Core - II: CONTEMPORARY INDIA AND EDUCATION

Internal Assessment: 25 Total Marks: 100

External Assessment: 75 Examination Duration: 3 hrs.

Objectives:

After the completion of this course the student teacher will be able

1. To understand the concept and aims of Education.
2. To develop understanding about the social realities of Indian society and its impact on education
3. To learn the concepts of social Change and social transformation in relation to education
4. To understand the educational contributions of the Indian cum western thinkers
5. To know the different values enshrined in the constitution of India and its impact on education
6. To identify the contemporary issues in education and its educational implications
7. To understand the historical developments in policy framework related to education

Course Content:

UNIT-I Concept and Aims Education

Meaning and definitions of Education-Formal, non-formal and informal education Various levels of Education-Objectives-pre-primary, primary, secondary and higher secondary education and various statuary boards of education -Aims of Education in Contemporary Indian society Determinants of Aims of Education.

UNIT-II Social Realities of Indian Society and Education

Rich Cultural Heritage - Diversity in Indian Society; Inequality and Marginalization-Schisms in terms of Caste, Religion, Language, Region and their demands on Education-Forms and Bases of Social Stratification -Impact of Social Stratification on Education and Vice versa ;Culture and Education - Meaning and definitions of culture - Characteristics of culture-Dimensions of culture, cultural lag, cultural pluralism - Role of Education in preservation, transmission and promotion of culture.

UNIT-III Education, Social Change and Social Transformation

The concepts of social change –Technology Factors of social change -Role of education in the process of social change - Agencies of Socialization -Factors influencing the Learner -Socio-Cultural factors: Family, School environment, Community, Peer group -Political: policies, provisions -Socio-Economic: Poverty, Gender, Religion, Caste and Class -Psycho-Social: Parents. Teachers. Classroom Climate, School, Ethnicity

UNIT-IV Indian And western Thinkers and their Contribution to Education

Gandhiji's Basic Education-Concept of Education-Gandhiji's conception of knowledge-method of instruction and evaluation-Tagore-Tagore's conception of knowledge-values-Freedom and discipline-method of instruction and evaluation-John Dewey-Dewey's concept of knowledge-values-method of instruction and evaluation-Rousseau - Rousseau's concept of knowledge-method of instruction and evaluation-J. Krishnamoorthy- concept of knowledge and freedom in learning-Sri Aurobindo-Sri Arobindo's concept of knowledge-method of instruction and evaluation.

UNIT-V Issues in Indian Society and Education

Equalization of Educational Opportunities — SC/ ST, OBC, Women, Handicapped and religious minorities-Population, poverty-illiteracy-measures adopted for eradicating illiteracy
Child labour-causes for child labour-government measures of child labour-Transit schools
Unemployment and under employment-Privatization in Education.

UNIT-VI Policy Framework for Public Education in India

Education in Pre-Independent India — significant recommendations of commissions and committees -Education in Post-Independent India — Significant recommendations of Commissions and Committees-National Policy on Education — 1986, 1992 -Universalization of Elementary Education — Sarva Shiksha Abhiyan, RTE ACT 2009, RMSA, MHRD and Elementary education, Major functions of UGC, NUPEA, NCTE, NCERT, SCERT and TANSCHE in relation to the development of education.

UNIT-VII Innovative Trends

Introduction- objectives-community schools; Distance Education-need- objectives and features f distance education; Open –learning-common barriers to learning-open school system-open university and the major functions of DEB/DEC, Schools for the challenged-Adopting

instruction-school education Globalization/Liberalization-Factors behind-Globalization and Education

Mode of transaction: Lectures, discussions, assignments, films on educational thinkers

PRACTICUM

- Study the impact of Right to Education Act on schools
- Critical Analysis of Different Committees and Commissions on Education
- Study of Educational Process in Private Schools
- Planning and Implementation of Activities
- Eco-Club,
- Instructional material to inculcate values,
- Field visit to vocational institutes to make reports,
- Awareness development about population explosion in rural / slum areas,
- Creating awareness among SC/ST students about various schemes and scholarships available to them.

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UNIT I **CONCEPT AND AIMS OF EDUCATION**

Structure

1.1 Introduction

1.2 Objectives

1.3 Meaning of Education

1.4 Definitions of Education

1.5 Formal Education

1.6 Non – formal Education

1.7 Informal Education

- 1.7.1 The Transition from Formal to Non-Formal Education
- 1.7.2 Why is Non-Formal Education Important?
- 1.7.3 Formal versus Non-Formal Education
- 1.7.4 The Creation of Non-Formal Models
- 1.7.5 Perspectives of Non-Formal Education

1.8 Various level of Education

- 1.8.1. Objectives
- 1.8.2. Pre – Primary Education
- 1.8.3. Primary Education
- 1.8.4. Secondary and Higher Secondary Education

1.9 Aims of education in contemporary Indian Society

1.10 Determinants of Aims of Education

1.11 Let us sum up

1.12 Unit – End Exercises

1.13 Suggested Readings

1.14 Answers to Check your Progress

1.1 INTRODUCTION

In this unit we will study about the concept and aims of education. The purpose of this unit is to bring into focus, formal education, non formal education and informal education.The various level of education has been discussed in detail. At the end of this unit suggests aims of education in contemporary Indian Society and Determinants of Aims of Education. This unit will help teachers to inculcate in their students the value concept and aims of education.

1.2 OBJECTIVES

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

- Describe the definitions of education
- Discuss the non – formal education
- Discuss the various level of education
- Explain the determinants of aims of education

1.3 MEANING OF EDUCATION

The term "Education" has been derived from the Latin term "Educatum" which means the act of teaching or training. A group of educationists say that it has come from another Latin word "Educare" which means "to bring up" or "to raise"

A few others interpret, the word "Education" has originated from another Latin term "Educere" which means "to lead forth" or "to come out". All these meanings indicate that education seeks to nourish the good qualities in man and draw out the best in every individual. Education seeks to develop the innate inner capacities of man.

By educating an individual we attempt to give him some desirable knowledge, understanding, skills, interests, attitudes and critