existed some system of education during those days, but not out of any conscious planning.

As you have studied in History, in 1921 a system of rule called Diarchy was introduced. The provincial autonomy was introduced in 1937. These developments resulted in transferring education to Indian control. Thus the central government during the British rule retained only an authority over the provinces and did not do anything directly. The local authorities were first placed in-charge of primary education. It was a part of the programme of transferring powers to Indian people. Later on they were permitted to develop educational programmes at their discretion. The private educational institutions played an important role in British Indian provinces, especially in post - primary education. This was due to lack of government enterprise. The private agencies used to meet the growing demands for education.

After Independence, a new chapter was opened in educational administration in India. The Constitutional Provisions have made the Central and State governments take the responsibility of providing education to the people.

The 7th Schedule of the Constitution, which was amended in 1976, put education in the concurrent list with effect from 3.4.1977. Thus the Constitutional provisions envisage: (a) education is in the main a state responsibility, (b) the Government of India has an indirect but significant responsibility for education, (c) there has to be healthy partnership between the Central and the State Governments in the national task of educational reconstruction.

For the purpose of implementation, the educational programmes are divided into three categories.

1. **State Programmes:** These programmes are eligible for central financial assistance. But the responsibility for executing them largely rests with the states.
2. **Centrally Sponsored Programmes:** These are drawn up at the instance or suggestions of the Central Ministry, and have all-India applicability. These are also implemented through the State Governments, like the scheme in the state Sector.
3. **Central Schemes:** These are entirely worked out and implemented by the Central Ministry.

The programmes in each of the three categories are so formulated that they reinforce and supplement the programmes in the other categories.

In India at present the schools are managed by three agencies. They are,

1. **Government:** The Government institutions form only one fifth of the total number of institutions.
2. **Local Authorities:** The institutions conducted by the local authorities are the largest in number- a little less than half of the total and most of them are primary schools.
3. **Voluntary Organizations:** The institutions run by private enterprises form about one third of the total, and dominate pre-primary and post-primary education. The government not only finances its own institutions, but also those of local authorities and voluntary organizations to a substantial extent. The bulk of the expenditure on school education comes from State funds and fees. The contribution made by local authorities and voluntary organizations is very small and of less significance.

Now let us try to understand educational administration at the national level.

At the national level, the agencies, which are concerned with educational development, are,

1. The Ministry of Education - now it is The Ministry of Human Resource Development (HRD).

2. The University Grants Commission (UGC), and
3. The National Council of Educational Research and Training (NCERT).

The Ministry of Human Resource Development

The Minister for HRD is the highest authority to control and formulate educational policies. He directs, executes and ensures uniformity in the pattern of education in different states. One or two deputy ministers according to the exigencies assist him.

The Educational Adviser is the administrative head of the ministry. He is the Secretary to the Government of India and is the principal adviser to the Ministers on all matters of policy decisions and administration. The Ministry of HRD at present functions mainly through five bureaus and deals with the heads of these bureaus.

These bureaus are,

1. School Education.
2. Higher Education.
3. Language, Literature and Fine Arts.
4. Scholarships, and
5. Planning and Ancillary Educational Services.

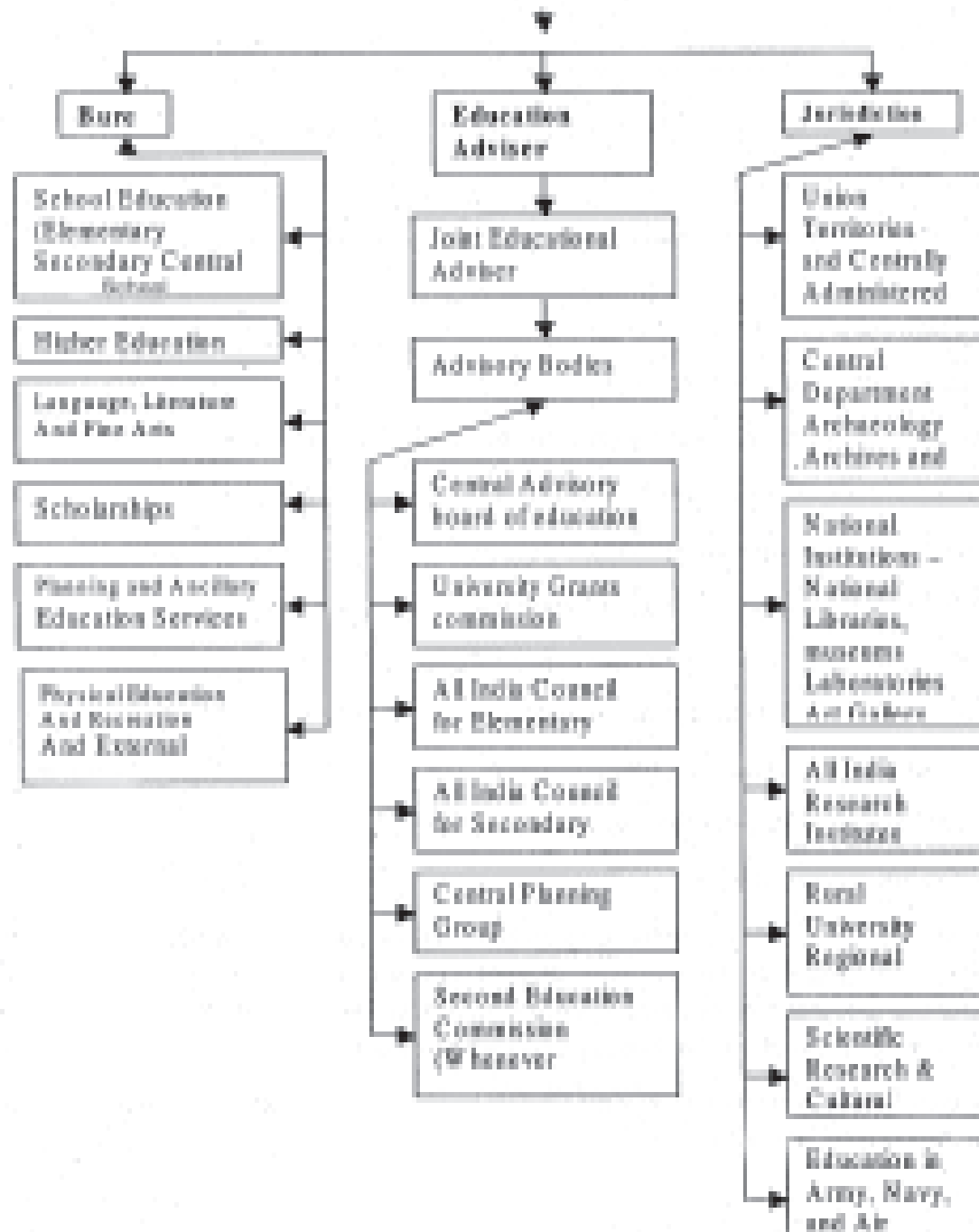
The **Bureau of School Education** deals with elementary, basic and secondary education and the Central and Jawahar Navodaya Vidyalaya School units. **The Bureau of Higher Education** covers both university and technical education. Thus it brings about coordination between the higher and technical education. The **Bureau of Language, Literature and Fine Arts** looks after cultural matters and development of Indian languages and the three Academies. The Scientific Research Division is allied to the **Bureau of Scholarships**.

The **Bureau of Planning and Ancillary Education Services** includes the NCERT Unit, social education, planning, publications, statistics and information. Each bureau has been put in charge of a Joint Secretary or a Joint Education Adviser to whom are attached divisional heads for major subjects. The **Physical Education and Recreation Division** and the **External Relation Division** are separated under the charge of a Joint Educational Adviser.

Advisory Bodies

The Ministry has set up a number of advisory bodies which function in different sectors of education. The oldest and the most important of these is **The Central Advisory**

Union Ministry of Human Resource Development



Board of Education. The Board is presided over by the Union Minister of HRD and includes all State Education Ministers as members. Until 1949, it was the only body, which considered the national problems in education and gave advice to the Central and State governments.

Union Ministry of Human Resource Development

After independence a number of other advisory bodies were constituted. Each of them is expected to deal with special sectors of education. At present there are about 15 such bodies. They are,

1. Indian National Commission for Co-operation with the UNESCO (1949);
2. Advisory Board for Social Welfare (constituted in 1951 and reconstituted in 1954);
3. Board of Scientific Terminology;
4. Central Board of Physical Education and Recreation (constituted in 1950 and reconstituted in 1956);
5. Hindi Shiksha Samiti (1951);
6. National Board of Audio-visual Education (1953);
7. All India Council for Sports (constituted in 1954 and reconstituted in 1959);
8. National Advisory Council for the Education of the Handicapped (1952);
9. National Council for Rural Higher Education (1956);
10. All India Council for Secondary Education (1950);
11. Central Committee for Educational Research (1957);
12. All India Council for Elementary Education (1957);
13. Children's Literature Committee, (1958);
14. National Council for Women's Education (1959);
15. Central Sanskrit Board (1959).

These advisory bodies are very useful. They bring official and non-official workers together in the consideration of educational problems and tender advice to the Central and State Governments on issues, which are of importance in formulating educational policies and programmes. They also bring to bear an all India approach on the discussion of problems entrusted to them.

According to the suggestions made by the **Indian Education Commission**, the following advisory and executive bodies are constituted:

1. National Board of School Education besides the Central Advisory Board of Education to coordinate the standards of education at the national level and help the States.
2. Central Board of Secondary Education to deal with all aspects of Secondary Education at the State level.
3. National Staff College of Educational Administration for training in educational administration and supervision.
4. State Board of School Education to deal with all the aspects of secondary education at the State level.
5. State Board of Vocational Education to look after vocational education in the State.
6. State Institute of Education for providing in-service or regular training for supervisors and administrators and other programmes.
7. State Higher Secondary Committee to look after the Higher Secondary Education.
8. State Education Organization for prescribing standards, improving education techniques, prescribing textbooks, etc.
9. District School Board in each district, to administer elementary education in the district.
10. Block School Committee to look after the management of Government and local body schools in the area.

Functions of Central Government

In the educational administration, the Central Government has the following functions:

1. Educational Planning.
2. Organization of Special Fields of Education.
3. Control of Educational Programmes by giving grants.
4. Direction and Guidance in Educational matters to States.
5. Equalizing Educational Opportunities.
6. Pilot Projects to demonstrate new programmes.
7. Clearing House Function regarding educational information.

8. Administration of Education in the Union Territories and the Centrally Administered Areas.

Now let us know briefly the above-mentioned functions.

Regarding **Planning**, it lays down the general policy regarding education to be followed by the States. It will determine the targets and priorities and prepare a tentative plan-frame for the country as a whole. It appoints commissions, committees and boards to study the various phases of education and suggests steps to improve the same.

The central Government appoints commissions and committees to **organize** special fields of education like the mass education, professional education, employment of the educated, provision for the backward classes, indiscipline among students, grants commissions for universities, research institutes and laboratories and the central universities. For these purposes, it has set up the All India Council for Technical Education, All India Council for Secondary Education, the All India Council for Elementary Education, the National Council of Educational Research and Training, Navodaya Vidyalaya Samiti, etc.

It **directs and guides** the state governments, local bodies and individual enterprises so as to encourage education on right lines. Through the Central Advisory Board of Education, it tries to solve some serious problems of education, such as, medium of instruction, assessment and evaluation, text book nationalization, teaching personnel, libraries and laboratories.

The Central Government **controls** educational programmes through giving financial assistance to the State Departments of Education. Centre allocates suitable grants for the state, local bodies, private agencies and individual scholars out of the Central Budget. It arranges students' exchange programmes with foreign countries. It makes available certain fellowships and scholarships for outstanding scholars to go into advanced study of subjects. It arranges students' training abroad and in-service training of teachers through the extension service departments.

Regarding establishing **Equalization of Educational Opportunities**, it provides financial assistance to weaker States to help them advance to the level of forward states in the country. Thus it helps to reduce the inequality and also to establish equality of educational opportunities. Thus it helps the weaker states to achieve the set targets.

As a leader, the Central Government puts up **pilot projects** to show the way to others. It is necessary to introduce new things now and then in the field of education. On such occasions the Central Government undertakes certain pilot projects like Rural

Universities, Education Extension Services, Regional Institutes, preparation of text books for different school subjects through the department of Curriculum, Methods and Textbooks. It will also provide leadership for developing programmes of significant and fundamental research in education to assist state governments in improving the quality of education.

The Central Government serves as a repository and clearing house of information and ideas on education, research, training and expansion for all the states. This is done by collecting various information and statistics from a number of sources and publishing them in its publications namely, Education in India, Education in the States and Education in Indian Universities. It also publishes studies and surveys, reports of commissions and committees and such other educational documents. The Ministry of Human Resource Development has a special publication section and it has brought out a large number of publications. Magazines like, Education Quarterly, Secondary Education, Youth, Indian Journal of Educational Administration and Research are some of the important periodicals.

The Ministry of HRD, Govt. of India is directly responsible for education in the Union Territories and also in the Centrally Administered areas like, Pondicherry, NEFA, etc. It is necessary to note that the educational activities are not centralized in the Ministry of HRD, all the ministries will be conducting one or the other educational programmes in the country.

‘Check Your Progress’ - 1

1. When was education transferred to Indian control during the British Rule?

2. What are the categories made for the purpose of implementation of programmes?

3. What are the three agencies, which manage educational institutions?

4. What is the Ministry of HRD?

5. What are the five bureaus through which the ministry of HRD functions?

6. Which is the oldest educational advisory body at the Centre?

7. Mention any three educational functions of the Central Government.

32.4 Role of State Government

Administrative Set-up

As we have understood already, in the Constitutional provision, the education is in the main a state responsibility. At the state level, there will be a Directorate of Education. It works under the direct control of the Minister of Education. The Minister controls the educational policy and directs its implementation. He is also responsible to the State legislative of which he is a member.

In a state there will be a number of types of education. The Education Minister is responsible for the general education. The other types of education referred to here be, for example, medical education, technical education, agricultural education, industrial education, etc., come under the concerned ministry.

As far general education is concerned, the education minister administers his duties through the State Department of Education. The State Department of Education is organized at two focal points: I) Policy making and coordination function in the **Secretariat** and, ii) the direction, regulation and inspection function at the **directorate**.

Secretariat

The Secretary is the administrative head of the Secretariat. He is directly responsible to the Minister of Education. Generally, the Secretary will be an IAS officer. A deputy secretary, a few assistant secretaries and under-secretaries assist him. The Secretary keeps liaison between Directorate of Education and the Government.

Directorate

A Director of Education called Director of Public Instruction heads the Directorate. In some States he is called Commissioner for Public Instruction. In the State of West Bengal it is the Commissioner of Public Instruction who heads the Department of Primary and Secondary Education. The Commissioner belongs to IAS cadre. He is the executive head of the Education Department and is responsible for offering technical advice to the Minister and for carrying out the policy of the Department. He keeps the Government informed regarding the educational needs and actual progress of education in the state, people's reaction to its government policy of education, awards grants, conducts research, etc. The Commissioner contacts the Department through his staff at the Headquarters. He is assisted by a number of Joint Directors and Assistant Directors

in the Headquarters and at the District Level the Education officer is called Deputy Director of Public Instruction. Formerly there were Divisional Educational Offices for each revenue division in West Bengal.

In each District in the State, as we have already understood, there will be its Deputy Director of Public Instruction. Block Education Officers assist him. Each taluk in the District is considered as its Block. All states do not have identical administrative set-up but most of them practice a three-tier arrangement, namely, The State Level, The Divisional Level and the District Level. In West Bengal, as we have already understood, the Divisional Level is discontinued and therefore, there is only two-tier system, namely, the State Level and The District Level educational administration.

General education administration, in some states, is divided into two or three different Directorates. For example in West Bengal, the **primary and secondary education** is controlled by the Commissioner for Public Instruction, **the pre-university education** is controlled by a separate Director and the **collegiate education** is controlled by another Director. There are two ministers in charge of general education.

One for the Primary and Secondary education including the Pre-university education and the other for the higher education, including technical education, But the medical education is under the control of another separate minister:

Educational Functions of State Governments

State governments have the following functions as far as education is concerned.

1. **Finance:** The most important function of State Governments is to find out all the resources needed for elementary and secondary education. This responsibility is subjected only to two limitations, (i) Central grants that may be received from time to time, and (ii) the contribution raised by local bodies and private agencies, if any.
2. **Legislation:** To pass laws for different types of education are the second major function of the state. To pass laws for compulsory attendance for elementary education, education for women, handicapped, etc., is the state responsibility.
3. **Supervision and Inspection:** Since the State provides the vast bulk of the funds required for education and is responsible to account for it to the state legislature, it has to maintain an agency to supervise schools in all cases. Even when the authority over elementary and secondary education is transferred to local bodies, the state has to maintain a supervising machinery of its own to watch over the manner the schools are being run by them. Where they fail to run the schools properly, the state takes over these schools.

4. **Recruitment of teachers:** The states are responsible for recruitment of teachers, for prescribing the remuneration and other service conditions of teachers. The recruitment of teachers is sometimes done by the Public Service Commission and sometimes by authorities appointed by the state, for example; Local Appointment Committees, etc. Even when it is transferred to local bodies, the state retains the right to frame recruitment rules and to lay down the procedure for recruitment.
5. **Prescription of Curricula:** State prescribes the textbooks for the entire state or for different zones or regions in line with the curricula framed. The production and easy supply of textbooks is one of the major responsibilities of the state.

When the responsibility for education is transferred to local bodies, the state government has to take over to itself, in relation to the local bodies under its control, all those functions which the Centre has to perform in respect to the states viz,

- a) It has to act as a clearing house and coordinating agency so as to bring about unity and coherence;
- b) It has to provide leadership through training of staff, supervision, research and pilot projects;
- c) It has to equalize educational opportunities by providing special assistance to the poorer and more backward local bodies.

It is obvious that the state governments have supreme responsibilities for education and that, even when local bodies are made to share the burden at times, the residual responsibilities of the state are still large and are of very great significance.

State and Secondary Education

Secondary Education is under direct and full control of the states. The state governments prepare their education plans in the light of their local conditions and needs and within the plan-frame prepared at the centre.

State governments have set up Secondary Education Boards as per the recommendations made by the Secondary Education Commission at the centre. The Secondary Education Boards are mainly advisory boards. They include secondary school teachers and headmasters, and representatives of universities. Through their syllabus committee, they frame and recommend curricula for approval by the Government. They also conduct the final school leaving examination.

The state governments exercise control, partly direct and partly indirect, over all

secondary schools irrespective of the type of management, through their power to accord aid and, or recognition. They give subsidies and grants-in-aid to other managements to meet a proportion of the total expenditure. Always this financial aid is subject to conditions laid down by the government in their recognition orders issued to the schools. In this way, the state governments control the secondary education system by using the rules and regulations formulated for the purpose, and through the periodical inspection and supervision over the working of the schools and management.

There are a few schools in each state not coming under state control. They are,

- a) Schools administered by other public authorities like the Railway Ministry or the Defense Ministry, which generally fall in line with the state system, and send up their pupils for final examination conducted by the State Board.
- b) The public schools, which do not fit into any state pattern but are residential institutions, cater to a select category of pupils, who generally take the Senior Cambridge Examination.

State and Higher Education

States also control the activities of the universities. They appoint commissions and committees to give suitable recommendations to improve universities. The state universities are dependent upon the state government. States provide universities with the funds for their successful functioning. State government gets things done in universities through the department of education.

As far as the establishment of colleges and appointment of teachers are concerned, the state governments have direct control over them. The government, through the Director of Collegiate Education, directly manages the Government Colleges. The rules and regulation of the government also govern the colleges managed by private management. The colleges are affiliated to the university in their geographical location. The university to which a college is affiliated does the prescription of syllabus and the conduct of examinations and issue of certificates.

State and Primary Education

Though primary education falls under the control of state, yet because of decentralization, it is the duty of the local bodies to look after the day-to-day functioning of primary education. The Zilla Parishad has been given the responsibility of donning the primary education with the help of the Deputy Director of Public Instruction (DDPI) who is the head of Primary and Secondary Education at the District Level. The DDPIs

are assisted by the BEOs at the Taluk level to inspect and supervise the primary schools.

There are arguments in favor, as well as against, the control of primary education by Local Bodies. Some argue that since the local bodies have limited financial resources, lack of leadership and local political interference in school affairs, it is not fair on the part of the government to give responsibility to Local Bodies. But those who argue in favor of this proposition say that the local administration always takes necessary action quickly, fulfill local needs and look after the students' welfare, etc.

The decentralization will become successful by proper inspection of schools, by framing definite recruitment rules for teachers' appointment, and by regular administrative checkup by the state officials, etc.

32.5 Role of Non-Governmental Organizations

Non-governmental or voluntary agencies have made a very significant contribution in the development of education in India. Private management manages nearly half of the educational institutions. There are different types of private institutions such as, recognized and unrecognized, aided and unaided institutions. A recognized institution may be aided or unaided. An aided institution is necessarily a recognized institution. It receives regular financial aid from the government. At the school level, the government of the state or the union territory concerned gives the recognition.

A recognized school implies the existence of some minimum standards in physical facilities as well as in the educational work done by the institution. Students of a recognized school are eligible for admission to the corresponding class or standard of another recognized school. This privilege is not available to pupils of an unrecognized school. A high or higher secondary school/intermediate college/junior college is also affiliated to a board of school or intermediate/junior college education. In that case, the students of the school or college are eligible to take the examination of the board and receive certificates on success. This relationship of school/college with the board is also sometimes loosely expressed as recognition by the board. The question of affiliation is primarily raised with respect to private schools / colleges because the government schools/colleges are normally given the affiliation automatically. An autonomous board (Statutory body or registered society) has, however the authority to refuse affiliation to a weak school or college set up by the government.

A degree level college should be affiliated to a university. An affiliated college is entitled to all privileges of the university. If a college is not affiliated to a university, its

students can take their university examinations only as private candidates if that facility is available in the university. Degrees of the universities are normally recognized on a reciprocal basis. Recognition of a particular degree of university by another university implies eligibility to the degree holders of the former university to seek admission to subsequent courses in the latter university. Recognition of a particular degree or certificate or diploma by a government means permission to the possessor of that degree or diploma or certificate to apply for that government's post where that particular degree/diplomat/certificate is the prescribed minimum qualification.

A private or non-government educational institution may be established by a charitable, philanthropic or social welfare organization/individual. Such an organization or individual will provide a piece of land, construct buildings, provide furniture, teaching aids, etc. and finance the teachers and non-teaching personnel for sometime before the institution is recognized or affiliated and it seeks grants-in-aid from the government. Even after the financial assistance is received, the management must invariably contribute some matching share.

A private institution has a governing body by whatever name it may be called. In many cases, the governing body has on it a representative of the state government or the local body. In the case of a college, there may be a representative or nominee of the affiliating university, too. The accounts of an aided educational institution are required to be duly audited by a chartered accountant, and the installment of financial assistance is normally not released unless the previous year's audit report is received and is decreed satisfactory.

Philosophically, there is a debatable view that the government should have nothing to do with educational institution and that the entire education should be under private management. The supporters of this view maintain that full and free growth of the individual cannot be ensured under a government because it is interested in one particular ideology - the ideology of the ruling political party. But in a multi-religious and multi-lingual country like India, there is also the fear of some kind of regimentation in a private educational institution. It may be noted that in socialist countries, all educational institutions are with the government.

As far as educational standards are concerned, the facilities provided in and the restrictions imposed upon government institutions create a situation in which all such institutions maintain a kind of average standard, and the inter-institution variation among them is within a narrow range. On the contrary, a private institution may be very low or very high in terms of the educational standard reached by it. Experience has indicated

that in terms of results in public examinations or those for scholarships or selection, students of private institutions often show a better performance.

‘Check Your Progress’ - 2

1. What are the two focal points of the State Department of Education?

2. What is the important work of Education Secretary?

3. Who is the head of Education Department at the District Level?

4. What are the functions of State Government towards education?

5. Who looks after Primary Education?

6. What are the different types of private educational institutions?

7. Which students exhibit better performance?

32.6 Let Us Sum Up

- **After Independence**, a new chapter was opened in educational administration in India. The Constitutional Provisions have made the Central and State governments take the responsibility of providing education to the people.
- For the purpose of implementation, the educational programmes are divided into three categories.
 1. State Programmes.
 2. Centrally Sponsored Programmes and
 3. Central Schemes.
- The programmes in each of the three categories are so formulated that they reinforce and supplement the programmes in the other categories.

- In India, at present, the schools are managed by three agencies. They are,
 1. Government
 2. Local Authorities
 3. Voluntary Organizations
- The **Bureau of School Education** in the Ministry of HRD deals with elementary, basic and secondary education and the Central and Jawahar Navodaya Vidyalaya School units. The **Bureau of Higher Education** covers both university and technical education. Thus it brings about coordination between the higher and technical education.
- According to the suggestions made by the **Indian Education Commission**, a number of advisory and executive bodies are constituted to help the ministry.
- In the educational administration, the Central Government has the following functions.
 1. Educational Planning.
 2. Organization of Special Fields of Education.
 3. Control of Educational Programmes by giving grants.
 4. Direction and Guidance in Educational matters to States.
 5. Equalizing Educational Opportunities.
 6. Pilot Projects to demonstrate new programmes.
 7. Clearing House Function regarding educational information.
 8. Administration of Education in the Union Territories and the Centrally Administered Areas.
- As far general education at the State Level is concerned, the State Education Minister administers his duties through the State Department of Education. The State Department of Education is organized at two focal points: I) Policy making and coordination function in the **Secretariat** and, ii) the direction, regulation and inspection function at the **directorate**.
- The Secretary of Education is the administrative head of the Secretariat. He is directly responsible to the Minister of Education.
- In the State of West Bengal, the Commissioner of Public Instruction heads the Department of Primary and Secondary Education called the Department of Public Instruction.

- In each District in the State, there will be a Deputy Director of Public Instruction. Block Education Officers assist him. Each Taluk in the District is considered as a Block.
- Though primary education falls under the control of state, yet because of decentralization, it is the duty of the local bodies to look after the day-to-day functioning of primary education.
- Non-governmental or voluntary agencies have made a very significant contribution in the development of education in India.
- A private or non-government educational institution may be established by a charitable, philanthropic or social welfare organization/individual.
- Experience has indicated that in terms of results in public examinations or those for scholarships or selection, students of private institutions often show a better performance.

32.7 Answers to ‘Check Your Progress’

‘Check Your Progress’ -1

1. In 1921 a system of rule called Diarchy was introduced. The provincial autonomy was introduced in 1937. These developments resulted in transferring education to Indian control.
2. The three categories are,
 - a) State Programmes.
 - b) Centrally Sponsored Programmes.
 - c) Central Schemes.
3. They are,
 - a) Government.
 - b) Local Bodies and,
 - c) Non-Governmental Organizations.
4. The Ministry of HRD is the Ministry of Education at the Centre. HRD is Human Resource Development.

5. The five Bureaus are,
 1. School Education.
 2. Higher Education.
 3. Language, Literature and Fine Arts.
 4. Scholarships, and
 5. Planning and Ancillary Educational Services.
6. The oldest Advisory Body is, The Central Advisory Board of Education.
7. The three functions are,
 - i) Educational Planning.
 - ii) Organization of Special Fields of Education.
 - iii) Control of Educational Programmes by giving grants.

‘Check Your Progress’ - 2

They are,

1. Policy making and coordination function in the Secretariat and, the direction, regulation and inspection function at the directorate.
2. The Secretary keeps liaison between Directorate of Education and the Government.
3. The Deputy Director of Public Instruction.
4. The State government has to Finance, make Legislation, arrange for Supervision and Inspection of schools, recruit teachers, prescribe curricula, etc.
5. The Primary Education is the concern of Local Administration like Zilla Parishad in Karnataka.
6. There are recognized and unrecognized and aided and unaided private educational institutions.
7. The students who come out successfully from private education institutions exhibit better performance.

32.8 Unit End Exercises

Answer the following questions in about two pages each.

1. Justify the need for education administration. Why does democracy need efficient and good administrative machinery?

2. “Although education is mainly a state subject, yet Government of India is doing a lot for improving education in the country.” In the light of this statement discuss the functions of the Central Government in respect of education.
3. Discuss the recommendations of the Indian Education Commission for improving the educational administration and planning in our country.
4. Discuss the relationship between State Government and local bodies (Zilla Parishad) in the administration of primary education in Karnataka.
5. Explain the service rendered by voluntary organizations in the field of education.

32.9 References

1. Kochhar S.K: *Secondary School Administration*, Sterling Publishers Pvt. Ltd., New Delhi, 1978.
2. Mukerji S. N: *School Administration*, Acharya Book Depot, Baroda, 1963.
3. James J. Jones and others: *Secondary School Administration*, McGraw-Hill Book Company, New York, 1969.
4. Bill R. Hampton and Robert H. Lauer: *Solving Problems in Secondary School Administration*, Allyn and Bacon, Inc., Boston, 1981.
5. Shukla PD : *Administration of Education in India*, Vikas Publishing House Pvt. Ltd., New Delhi, 1983.

UNIT - 33 □ INDIAN EDUCATIONAL ADMINISTRATION - STRUCTURE

Structure

- 33.1 Introduction**
- 33.2 Objectives**
- 33.3 Educational Administration -Structure at Central Level**
- 33.4 Educational Administration — Structure at State Level**
- 33.5 Role of NIEPA, UGC, NCERT, NCTE, AICTE & IMC**
- 33.6 Let Us Sum Up**
- 33.7 Answers to ‘Check Your Progress’**
- 33.8 Unit-End Exercise**
- 33.9 References**

33.1 Introduction

The many changes, which have taken place in educational thought and practice since the advent of independence in this country, have exercised a considerable influence on educational administration. In the first place, it has been recognized that education should be an instrument of democratic policy in India. It should help our youths discover their vocation and responsibilities and not merely cramp their mind with facts and figures. It has to prepare them to live in a contemporary society and face its problems without fear, happily and integrally. Concurrent with this, there has been a rapidly growing recognition that democratic administration is necessary to the development and operation of democratic education. Thus democratic leadership is the only acceptable kind of leadership for education. It gets things done, and it improves the educational institutions also. Finally, the field of education has grown larger and more complex, and a considerable number of duties confront educational administrator today. Anyone familiar with these developments cannot help being impressed with the increasing complexities of administering a forward-looking programme of education.

In this Unit you are going to study about the administrative structure of Indian education at the Central and State level and the functions of various Councils and Commissions set up in our country to help the development of education and safeguard its quality.

33.2 Objectives

After you complete the study of this unit, you will be in a position to:

- Draw structures of educational administration at the Centre and State levels.
- Prepare a list of functions of various education commissions and councils and analyze their activities towards maintaining the quality of education at various levels of education.

33.3 Educational Administration -Structure at Central Level

You have already understood that India is a sovereign democratic republic with a parliamentary form of government based on universal adult franchise. At present India is a union of 28 States and 7 Union Territories.

Education in India is at present under the control of three distinct bodies - Central Government, State Governments and Local Bodies. It may, however, be noted that since 1921 education at all stages with two important qualifications is a State responsibility. (The 42nd Amendment of the Constitution in 1976 for, the 7th Schedule, Put education in the Concurrent List, making both Union and State governments hold equal responsibility as far as education is concerned). These qualifications are in respect of advanced research and technical education. In view of the need for coordination of facilities and the maintenance of standards at the higher levels, the Constitution has placed the Central Government the responsibility in these respects.

Education at the Centre remained combined with Health and Agriculture till 1945, when bifurcation was effected and a separate Department of Education was set up. In 1947, it was raised to the status of a Ministry. Ten years later, it was further entrusted with scientific research.

In 1958, the Ministry of Education and Scientific Research was recognized and was bifurcated into two independent ministries, viz., (i) The Ministry of Education, and (ii) the Ministry of Scientific Research and Cultural Affairs.

The Ministry of Education (HRD)

The Ministry of Education at the Centre is recently renamed as **Ministry of Human Resource Development**. The Minister heads this ministry for HRD, who is of cabinet rank. He plays an important role in formulating general policies and ensuring uniformity in the pattern of education in different states. One or two deputy ministers assist him according to the need.

The HRD Adviser is the administrative head of the Ministry. He is the Secretary to the Government of India, and is the principal adviser to the Minister on all matters of policy and administration. The HRD Ministry has nine divisions. They are:

1. Elementary and Basic Education.
2. Secondary Education.
3. University Education.
4. Hindi.
5. Social Education and Social Welfare.
6. Physical Education and Recreation.
7. Scholarships.
8. Research and Publications.
9. Administration.

Excepting the Administration Division, each of the above divisions is in charge of a Deputy HRD Advisor. They are called Deputy Secretaries. The Ministry is advised on educational matters by a number of bodies. The most important among these are: the Central Advisory Board of Education (CABE), Directorate of Extension Programmes for Secondary Education (DEPSE), The University Grants Commission (UGC), the Social Welfare Board, the All-India Council for Elementary Education (AICEE), and the National Council for Women's Education (NCWE).

The Central Advisory Board of Education, a statutory body constituted in 1921, is the main pivot of activities of the Ministry. The present constitution of the Board is as follows:

1. The Honorable Minister for HRD (Chairman)
2. The Educational Adviser to the Government of India.
3. Fifteen members to be nominated by the Government of India, of whom four shall be women.
4. Five members of Parliament, two from the Upper House and three from the Lower House, to be selected by Parliament.
5. Two members of the Inter-University Board (India) nominated by the Board from amongst their representatives of universities in India.
6. Two members of the All-India Council for Technical Education to be nominated by the Council.

7. One representative of each State Government, who shall be the Minister-in-charge of Education. If he is unable to attend a particular meeting he may nominate an officer of his Department for that meeting.
8. Secretary of the Board - who will be appointed by the Government of India.

The tenure of office of the non-official members of the Board is three years provided that a member elected or nominated under Clauses (4), (5) and (6) forthwith ceases to be a member of the Board if he ceases to be a Member of Parliament, the Inter-University Board or the All-India Council for Technical Education, as the case may be. The ex-officio members of the Board will similarly cease to be members when they relinquish the office by virtue of which they are members of the Board.

All casual vacancies among the members, other than ex-officio members, are filled by the authority or body who nominated or selected the member whose place falls vacant and the person appointed to a casual vacancy shall be a member of the Board for the residue of the term for which the person whose place he fills would have been a member.

The Board meets every year and discusses matters of all India importance. Its decisions are, however, not binding on the States, as they are free agents accepting the Centre's suggestions voluntarily. The Board has, however, established very sound traditions. Attached to the Board is the Central Bureau of Education, which works through two secretaries dealing with over-seas and internal information. The Bureau collects most recent information about educational progress in India and abroad. In addition to the publication of annual and quinquennial reviews on the progress of education in India, the Bureau has also published several educational reports of great importance. It also maintains an excellent library.

The next important advisory body is **the Directorate of Extension Programmes for Secondary Education**. On March 22, 1955, the Government of India had set up an expert body known as the All-India Council for Secondary Education for advising the Central and State Governments regarding secondary education. But in September 1958, its executive functions were transferred to a new body, viz., the Directorate of Extension Programmes for Secondary Education (DEPSE). It is in-charge of the in-service education programmes of extension departments attached to a number of Teachers' Colleges of India.

The reconstituted Council has representatives from the Ministry of Education and the Ministry of Finance and one member nominated by each of the following bodies: the All-India Council for Technical Education, the University Grants Commission, the All-India Council for Elementary Education, the All India Federation of Educational

Associations, Association of Principals of Training Colleges, and a nominee from each of the twenty eight State Governments.

The University Grants Commission was constituted in 1953, and was given an autonomous statutory status by an Act of Parliament in 1956. Most of the matters connected with university education including the determination and coordination of standards and facilities for study and research have been committed to the care of this body. You are going to study more about UGC in the next section of this lesson.

The Social Welfare and Rehabilitation Directorate was set up in 1953 as an autonomous body with a chairman and twelve members. The **main objectives** of the board are,

1. To **survey the needs**, assist and **evaluate the programmes** of social welfare organizations.
2. **To Coordinate the assistance** extended to welfare agencies.
3. To promote the **setting-up of social welfare institutions** in places where they do not exist.
4. **To give grant-in-aid** to voluntary institutions providing welfare services and,
5. **To subsidize hostels** for working women and the blind, etc.

The All-India Council for Elementary Education was set up on July 1, 1957.

The functions of the Council are as follows:

1. Preparation of programmes for the early implementation of Article 45 of the Constitution (the provision of free and compulsory education for all children in the age-group 6-14 by 1960)
2. To revise them as and when necessary and to review the progress made in this direction.
3. Preparation of detailed programmes for the expansion and improvement of elementary education in each State.
4. Organizing and assisting research in the administrative, financial and pedagogic problems of elementary education.
5. Production of literature to help the education department and teachers to improve the quality of elementary education.
6. Conducting sample survey and special investigations, and generally to advise on all matters as might be deemed necessary to provide proper guidance, leadership and coordination for the improvement and expansion of elementary education.

The National Council for Women's Education was set up in 1958. It consists of a Chairman and 28 members - a representative of each state, a representative of the Central Board of Secondary Education (CBSE), two members of the parliament, two representatives of the Union Ministry of HRD, a representative of the Union territories, and a representative from each of the following ministries: Community Development, Health and Labour.

Coordinating Functions

We have already understood that, the Central Government has a very limited control over education and the management of public instruction has been entrusted to State Governments. But the Central Government plays a very important role as a coordinating agency. Thus it does a number of functions. They may be listed as follows:

1. It fixes a general policy of reconstruction with an All-India outlook, maintain cultural relations with foreign countries, associations and the UNESCO, and grants scholarships for Scheduled Caste, Aboriginal and Hill tribes as well as to overseas students from this country. It also looks after the welfare of Indian students abroad.
2. The Central Government is a coordinating, advisory and informative agency, so far as the State Governments are concerned. With the help of the CBE and the Bureau of Education, it is able to advise and collate for the benefit of the States, educational experiences derived not only from different parts of the country but even from abroad. The Bureau publishes educational reports and statistics of great importance. The Central Government further seeks to discharge its responsibilities and maintains quality in different fields of education through the All-India bodies like, NCERT, UGC, CBSE, AICTE, IMC, NCTE, etc.
3. The Central Government is exclusively in charge of education in Union Territories.
4. It also looks after the Central Universities like, Delhi, Aligarh, Banaras and Visva-Bharathi.
5. It is in charge of a number of National Institutions, viz., National Institute of Education, Delhi, Central Institute of English, Hyderabad; Laxmibai College of Physical Education, Gwalior; Training Centre for Adult Blinds, Dehradun, etc.
6. It promotes research through the NCERT.

7. The Union Ministry of HRD further loans educational films to State Governments and educational institutions.
8. It is also in charge of the National Archives.
9. It gives liberal grants-in-aid to State Governments and universities for research work subject to prior approval of projects and programmes.

The Ministry of Scientific Research and Cultural Affairs

Like the Ministry of HRD, a cabinet minister also heads this ministry. The secretariat staff of the ministry consists of a secretary (Educational Adviser), a joint secretary and several deputy secretaries. The ministry is divided into following six divisions:

1. Administration.
2. Scientific Research.
3. Technical.
4. Cultural.
5. External Relations.
6. Cultural Scholarships and Publication Divisions.

The ministry is advised by the AICTE on all matters relating to the coordination and development of technical education in the country above the secondary school level. You are going to study more about AICTE in Section 33.5 of this lesson.

For the day-to-day work of the Council, there is a small coordination committee representative of all the interests in the Council. The other Advisory bodies attached to the Ministry are: The Central Advisory Board on Museums, CAB on Anthropology, CAB on Archaeology, and the Art Purchase Committee. The CAB on Museums advises the Government of India in matters relating to the organization and development of museums in the country. The CAB on Anthropology and Archaeology advise the Government in their respective fields. The services of Art Purchase Committee are utilized by the Government for guidance in acquiring and purchasing art objects 'worthy of being preserved by the nation in the National Museum and the National Gallery of Modern Art'.

33.4 Educational Administration —Structure at State Level

Since the year 1975, education is in the Concurrent List in the Constitution of India. Before that, it was in the state list only. This is a very sensible change. Although

it does not reduce the responsibility of state governments in the field of education, it empowers the central government also to legislate for education with the provision that if a state act comes into conflict with the central act, the latter act will prevail. The teachers of India as a class are greatly in favour of the concurrent status, and several of their associations have passed resolutions supporting the alteration.

Also you have studied that the Constitutional provisions envisage: (a) education is in the main a state responsibility, (b) the Government of India has an indirect but significant responsibility for education, (c) there has to be healthy partnership between the Central and the State Governments in the national task of educational reconstruction. Now let us understand the administrative setup of education at the state level.

Education in a state with a few exceptions is generally in charge of two ministers - one for elementary, secondary and pre-university education and the other for higher education. One or two deputy ministers assist them. These exceptions are medicine, agriculture, veterinary science, industry, and technical education. The concerned minister controls the educational policy and directs its execution. He is also responsible to the State Legislature, of which he is a member.

The minister administers his duties through the State Department of Education. It has six major functions to perform:

1. To provide leadership for the entire educational system of the state.
2. To advise the legislature with respect to educational legislation.
3. To coordinate educational activities throughout the State.
4. To determine the effectiveness of the state's programme of education.
5. To assist private managements and local bodies in conducting their schools.
6. To direct research activities necessary for the solution of educational problems.

The State Department of Education has two wings for administering the above functions, viz., (1) the Secretariat of Education, and (2) the Directorate of Education. The secretariat is directly connected with the minister and deputy ministers. It frames policies regarding different aspects of education. The secretary is the principal officer in the secretariat. Deputy Secretaries and a few under-secretaries assist him.

The directorate is an executive body. It executes the policy of the government framed in the secretariat. It is, in fact, the connecting link between the government and the educational institutions scattered in different parts of the state. It keeps government informed regarding the educational needs and actual progress of education in the state, people's reactions to a government policy of education, awards grants, conducts researches, etc.

The Director of Public Instruction (DPI) is in charge of the directorate. In West Bengal, the Director of Public Instruction is called as Commissioner for Public Instruction

(CPI). He is, in fact, the chief executive authority of education in a state. He is also the technical adviser to the minister. Directors, Joint Directors and Assistant Directors of Public Instruction assist him in his office. Each Director will be in charge of different wings in the CPI's office. For example, the Primary education will be in-charge of a Director, the Mid-day Meals will be in-charge of another Director, preparation and printing of Text Books will be in-charge of another Director, etc.

A state, as you know, is divided into revenue divisions. The same divisions are retained for educational administration purpose also. Each of these divisions is considered as educational division too, and Joint Director of Public Instruction heads each such division.

The district education office is called the Office of the Deputy Director of Public Instruction (DDPI). The DDPI is the head of these offices. He is responsible in his district for:

1. The supervision of all primary and social education.
2. The administrative control of all government primary and secondary schools.
3. The control and inspection of all secondary schools and training institutions for primary (D.Ed., Colleges) teachers, and such other schools as are under the control of the CPI.

The Taluks in the District are called Blocks for educational purposes. A Block Education Officer (BEO) heads each Block. He is directly answerable to the DDPI. The BEO is responsible for supervision and control of all the primary schools in his Block. Inspectors and Deputy Inspectors of Schools help him in this work. The BEO and Inspectors of schools visit primary schools and help the heads of those schools to run the school in the desired manner by giving them proper guidance. The Subject Inspectors along with the BEO and the DDPI visit secondary schools for the same purpose.

Recommending government the case of a private secondary school for the grant of recognition, periodical inspection of both government and private secondary schools and training institutions (primary teachers), supervision of different government schemes like distribution of textbooks, mid-day meal scheme, etc., is the responsibility of the DDPI and BEOs at the District and Block levels.

Just like the NCERT at the national level, the DSERT (Department of State Educational Research and Training) at the state level, helps schools in educational research, and training of in-service teachers. The DSERT will also look after the working of Teachers' Training Colleges meant for Secondary Schools in the state. The DSERT is headed by one of the Senior Officers of the CPI's office.

Pre-University Education Department

As far as the Pre-University education is concerned, in West Bengal, it is included in a separate Government Department called Pre-University Department. The Director of Pre-university Department heads this department. Joint Directors and Deputy Directors assist him in his work. This Department is responsible for prescribing curricula, preparation of textbooks, appointment of lecturers and principals for the government pre-university colleges, supervision and control of private pre-university colleges, etc.

One of the important functions of this department is the conduct of PU examinations. For that purpose it will arrange for workshop for examination question paper setters. As the number of students taking this examination in science, arts and commerce is considerably very big, the conduct of examination is of great responsibility. The course being a turning point as the students have to choose professional courses after the PU, the sanctity of examination becomes very important. After the examination is over it has to arrange, at various centers, the valuation camps.

In every district there is an office of the Deputy Director of Pre-University Education. The DDPUE will be in charge of supervision and control of all the PU colleges in the district. Recommending colleges for sanction of grant-in-aid, sanction of scholarships, arrangement of sports and cultural activities at the district level for PU students, etc are the main functions of the DDPUE,

The State and Higher Education

Institutions of higher education are of two types - Universities and Colleges. So far as universities are concerned, they are independent and autonomous bodies. They, however, depend on the State Government in two ways: 1. They are created by Acts of the State Legislature, and are thus dependent on Government for their constitution and powers; and 2. They receive financial aids for recurring and non-recurring expenses from the State, the total amount depending on the sanction of the State Legislature. But for these two restrictions, Indian universities are more or less autonomous.

Three distinct bodies - government, private bodies, and local boards, manage the Colleges. In West Bengal, at present, all the local body colleges are taken over by the government. Thus, there exist only two categories of colleges, namely, Government and Private management colleges.

The number of government colleges is one-third of the total number, whereas the remaining two-thirds are private management colleges. There is a Directorate for Collegiate Education headed by Director. The Regional Collegiate Directors used to help the Director, but very recently, these Regional Directors' offices are closed and

the state government is thinking of giving necessary powers to supervise and control all colleges to the Universities. This has not been finalized. Till then the Director will be in-charge of all the colleges as far as their supervision and inspection are concerned. The concerned universities will look after the matters relating to the prescription of curriculum for different subjects, prescribing text books in languages and recommending books for reference and conduct of examination, announcement of results and award of certificates and degrees in case of colleges affiliated by them.

‘Check Your Progress’ - 1

1. What are the bodies, which control education at present?

2. What are the educational responsibilities of the Central Government?

3. What is the education ministry at the Centre called?

4. Which is the main advisory body of HRD Ministry?

5. What are the two wings of State Department of Education?

6. What are the important duties of the CPI?

7. What are the main functions of Department of Pre-University Education?

33.5 Role of NIEPA, UGC, NCERT, NCTE, AICTE & IMC

In our country there are a number of national agencies which have been given the responsibility of monitoring the quality of education in schools, colleges and universities, through offering help in framing curriculum, conducting research in education, inspection of colleges and universities, arranging short term in-service refresher courses to the teachers, etc.

NIEPA

National Institute of Educational Planning and Administration (NIEPA) is a National Institute in educational planning and administration in South Asia. It is an autonomous organization registered under Societies Registration Act of 1860. It is fully funded and sponsored by the government of India. With specialization in policy, planning and management in education, NIEPA is the professional wing of the Government of India. The prime concerns of NIEPA are capacity building in educational policy, planning management through research, training, consultancy and dissemination.

Establishment

NIEPA's establishment can be traced back to UNESCO Regional Centre for Educational Planners and Administrators in 1961-62. In 1965, it was renamed as Asian Institute of Educational Planning and Administration. On the completion of the ten years contract with UNESCO, the Government of India took it over and renamed the Institute as National Staff College for Educational Planners and Administrators in 1970. Subsequently, the institute was renamed as NIEPA in 1979 emphasizing on research besides staff development. Its headquarters is in New Delhi.

Structure

NIEPA is a four-tier organization comprising, The NIEPA Council; The NIEPA Finance and Executive Committee; The Planning and Programme Committee; and The Academic and Administrative Units. The Chairman of the NIEPA Council is the HRD Minister. The members are eminent educationalists. They provide policy directions to NIEPA. The Executive Committee headed by the Director, is responsible for translating the policies into action.

Goals of NIEPA

The following are some of the important goals of NIEPA:

1. Organizing training, conferences, workshops, meetings, and seminars for senior educational officers of the central and state government and Union Territories.
2. Undertaking, aiding, promoting and coordinating research in educational planning and administration.
3. Providing academic and administrative guidance.
4. Providing consultancy service to state government and educational institutions.

5. Acting as a clearing house of ideas and information.
6. Preparing, printing and publishing papers, periodicals and books on educational planning and administration.
7. Collaborating with other agencies, institutions and organizations in India and abroad.

University Grants Commission (UGC)

In this lesson a reference has already been made to the UGC in Section 33.3 while explaining the educational functions of the Central Government. You must know that a very important development of the post-independent period is the creation of the UGC, by an Act of Parliament, for purposes of co-ordination and maintenance of standards in higher education. This proposal was first made by the Radhakrishnan Commission (University Education Commission -1948). Accordingly, a non-statutory body was first set up under executive orders in 1953: and a statutory body was created in 1956 with Dr. C. D. Deshmukh as its first chairman. The UGC Act has been amended in 1972 and 1973.

The main responsibility of the Commission is to co-ordinate and maintain standards. To this end, it has been given the necessary statutory authority; and what is more important, the Central Government places funds at its disposal and the Commission then allocates them to the universities for developmental programmes. The overall funds placed at the disposal of the commission are by no means large; and yet the Commission has been able to achieve commendable results. It has assisted the development of post graduate research and training; improved the salaries of teachers, provided better facilities for teaching, strengthened libraries and laboratories, examined several important problems for higher education, and helped to create an academic leadership for reconstruction and development. Above all, it has created an appreciation of the significance of higher education in the country as a whole and succeeded in focusing attention on some of its urgent and important needs.

The UGC is one of the national bodies, which sponsors research projects in education. This is one of the important steps of the UGC towards the quality assurance in education. The UGC identifies talented scholars and encourages them to pursue research by providing them with necessary inputs. They are encouraged to undertake research anywhere in the higher education system or research laboratories or other institutions of national importance. Besides this, there are UGC schemes like Career Awards, National Associationship, and Emeritus Fellowship through which teachers with proven ability for research can avail of time slots exclusively for undertaking research.

The UGC often reviews the structures of courses of study at higher education level. It aims at bringing about necessary improvements in the Curriculum by including therein vocational oriented courses like Creative Arts, for example, Music or Commercial Art, Electronics, Welding, Computer Applications, Audio-visual Equipment, Fabrication, Sales Management, Accountancy, Marketing and many other trades and professions sought by employment market for the educated.

Also, the UGC has initiated, supported and encouraged steps in making the areas of learning wider. It has given directions to redesign the curriculum so that students of natural sciences receive reasonable exposure to humanities as well as social sciences and vice versa. The UGC undertakes a number of measures to improve the quality of higher education in our country.

National Council of Educational Research and Training (NCERT)

The NCERT' has influenced Indian school education considerably since its inception in 1961. The Headquarters of the NCERT is located at New Delhi. Through its network of Regional Institutes of Education located at New Delhi, Ajmer, Bhopal, Bhubaneswar, Mysore and Shillong it has been engaged in assisting and advising Central and State School education authorities in various fields like curriculum development, teacher education, educational media, computer application in education, vocational education and many other related aspects.

The NCERT aims at developing institutional capacity at state and district levels in the country through the SCERT or SIEs (State Council of Educational Research and Training or State Institute of Education) and the DiETs (District Institute of Education and Training) to enable these institutions to take up need-based school improvement programmes. The NCERT has also been providing academic inputs in the planning, implementation and evaluation of the District Primary Education Programme (DPEP) as a part of the National Elementary Education Mission (NEEM) to provide quality education for all children between six and fourteen years of age.

Functioning in a federal political system with school education primarily as a state subject, the NCERT has acquired nation-wide acceptability of its programmes. The constitution of its General Body includes all the State Education Ministers with the HRD Minister in the Central Government as the President.

The NCERT remains in constant touch with the states to identify their educational needs through its find offices and extension services departments of Regional Institutes of Education. The NCERT strikes hard to maintain the quality of school education and for its development through innovations to meet the demands of the society.

National Council for Teacher Education (NCTE)

The Government of India, by an Act of 1993 established a National Council for Teacher Education (NCTE), “with a view to achieving planned and coordinated development of the teacher education system throughout the country, the regulation and proper maintenance of norms and standards in the teacher education system and for matters connected there with. The Headquarters is located at New Delhi. There are five Regional Offices in the country, in the North at Jaipur, in the South at Bangalore, in the East at Bhubaneswar, in the West at Bombay and in the Centre at Bhopal. The NCTE has the responsibility to plan, coordinate and maintain standards in teacher education programmes. The NCTE has both regulatory and promotional functions. The former include granting recognition to teacher education institutions to start new courses. The promotional activities include research, training, extension work, publication, networking, etc, all converging to improve the quality of both the process and products of teacher education programmes.

The main functions of the Council may be stated thus,

- Coordinate and monitor teacher education and its development in the country.
- Lay down norms for any specified category of courses or training in teacher education, including the minimum eligibility criteria for admission thereof, and the method of selection of candidates, duration of the course, course contents and mode of curriculum.
- Lay down standards in respect of examinations leading to teacher education qualifications, criteria for admission to such examinations and schemes of courses of training.
- Promote and conduct innovation and research in various areas of teacher education and disseminate the results thereof.

Thus the NCTE has been a watchdog of quality of teacher education throughout India.

All India Council for Technical Education (AICTE)

Technical Education imparts different techniques of the methods of doing or manufacturing a commodity or rendering service. Therefore, it is one of time most significant components of human resource development with great potential for adding value to products and services. This will contribute a great deal to the economy and helps to improve the quality of life of the people.

By the turn of the century, the education system had to play its role with greater relevance and objectivity in socio-economic, industrial and technological areas. With

this perspective, in India considerable progress has been made in the development of technical education. A major project has been undertaken with the assistance of the World Bank, to upgrade the technical education system in the country for enabling the institutions providing technical education to improve their capacity, quality and efficiency.

With the above said ideas in mind, the Government of India, in 1945, established 'The All India Council for Technical Education', as an advisory body. It was given a statutory status through an Act of Parliament in 1987. The Act came into effect on March 28, 1988.

The main functions of the AICTE include proper planning and coordinated development of technical education in the country, qualitative improvement at all levels in relation to planned quantitative growth and regulations of the system and maintenance of norms and standards. All engineering colleges, technical institutes, technological institutions come under the control of AICTE. The Council has laid down norms and standards for diploma, degree and post-graduate courses in various fields of technical education. The AICTE has also issued regulations for granting approval to technical institutions, courses and programmes in the field of technical education. Under these regulations, approvals are given to private, unaided technical institutions also.

Indian Medical Council (IMC)

The medical profession is governed by legislation and by a code of ethics. National and State Medical Councils and the World Medical Association formulate the broad principles of medical ethics. Enforcement of the code is done by the Medical Councils.

The Indian Medical Council (IMC) has been constituted under the Act of 1956. According to it, the council consists of following members, namely, (a) one member from each state to be nominated by the Central Government in consultation with the State Government concerned. (b) One member from each university, to be elected from among the members of the medical faculty of the university, by members of the Senate or by members of the Court of the University. (c) One member from each State in which a state Medical Register is maintained, to be elected from amongst themselves by persons enrolled on such register. (d) Seven members to be elected from among themselves by persons enrolled on any of the state Medical Registers. (e) Eight members to be nominated by the Central Government.

They hold office for a term of five years. A president and a vice-president are elected from among these members. The council appoints a Registrar who acts as

secretary and may also act as treasurer, who looks after the day-to-day work. The executive committee consists of President, Vice-president and 7 to 10 other members.

Functions

The main functions of IMC may be stated thus:

(a) Maintaining the Register of Medical Practitioners

The Council maintains a register of medical practitioners known as the Indian Medical Register. If the name of a person enrolled on a state Medical Register is removed from the Register, the Council also removes such person's name from the Indian Medical Register.

(b) Prescribing the Standard for Post-graduate Medical Education

The Council has the authority to prescribe standards of post-graduate medical education for the guidance of the universities. The Council also maintains the standards of undergraduate medical education.

(c) Recognizing Foreign Medical Qualifications

The IMC, which has authority to enter into negotiations with any of the Medical Councils of the foreign countries, recognizes foreign medical qualification obtained by an Indian national.

(d) Issuing Warning Notice

The Council may prescribe standards of professional conduct and code of ethics for medical practitioners. It can issue warning notice containing certain practices, which are regarded as falling within the meaning of the term, 'serious professional misconduct.' Thus the IMC provides quality assurance in medical education.

State Medical Councils (SMC)

The State Medical Councils are autonomous bodies established under the SMC Act. Each of the Medical Council consists of members elected by the registered medical practitioners and those nominated by the State Government. The members from amongst themselves elect the president and the vice president of the Council.

Functions of Medical Registrar

The Council appoints a Registrar, who keeps a Register of Medical Practitioners. Any person having any of the recognized medical qualification can get his name registered. The name, residence, qualification and the date on which each qualification was granted of every person who is registered under this Act are entered in the Register on payment of prescribed fees. After passing the qualifying examination, it is necessary to undergo a period of training, before such qualification is granted to him. A provisional registration in a State Medical Registrar is given to such person on application to enable him to practice medicine in an approved institution for the required period. The Registrar should inform the-IMC without delay of all additions and other amendments in the State Medical register made from time to time.

SMCs have the disciplinary control over the medical practitioners. They have the power to remove the names of medical practitioners permanently or for a specific period from the Registers after due enquiry if they are found to have been guilty of serious professional misconduct. They are also authorized to direct the restoration of name so removed.

They can also issue warning notice similar to that of the IMC.

The IMC issues recognition to MBBS and MS courses, the Dental Council of India for BDS, the Pharmacy Council of India for B. Pharma, and the Indian Nursing Council for Nursing courses.

‘Check Your Progress’ - 2

1. What is NIEPA?

2. Mention any two important functions of NIEPA.

3. What is UGC? When was it established?

4. What are NCERT and DSERT?

5. What are the major responsibilities of NCTE?

6. Which is the advisory body for Technical Education in our country?

7. What is State Medical Council?

33.6 Let Us Sum Up

- Education in India is at present under the control of three distinct bodies - Central Government, State Governments and Local Bodies.
- Education at the Centre remained combined with Health and Agriculture till 1945, when bifurcation was effected and a separate Department of Education was set up. In 1947, it was raised to the status of a Ministry. Ten years later, it was further entrusted with scientific research.
- The Ministry of Education at the Centre is recently renamed as Ministry of Human Resource Development. The Minister heads this ministry for HRD, who is of cabinet rank.
- The HRD Adviser is the administrative head of the Ministry. He is the Secretary to the Government of India, and is the principal adviser to the Minister on all matters of policy and administration.
- The Central Advisory Board of Education, a statutory body constituted in 1921, is the main pivot of activities of the Ministry.
- The Central Government has a very limited control over education and the management of public instruction has been entrusted to State Governments. But the Central Government plays a very important role as a coordinating agency.
- Education in a state with a few exceptions is generally in charge of two ministers - one for elementary, secondary and pre-university education and the other for higher education. One or two deputy ministers assist them. These exceptions are medicine, agriculture, veterinary science, industry, and technical education. The concerned minister controls the educational policy and directs its execution. He is also responsible to the State Legislature, of which he is a member.
- In Karnataka, the Director of Public Instruction is called as Commissioner for

Public Instruction (CPI). He is, in fact, the chief executive authority of education in a state. He is also the technical adviser to the minister.

- As far the Pre-University education is concerned, in Karnataka, it is included in a separate Government Department called, Department of Pre-University Education. The Director of Pre-university Department heads this department.
- Institutions of higher education are of two types - Universities and Colleges. So far as universities are concerned, they are independent and autonomous bodies. They, however, depend on the State Government. This Department is responsible for prescribing curricula, preparation of textbooks, appointment of lecturers and principals for the government pre-university colleges, supervision and control of private pre-university colleges, etc.
- National Institute of Educational Planning and Administration (NIEPA) is a National Institute in educational planning and administration in South Asia.
- NIEPA is a four-tier organization comprising, The NIEPA Council; The NIEPA Finance and Executive Committee; The Planning and Programme Committee; and The Academic and Administrative Units.
- The UGC is one of the national bodies, which sponsors research projects in education. This is one of the important steps of the UGC towards the quality assurance in education.
- The NCERT aims at developing institutional capacity at state and district levels in the country through the SCERT or SIEs (State Council of Educational Research and Training or State Institute of Education) and the DIETs (District Institute of Education and Training) to enable these institutions to take up need-based school improvement programmes.
- The NCTE has the responsibility to plan, coordinate and maintain standards in teacher education programmes.
- The AICTE has laid down norms and standards for diploma, degree and post-graduate courses in various fields of technical education.

- The medical profession is governed by legislation and by a code of ethics. National and State Medical Councils and the World Medical Association formulate the broad principles of medical ethics. Enforcement of the code is done by the Medical Councils.

33.7 Answers To ‘Check Your Progress’

‘Check Your Progress’ - 1

1. Education in India is at present under the control of three distinct bodies - Central Government, State Governments and Local Bodies.
2. The Central Government has a very limited control over education. The management of public instruction has been entrusted to State Governments. But the Central Government plays a very important role as a coordinating agency.
3. The Ministry of Education at the Centre is renamed as **Ministry of Human Resource Development**. The Minister heads this ministry for HRD, who is of cabinet rank.
4. The Central Advisory Board of Education, a statutory body constituted in 1921, is the main pivot of activities of the Ministry. It is the main advisory body of the Ministry of HRD.
5. The State Department of Education has two wings for administering the above functions, viz., (1) the Secretariat of Education, and (2) the Directorate of Education.
6. The Director of Public Instruction is called as Commissioner for Public Instruction (CPI). He is, in fact, the chief executive authority of education in a state. He is also the technical adviser to the minister.
7. The Department of PU Education is responsible for prescribing curricula, preparation of textbooks, appointment of lecturers and principals for the government pre-university colleges, supervision and control of private pre-university colleges, etc.

‘Check Your Progress’ - 2

1. National Institute of Educational Planning and Administration (NIEPA) is a National Institute in educational planning and administration in South Asia.
2. It organizes training, conferences, workshops, meetings, and seminars for senior educational officers of the central and state government and Union Territories. It will undertake, aiding, promoting and coordinating research in educational planning and administration.
3. The UGC was established by an Act of Parliament, for purposes of co-ordination and maintenance of standards in higher education. This proposal was first made by the Radhakrishnan Commission (University Education Commission - 1948). Accordingly, a non-statutory body was first set up under executive orders in 1953; and a statutory body was created in 1956.
4. NCERT is National Council for Educational Research and Training. It functions at the National Level. DSERT is the Department of State Educational Research and Training. It functions at the State level.
5. The All India Council for Technical Education (AICTE) is the advisory body of Technical Education in India.
6. The medical profession is governed by legislation and by a code of ethics. National and State Medical Councils and the World Medical Association formulate the broad principles of medical ethics. Enforcement of the code is done by the Medical Councils.

33.8 Unit End Exercise

Answer the following questions in about two pages each.

1. Explain the structure of Educational Administration at the, (1) Central Level and (2) the State Level.
2. Explain the role of NCERT in the development of Secondary Education.
3. What are the main functions of UGC, NIEPA and NCTE?

4. How do the AICTE and IMA function towards the maintenance of quality in technical education and medical profession respectively?

33.9 References

1. Kochhar S. K: *Secondary School Administration*, Sterling Publishers Pvt. Ltd., New Delhi, 1978.
2. Mukerji S. N: *School Administration*, Acharya Book Depot, Baroda, 1963.
3. James J. Jones and others: *Secondary School Administration*, McGraw-Hill Book Company, New York, 1969.
4. Bill R. Hampton and Robert H. Lauer: *Solving Problems in Secondary School Administration*, Allyn and Bacon, Inc., Boston, 1981.
5. Shukla P. D: *Administration of Education in India*, Vikas Publishing House Pvt.Ltd., New Delhi, 1983.

UNIT - 34 □ INDIAN EDUCATIONAL ADMINISTRATION AND SUPERVISION - PROBLEMS

Structure

- 34.1 Introduction**
- 34.2 Objectives**
- 34.3 Educational Administration and Supervision - Problems**
- 34.4 Let Us Sum Up**
- 34.5 Answers to 'Check Your Progress'**
- 34.6 Unit-End Exercise**
- 34.7 References**

34.1 Introduction

Educational Administration and Supervision as you have already understood are very important for maintaining the standards and quality of education and for the smooth functioning of the system. At different levels, i.e., at the Central level, State Level and District and Taluk Levels, there have been a well founded administrative and supervision set up in our country.

In spite of a number of precautions taken for the smooth conduct of education functions, here and there, and now and then, there will be some problems cropping up from time to time. It is always better to forecast the problems and see that proper arrangements are made to solve them well in time, and this will certainly help the administrators to continue their work without much interruption. In this Unit we are going to examine such problems in educational administration and supervision and also find out some suitable solutions thereof.

34.2 Objectives

After you complete the study of this unit you will be in a position to:

- Foresee various problems in educational administration and supervision.
- Find out solutions to the problems you have encountered.
- Enhance the quality of educational administration and supervision.

34.3 Educational Administration and Supervision - Problems

India is an ancient country, and has always various centers for imparting education. During the medieval period, such centers were supplemented by other educational institutions. Remnants of all of them can be seen even today. In the pre-historic period the family was the main agency for imparting education. Then came the institution of private tutors, *gurukulas* and ashrams. Sometimes students used to travel long distances to study under celebrated teachers called gurus. Well-organized educational institutions came into existences with the impact of Buddhist monasteries, and during Muslim rule, *Maktabas* and *Madrasas* were set up.

It appears that in ancient or medieval times in India there were no formal government departments of education, and no officials such as directors of education and inspectors of schools, existed. Society, however, reported to be always anxious to help the cause of education in different ways. Even a poor family would offer some food to a student who came asking for it. The rich would help in more substantial ways. They would establish free kitchens for students and others, construct buildings for educational institutions, endow chairs and grant land to meet recurring expenses. Insofar as the governments were concerned, it is stated that patronage of education was recognized as one of the most important and sacred duties of the kings. Learned personages of royal courts used to receive grants of pension and land. The government also supported the cause of education in various indirect ways: offers of scholarships to students, organizing literary competitions, offering valuable awards to successful scholars, and giving preference to men of learning while making appointments.

In so far as **modern India** is concerned, a beginning was made with Bengal because Calcutta was the capital of the East India Company's government in the country. In July 1823, Mr. Holt MacKenzie, the then secretary of the territorial department, advised the Governor General of India to appoint a general committee of public instruction. This was done, and through the medium of this committee direct control of the state over education was established for the first time. The area of supervision of the committee extended from Burma in the East to Delhi in the West.

Thus the educational administration became an important issue. There has been a lot of development in administrative system since then. As the field of educational administration went on growing, there arose a number of problems. They are,

- 1. Problems with the personnel of the department.**
- 2. Problems with the supervision and inspection of educational institutions.**
- 3. Problems with the finance of the educational institutions.**

This problem starts with the Ministry, Secretariat and down to the Schools. But the problem of administration at the top level is confined to some particular office. But at the school level it spreads over a vast area.

Normally these problems and difficulties are faced by the district educational authority in dealing with teachers, teachers' organizations, the general public, educational institutions in his charge, his supervision, his subordinates, local government agencies, private educational managements in the district, supervision of teaching work in the educational institutions in his charge and the work of examining and evaluating pupils. Political interference, as reported by the Education Officers in some conferences, reveal that, sometimes such interference has done good in a few cases. But such interference would have been more meaningful had they helped institutions or individuals without being prejudiced. But in most cases, the interference is reported to have resulted in oral-administration, waste of public funds, suppression of the officials' enthusiasm for work, delay in disposal, or lowering of the government standard of performance or reputation.

It would apparently be best if, as the final decision making authority, the minister in charge of education or the concerned political head laid down policy and made sure that all the executives working in the department or organization and its lower offices/units implemented it. In this connection, a joint adviser to the government of India wishes to give an emulative example from his personal experience. When working in the ministry of education he was once to chair a committee to select Indian scholars for study/research abroad. The composition of the committee and the procedure as well as the basis for selection had been clearly laid down. One Member of Parliament wrote to the education minister pleading the case of a particular candidate for selection. The minister acknowledged the letter most courteously and stated that he had set up a committee to the selection and that he could not interfere in that committee's work. What was even more important, he gave instruction on the office copy of the communication that those papers are delivered to the adviser only after the selection was over.

The adviser referred to above says from what he had seen and heard over a long period of time, he had come to a definite conclusion that appropriate orientation courses should be organized periodically for the benefit of all elected representatives of the people, particularly the new ones. These should be awareness courses, to begin with. Such representatives are, by and large, capable persons who have the acumen to influence and lead others. They have a bent of mind for social service, and they might already be rendering the same in one form or other. Moreover, most of them wish and mean to do good and useful work.

Regretfully, only a few of them appear to have adequate knowledge of the ‘what’, ‘why’, and ‘how’ of all the subjects they have to handle, the implications of the views they have to express and the decisions they have to take if in authority. Some of them may also not be fully aware of the national ethos, philosophy and working of a democratic government or the objectives and functioning of different organizations and institutions with which they have to be concerned while making a law or an executive order, or expressing an opinion. Therefore, the said adviser went on pleading for such orientation programmes for quite a long time.

Since independence, certain **numerical strengthening of the inspectorate** for education has taken place in every state and territory of India. The complaint, however, continues that this strengthening is not proportionate to the expansion of educational facilities in terms of enrolment of students, number of educational institutions, strength of the teaching personnel and the difficulties experienced in reaching farfetched areas where new schools have been established.

Another problem being faced by the educational officers often is the **problem of transportation**. Since they have to visit schools, they require efficient means of transportation, so that they can do their work without any difficulty. They can cover more schools. They can arrive at schools in time. They are expected to spend more time in schools rather than somewhere waiting for the means of transportation, etc.

A study group set up by NCERT some years back went into this matter in some depth. After collecting the data and consulting the people it concluded that “The time spent by the inspecting officers at various levels on supervisory and inspection functions on the one hand and on para-academic and non-academic duties on the other, varies

from state to state. For example, the lowest proportion of time spent on para-academic and non-academic duties by primary school inspecting officers in Andhra Pradesh is 55 per cent as against the highest proportion of 90 per cent in Assam. The remaining states lie between these two extremes.”

You have already understood that the administration of elementary education has in many states been transferred to the panchayat raj institutions under the scheme of **democratic decentralization**. This has become necessary particularly at the lower stages of education, for it should help to stimulate local interest and participation in education and make it more relevant and meaningful. But in practice the experiment has not been uniformly successful. It has led to certain difficulties, which cannot be ignored. Indiscriminate transferring of teachers has been a widespread difficulty in panchayat raj administration in all states.

There is also the difficulty of **duel control**. In some states the responsibility for establishing and maintaining primary schools and appointing teachers for them rests on the concerned local body, but the work of educational inspection is done by employees of the state government. In this arrangement the teachers complain that their difficulties are not heard and appreciated by the inspectional authorities of the state government and the latter functionaries observe that the local bodies do not take sufficient interest in education and do not care to implement the inspection reports. Similarly, in some states the educational inspecting officer attached to the community development block works, for academic matters, under the district education authority but for administrative matters he or she is answerable to the block development officer and/or to the elected head of the panchayat raj institution concerned. His difficulties in such an arrangement are obvious, and best results cannot follow.

Another problem is regarding **the payment of salaries and other emoluments** to the teachers and other members of the staff. The state governments must arrange direct payment of salaries and allowances to employees of private educational institutions because they have been receiving complaints of various malpractices adopted by some organizations in this regard. It has been reported, for example, that managements delay payments, pay only a part of the salary and obtain receipt for full payment, or compel employees to make voluntary contributions from their salaries towards the managements of the Institution.

Some government officials handling the grants have expressed the view that the managements of the grant-in-aid institutions here and there **produce false accounts** and in this manner, try to procure their matching contribution too, from the government grant. Perhaps the maneuverability in financial matters, if it is a fact, is used mainly for the survival of the institution.

Many managers of private educational institutions have been complaining of **delayed payment of grants** so much so that they are occasionally received in the last week or even last day of the financial year and are required to be spent before the year closes. This creates several problems including hurried purchase of unsatisfactory furniture, equipment, literature, etc., for the institution and delayed payment of emoluments to employees.

There is also some tussle between the grant processing machinery of the government and the grant receiving machinery of the institutions, the former trying to minimize the grant, within the approved framework, as much as possible, and the institutional authorities trying to raise their claims as high as they can. The final say in such situations invariably rests with the government machinery unless the private management has significant political weight. In these negotiations and otherwise, the grievance of the private managements is that the items eligible for the non-teaching part of the grant are too restrictive and the quantum of grant approved against them is inadequate. Those institutions that try to maintain a better educational standard also complain that **the grant-in-aid system is too rigid**.

One bottleneck, which has repeatedly come to notice in the various studies relating to plan implementation and efficiency of financial administration, is **lack of delegation of financial and administrative powers to lower functionaries**. If all such powers continue to remain only with the state education secretary or the director of education at headquarters or with the regional or district educational authorities in the field, the implementation of the plan or the execution of any other programme is bound to be slow and defective. In such a situation, the decision will be delayed causing irritation, criticism and frustration everywhere. Concentration of powers in the top authority would have worked in the past when the responsibilities of the government were limited,

there was little developmental work to be done, establishments were small and administrative and other operations were simple.

It should be mentioned that the leading authorities of administration encourage **the philosophy of decentralization** and consider it desirable as a generally good principle of administration. It has at the same time been suggested that such a philosophy of “decentralization must be tempered by selective centralization of certain areas of vital major policy.” Decentralized management with centralized control has therefore been suggested as the solution to the controversy of centralization versus decentralization.

These considerations should generally apply to financial as well as other forms of administration.

Check Your Progress - 1

1. At what stages you find problems in educational administration?

2. With whom does the district education authority have to deal?

3. What are the hard results of political interference in educational administration?

4. What did a politician write to the education minister in the example given?

5. What is the general complaint regarding the strength of the inspectorate?

6. Who looks after the elementary education?

7. What is democratic decentralization?

8. What do the government officials handling grants generally say?

9. What is delegation of powers regarding financial administration in education?

34.4 Let Us Sum Up

- It appears that in ancient or medieval times in India there were no formal government departments of education, and no officials such as directors of education and inspectors of schools, existed.
- In so far as modern India is concerned, a beginning was made with Bengal because Calcutta was the capital of the East India Company's government in the country. In July 1823, Mr. Holt MacKenzie, the then secretary of the territorial department, advised the Governor General of India to appoint a general committee of public instruction.
- Thus the educational administration became an important issue. There has been a lot of development in administrative system since then. As the field of educational administration went on growing, there arose a number of problems.
- The main problems are, with the personnel of the department, the supervision and inspection of educational institutions and, the finance of the educational institutions.
- Normally these problems and difficulties are faced by the district educational authority in dealing with teachers, teachers' organizations, the general public, educational institutions in his charge, his supervisors, his subordinates, local government agencies, private educational managements in the district, supervision of teaching work in the educational institutions in his charge and the work of examining and evaluating pupils.
- Political interference, as reported by the Education Officers in some conferences,

reveal that they have resulted in mal-administration, waste of public funds, suppression of the officials' enthusiasm for work, delay in disposal, or lowering of the government standard of performance or reputation.

- Regarding strengthening of the inspectorate due to expansion of educational facilities in terms of enrolment of students, number of educational institutions, strength of the teaching personnel and the difficulties experienced in reaching far-fetched areas where new schools have been established, the problem continues since a long time.
- There is also the difficulty of dual control. In some states the responsibility for establishing and maintaining primary schools and appointing teachers for them rests on the concerned local body, but the work of educational inspection is done by employees of the state government.
- Another problem is regarding the payment of salaries and other emoluments to the teachers and other members of the staff.
- Some government officials handling the grants have expressed the view that the managements of the grant-in-aid institutions here and there produce false accounts and in this manner, try to procure their matching contribution, too, from the government grant. Perhaps the maneuverability in financial matters, if it is a fact, is used mainly for the survival of the institution.
- Many managers of private educational institutions have been complaining of **delayed payment of grants** so much so that they are occasionally received in the last week or even last day of the financial year and are required to be spent before the year closes.
- Lack of delegation of financial and administrative powers to lower functionaries is another problem. If all such powers continue to remain only with the state education secretary or the director of education at headquarters or with the regional or district educational authorities in the field, the implementation of the plan or the execution of any other programme is bound to be slow and defective.

34.5 Answers to 'Check Your Progress'

Check Your Progress -1

1. The main problems are, with the personnel of the department, the supervision and

inspection of educational institutions and, the finance of the educational institutions.

2. The district educational authority has to deal with teachers, teachers' organizations, and the general public, educational institutions in his charge, his supervisors, his subordinates, and so on.
3. They reveal that they have resulted in mal-administration, waste of public funds, suppression of the officials' enthusiasm for work, delay in disposal, or lowering of the government standard of performance or reputation.
4. He wrote to the education minister pleading the case of a particular candidate for selection.
5. Regarding strengthening of the inspectorate due to expansion of educational facilities in terms of enrolment of students, number of educational institutions, and the growing number of teachers, etc.
6. The administration of elementary education has in many states been transferred to the panchayat raj institutions under the scheme of democratic decentralization.
7. The democratic decentralization has become necessary particularly at the lower stages of education, for it should help to stimulate local interest and participation in education and make it more relevant and meaningful. It is distribution of certain powers as against its concentration at one point.
8. Some government officials handling the grants have expressed the view that the managements of the grant-in-aid institutions here and there produce false accounts and in this manner, try to procure their matching contribution, too, from the government grant.
9. It is transfer of certain financial powers to the local authorities to make things go smoothly and without any unnecessary delay. Instead of everything handled by the Director it is better to delegate certain financial powers to the District authorities.

34.6 Unit End Exercise

Answer the following questions in about two pages each.

1. What is Educational Administration? What are the main problems as far as the administration and supervision are concerned?
2. What are the problems with regard to financing of educational institutions?

3. What is delegation of powers? How does it help for smooth and efficient educational administration?

34.7 References

1. Kochhar S. K: *Secondary School Administration*, Sterling Publishers Pvt. Ltd., New Delhi, 1978.
2. Mukerji S. N: *School Administration*, Acharya Book Depot, Baroda, 1963.
3. James J. Jones and others: *Secondary School Administration*, McGraw-Hill Book Company, New York, 1969.
4. Bill R. Hampton and Robert H. Lauer: *Solving Problems in Secondary School Administration*, Allyn and Bacon, Inc., Boston, 1981.
5. Shukla P. D: *Administration of Education in India*, Vikas Publishing House Pvt. Ltd., New Delhi, 1983.

UNIT - 35 □ TEACHING AS A PROFESSION IN THE INDIAN CONTEXT

Structure

- 35.1 Introduction**
- 35.2 Objectives**
- 35.3 Meaning and Characteristics of a Profession**
- 35.4 Teaching as a Profession in the Indian Context**
- 35.5 Let Us Sum Up**
- 35.6 Answers to ‘Check Your Progress’**
- 35.7 Unit-End Exercises**
- 35.8 References**

35.1 Introduction

The real dynamic force of the school is the teacher. Building and equipment are important, so are Curricula, books and transport. But with all these things at their best, the school without the teacher is the soulless body. There is no greater need for the cause of education today than the need for strong, manly men and womanly women as teachers for the young. To secure these for the schools of the-nation, we may well give the best of our thought, the wisest of our legislation, and the most bountiful of our wealth.

Since the advent of independence, the teachers of this country have an additional responsibility. They must, more than anyone else realize the value of freedom. They should not consider themselves as employees and carryout the orders of their superiors. On the other hand, they should feel that it is their school and they are going to make something out of it. As Shri Vinoba Bhave puts it, “A teacher to whom freedom is a personal experience will think independently of education and carry on his school work according to his own ideas.” The teacher should further develop a professional sense and consider it their duty and obligation to guide and mould public opinion on educational matters. Dr. Zakir Hussain says, “The teachers as a class should occupy their legitimate

place in society and experts in the sphere of education.. They should be fearless in their expression of opinion on educational matters.” Thus teaching has been a profession.

35.2 Objectives

After completing the study of this unit, you will be in a position to:

- Conceptualize the meaning of profession.
- Prepare a list of important characteristics of a profession.
- Examine whether teaching in the Indian context a profession.

35.3 Meaning and Characteristics of a Profession

Meaning

Every specialized group as soon as its members can claim to offer a significant service to society begins to identify itself as a profession. According to Carr Saunders, “A profession is an occupation based on specialized intellectual study and training. The purpose of which is to supply skilled service or advice to others for a definite fee or salary.”

Characteristics

Following are the main characteristics of a profession. Find out whether teaching has the following characteristics and decide whether it is a profession or not.

First, **a profession involves activity essentially intellectual:** Teaching profession involves intellectual activities like,

1. Mastery over the subject matter.
2. Clarity of thought, organization, presentation.
3. Providing learning experience, preparing teaching aids.

Secondly, **A Profession commands a body of specialized knowledge.** Teaching profession has developed a body of specialized knowledge.

1. Philosophical, sociological and psychological foundations of education.
2. School administration and organization.
3. Educational technology.
4. Methods of teaching.

Thirdly, **a Profession requires extended professional preparation.** In teaching profession too there is professional preparation before being employed. There is required a minimum academic qualification. Professional preparation involves professional learning of B.Ed., T.C.H., (D.Ed.), etc.

Fourthly, **a Profession involves continuous in-service growth.**

In-service growth is the very life of teaching profession. Teachers should attain professional growth by participating actively in various programmes of school.

1. Summer School Programme.
2. Refresher Courses for teaching of school subjects.
3. Work-shops for preparation of Curriculum, Question Papers, Teaching Aids, etc.
4. Taking up research work, conducting action research, etc.
5. Reading of books, journals, preparation of papers for seminar, radio talk, etc.
6. Undertake study tours, conduct excursions for students, etc.

Fifthly, **A Profession affords life carrier and permanent membership.** Once the individuals enter the teaching profession they consider teaching as their life carrier and become members of teaching profession organizations.

Sixthly, **A Profession sets up its own standard (Code of Ethics).** Teaching profession too lays down its own code of ethics to enhance the standard of the profession. Code of ethics specifies the commitment of teaching towards, a) pupils, b) profession, c) colleagues, d) community and e) parents.

Seventhly, **A Profession exalts (to give more importance) service over personal gains.** Teaching is a noble profession and teachers commit themselves to ideals of service to human kind than personal gain. They behave according to high standard under the code of ethics.

Eighthly, **A Profession has a strongly knit professional organization.** Teachers too become members of their professional organization at various levels like, a) school, b) local, c) district, etc.

35.4 In The Indian Context, is Teaching a Profession?

You have already understood the main characteristics of a profession. You have

also come to the conclusion that teaching is a profession. Now the question is whether teaching is a profession in Indian context. What do you think about this? I am sure that you know that the teaching profession in the Indian context is more a ‘profession’ than anywhere else. Let us examine this question step by step.

First, Profession, to be called so must be **‘learned’** in character. In India from time immemorial the teacher has been a very learned man. He used to provide a lot of information and lay a very good intellectual foundation for his students. Even today, that is what a teacher is expected to do. Thus it remains a profession.

A Profession, as you have already studied, requires a **lengthy period of academic and practical training**. In India, at present elementary and secondary teachers are expected to have academic qualification and also teaching qualification, which involves practical training. At higher education level also, a teacher is expected to have good academic qualification, research experience, etc. Thus it is a profession in Indian context too. Another important point you have to note is that, **a teacher enjoys more freedom** than anybody else in any other profession. This has been one of the qualities of a profession. Both as an individual member of the profession and as a member of the professional group, the teacher enjoys autonomy.

You also know that, a profession generates **in-service growth** because profession is based on a body of knowledge and skills, which is constantly changing. At present in our country, the teachers always strive hard for professional growth. He always keeps on learning skills of teaching and goes on adjusting to the changing circumstances. He is always ready to undergo training of some sort or the other connected with teaching in order to upgrade his teaching skills. At present Indian **teachers organize** themselves in order to maintain and improve the quality of their service. This is also necessary for one who calls himself a professional.

The teachers in India are **governed by a code of ethics**. A Profession is one, which has this characteristic of being governed by a code of ethics. From this point of view also teaching has been a profession in Indian context.

‘Check Your Progress’ - 1

1. What is a ‘profession’ according to Carr Saunders?

2. Write one of the characteristics of a 'profession'?

3. How do you say that teaching profession involves in-service growth of teachers?

4. Why do teachers organize?

35.5 Let Us Sum Up

- Every specialized group as soon as its members can claim to offer a significant service to society begins to identify itself as a profession.
- A profession involves activity essentially intellectual
- A Profession commands a body of specialized knowledge
- A Profession requires extended professional preparation.
- A Profession involves continuous in-service growth.
- A Profession affords life carrier and permanent membership.

- A Profession sets up its own standard (Code of Ethics).
- A Profession exalts (to give more importance) service over personal gains. A Profession has a strongly knit professional organization.
- The teaching profession in the Indian context is more a ‘profession’ than anywhere else.
- First, Profession, to be called so must be **‘learned’** in character. In India from time immemorial the teacher has been a very learned man.
- A Profession requires a **lengthy period of academic and practical training**. In India, at present elementary and secondary teachers are expected to have academic qualification and also teaching qualification, which involves practical training.
- Another important point is **a teacher enjoys more freedom** than anybody else in any other profession. This has been one of the qualities of a profession. Both as an individual member of the profession and as a member of the professional group, the teacher enjoys autonomy.
- At present in our country, the teachers always strive hard for professional growth. He always keeps on learning skills of teaching and goes on adjusting to the changing circumstances.
- At present Indian **teachers organize** themselves in order to maintain and improve the quality of their service. This is also necessary for one who calls himself a professional.

35.6 Answers to ‘Check Your Progress’

‘Check Your Progress’ -1

1. According to Carr Saunders, “A profession is an occupation based on specialized intellectual study and training. The purpose of which is to supply skilled service or advice to others for a definite fee or salary.”
2. A profession involves activity essentially intellectual:
Teaching profession involves intellectual activities like,
 - a) Mastery over the subject matter.
 - b) Clarity of thought, organization, presentation.

- c) Providing learning experience, preparing teaching aid.
3. In-service growth is the very life of teaching profession. Teachers should attain professional growth by participating actively in various programmes of school.
 4. At present, Indian teachers organize themselves in order to maintain and improve the quality of their service. This is also necessary for one who calls himself a professional.

35.7 Unit End Exercise

Answer the following questions.

1. What is a 'Profession'? Explain why do you consider 'Teaching' as a profession?
2. Is 'Teaching' a 'profession' in Indian context? Give reasons.

35.8 References

1. Kochhar S. K: *Secondary School Administration*, Sterling Publishers Pvt. Ltd., New Delhi, 1978.
2. Mukerji S. N: *School Administration*, Acharya Book Depot, Baroda, 1963.
3. James J. Jones and others: *Secondary School Administration*, McGraw-Hill Book Company, New York, 1969.
4. Bill R. Hampton and Robert H. Lauer: *Solving Problems in Secondary School Administration*, Allyn and Bacon, Inc., Boston, 1981.
5. Shukla P. D: *Administration of Education in India*, Vikas Publishing House Pvt. Ltd., New Delhi, 1983.

UNIT - 36 □ PROFESSIONALIZING EDUCATION IN THE INDIAN CONTEXT

Structure

- 36.1 Introduction**
- 36.2 Objectives**
- 36.3 Professionalizing Education**
 - 36.3.1 Role of Teachers**
 - 36.3.2 Role of Professional Organizations**
 - 36.3.3 Need for a Code of Conduct for Teachers**
- 36.4 Let Us Sum Up**
- 36.5 Answers to ‘Check Your Progress’**
- 36.6 Unit-End Exercise**
- 36.7 References**

36.1 Introduction

In the previous Units you have studied that teaching is a profession. You also have understood how teaching becomes a profession.

First, a profession, to be called so, must be ‘learned’ in character. In India from time immemorial the teacher has been a very learned man. A Profession requires a lengthy period of academic and practical training. In India, at present elementary and secondary teachers, in fact all teachers at all level are expected to have academic qualification and also teaching qualification, which involves practical training. Another important point is a teacher enjoys more freedom than anybody else in any other profession. This has been one of the qualities of a profession. Both as an individual member of the profession and as a member of the professional group, the teacher enjoys autonomy. Thus teaching has all qualities of a profession.

In this unit you are going to study about the role of a teacher, professional organizations, and the role of code of conduct for teachers in professionalizing education.

36.2 Objectives

After you complete the study of this Unit, you will be able to:

- Analyze the role of a teacher in professionalizing education.
- Recognize the role of professional organizations in making education a profession.
- Realize the need for a code of conduct for teachers.

36.3 Professionalizing Education

What is professionalizing education? I am sure you know the answer for this question already. You know the qualities of a profession. If you can make education possess all those qualities, it is nothing but making education a profession. I hope you have gone through the introduction of this unit. In it I have repeated what I have said in the previous unit. It is an exercise to remind you of the same you have studied already. Here we shall go deep and find out the work of teachers, their organizations and the code of conduct they have to follow, etc., and understand how best these are going to make education a profession.

36.3.1 Role of Teachers

“Teaching,” as Mr. Joad says, “is not everybody’s cup of tea.” There are certain physical, intellectual, social and emotional qualities, which are requisites for success in teaching. Several studies have been made of personal and professional traits of prospective teachers and teachers in service. A careful analysis of all the researches and results show that successful teaching and making teaching a profession depends on seven factors. These along with the traits or qualities involved in each of them are as follows:

1. Teacher’s personal equipment: They are his appearance, refinement, pleasant manners, industry, enthusiasm, drive, initiative and open mindedness.
2. His professional equipment: Knowledge of psychology, aims of what he is teaching, its contents and methods and materials of instruction, skill and interest in teaching.
3. His Cultural background and academic equipment: The amount of knowledge he possesses of the subject he teaches, the amount of general knowledge or information, cultural background, etc.

4. His physical equipment: Health, physical energy, vitality, freedom from physical defects, etc.
5. His mental equipment: Intelligence, mental alertness, judgement of things, common sense, etc.
6. His emotional stability: Self-control, mental balance, tolerance, freedom from unreasonable beliefs, prejudices, etc.
7. His social adjustment: Knowledge of social conventions, ability to get along with others, good moral conducts, etc.

Teachers with these qualities really make education a profession. Thus the role of a teacher is indeed very important in making education a profession than a mere occupation.

Besides these qualities, a teacher should have real sympathy for, and understanding of his pupils. Swami Vivekananda has said, “A true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student’s soul and see through and understand through his mind.” The *Taitireeya Upanishad* prescribes that the teacher should have competence to teach and tranquility of thought. He should acquire full fitness - intelligence that would not decay a strong body, able to do hard work, a sweet tongue to win the hearts of pupils and an attentive ear to all that they might ask him. A teacher should have zeal for work and loyalty to the teaching profession. Thus a teacher’s role is very important in making education a profession.

‘Check Your Progress’ - I

1. What is professionalizing education?

2. What are teacher’s personal equipment?

3. Who is a true teacher according to Swami Vivekananda?

36.3.2 Role of Professional Organizations

In the field of education, the main professional organizations are the Teachers' Associations. These organizations help through various educational activities for the **professional growth** of teaches which in turn is useful in making education a profession.

Professional growth of teachers refers to learning experiences of teachers being in the profession or in-service. It involves a continuous sustained programme of re-training that counteracts out dated or defective teaching. It also implies growth of the teacher in terms of skills, perception, knowledge and sensitivity. It consists of programmes that the teacher undergoes after the completion of programmes coming under pre-service education. It is an attempt to help teachers to keep in touch with changing times and new developments. Professional growth of teachers is a vital element in any scheme for improving school education as well as education at any level. Such programmes, which help the professional growth of teachers, are often arranged by the teachers' organizations and the department of education.

Many different organizations run the in-service courses. The local education authorities offer a number of courses. The Department of Education also gives some, as do colleges of education and universities. Only in a few of these courses do teachers receive academic credit for time devoted to this work. Some universities provide evening, weekend, and vacation courses leading to a degree, but these involve only a small number of teachers. The majority attends the short courses out of interest and acknowledges that they will gain professional credit within their school or local authority for attending. Through in-service training and other facilities, the teachers' organizations and the Department of Education make many efforts to improve the quality of learning in their area. Where their services are more effective, they promote cooperation between teachers and foster a healthy, positive attitude toward change relaying on the capabilities of teachers throughout the area.

‘Check Your Progress’ - 2

1. What is ‘Professional Growth’?

2. What type of course is attended by majority of teachers?

3. What do such programmes promote?

36.3.3 Need for a Code of Conduct for Teachers

Teachers being a group of professionals, require a code of ethics in order to regulate the quality and standard of service. There are certain principles with regard to the maintenance of their quality and standard of service. Professional ethics amounts to understanding and application of those principles.

There is a strong demand for a code of conduct for teachers at all levels. The purpose of prescribing code of conduct for teachers should be to help enhance their performance as facilitators of learning and to restrain them from indulging in unacceptable practices. The purpose should not be to victimize or punish but to check and guide. Teaching community should welcome code of conduct for their behaviour if it does not interfere with their freedom of expression and legitimate professional,

academic and organizational activities. Any comprehensive code of ethics will have the following aspects:

1. Commitment to the student.
2. Commitment to the profession.
3. Commitment to the public and,
4. Commitment to professional and employment practices.

From the above-described code of conduct, now you are in a position to understand that, teaching profession is different from trade. Teaching is a profession of learning. Ethical standards are pillars for teaching profession. Particularly this profession requires relatively long, continuous and directional preparations in the chosen area of teaching. Therefore teachers must learn through classroom teaching learning interactions, research their own scholarship in the field of education and self-imposed code of conduct.

NCERT has evolved a code of professional ethics for teachers as follows:

- Recognising that every child has a fundamental right to receive quality education.
- Recognising that education should be directed to all round development of human personality.
- Realizing the need for developing faith in the guiding principles of our policy namely, democracy, social justice and secularism.
- Recognizing the need for promotion of our enriched cultural heritage, national consciousness, international understanding and world peace through education.
- Recognizing that teachers, being part of the social milieu, share the needs and aspirations of the people.
- Recognizing the need to organize teaching as profession for which expert knowledge, specialized skills and dedication are prerequisites.
- Realizing that community respect and support for the teaching community are developed on the quality of teaching and teachers with proper attitude towards teaching profession.
- Realizing the need for self direction and self discipline among members of the teaching community.

National Council of Teachers Education (NCTE) - which is both statutory and accreditation body to the Government of India, has listed five performance areas, ten competency areas and five commitment areas for teachers. You may refer the booklet “Curriculum Framework for Quality Teachers Education” NCTE, 1998 for more details.

Besides these, we have to remember the following codes to become better teachers:

- Follow the ideals, principles and standards set by the authorities, community, society or nation
- Discharge professional duties and responsibilities without disturbing the institutional environment
- Participate whole heartedly in in-service training programme
- Involve in action-research work
- Maintain the high standards of professional character
- Trust the student
- Have deep faith in the innate capacities of students
- Behave in such a way that no one questions about your integrity
- Act as loco parent in school
- Never forget the maxim ‘A good example is the best sermon’
- Guide students in right ways at right time
- Image of the teacher should be very high in society
- Teacher must be the source of all virtues and embodiment of values
- Be fair and impartial to all in the class
- Be simple and think highly

‘Check Your Progress’ - 3

1. What is code of conduct?

2. What should be the commitment of teachers?

3. What does the teaching profession particularly requires?

36.4 Let Us Sum Up

- A profession, to be called so, must be learned in character. In India from time immemorial the teacher has been a very learned man. A Profession requires a lengthy period of academic and practical training.
- A careful analysis of all the researches and results show that successful teaching and making teaching a profession depends on a number of factors, like: Teacher's personal equipment: His professional equipment: His Cultural background and academic equipotent: His physical equipment: His mental equipment: His emotional stability: His social adjustment, etc.
- Besides these qualities, a teacher should have real sympathy for, and understanding of his pupils.
- He should acquire full fitness - intelligence that would not decay a strong body, able to do hard work, a sweet tongue to win the hearts of pupils and an attentive ear to all that they might ask him. A teacher should have zeal for work and

loyalty to the teaching profession.

- Professional organizations help through various educational activities for the professional growth of teachers which in turn is useful in making education a profession.
- Professional growth of teachers is a vital element in any scheme for improving school education as well as education at any level. Such programmes, which help the professional growth of teachers, are often arranged by the teachers' organizations and the department of education.
- Through in-service training and other facilities, the teachers' organizations and the Department of Education make many efforts to improve the quality of learning in their area. Where their services are more effective, they promote cooperation between teachers and foster a healthy, positive attitude toward change - relaying on the capabilities of teachers throughout the area.
- Teachers being a group of professionals, require a code of ethics in order to regulate the quality and standard of service. There are certain principles with regard to the maintenance of their quality and standard of service. Professional ethics amounts to understanding and application of those principles.
- NCERT has evolved a code of professional ethics for teachers.
- Besides these, we have to remember many other codes to become better teachers.

36.5 Answers To 'Check Your Progress'

'Check Your Progress' -1

1. A Profession requires a lengthy period of academic and practical training. All teachers at all levels are expected to have academic qualification and also teaching qualification, which involves practical training. They have professional ethics and follow the code of conduct. Thus education becomes a profession.
2. Teacher's personal equipment are his appearance, refinement, pleasant manners, industry, enthusiasm, drive, initiative and open mindedness.

3. According to Swami Vivekananda, a true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through and understand through his mind.

‘Check Your Progress’ - 2

1. Professional growth of teachers refers to learning experiences of teachers being in the profession or in-service. It involves a continuous sustained programme of retraining that counteracts out dated or defective teaching.
2. The majority attends the short courses out of interest and acknowledges that they will gain professional credit within their school or local authority for attending.
3. They promote cooperation between teachers and foster a healthy, positive attitude toward change - relying on the capabilities of teachers throughout the area.

‘Check Your Progress’ - 3

1. Teachers being a group of professionals, require a code of ethics in order to regulate the quality and standard of service. There are certain principles with regard to the maintenance of their quality and standard of service. This is called Code of Conduct.
2. They must have commitment towards their students, their profession, to the people, and to the professional and employment practices.
3. Particularly this profession requires relatively long, continuous and directional preparations in the chosen area of teaching.

36.6. Unit End Exercise

Answer the following questions in about two pages each.

1. Is teaching a profession? Explain with the help of characteristics of a profession you have studied.
2. How do professional organizations help teachers become professionals?
3. What is code of conduct for teachers? What is the opinion of NCERT about it?
4. Explain the norms one has to set to become a good teacher.

36.7 References

1. Casey & Liza Murrow: *Children Come First*, American Heritage Press, New York, 1971.
2. Shukla PD: *Administration of Education in India*, Vikas Publishing House Pvt. Ltd., New Delhi, 1983.
3. Mukerji S.N: *School Administration*, Acharya Book Depot, Baroda, 1963.
4. James J. Jones and others: *Secondary School Administration*, McGraw-Hill Book Company, New York, 1969.
5. Bill R. Hampton and Robert H. Lauer: *Solving Problems in Secondary School Administration*, Allyn and Bacon, Inc., Boston, 1981.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]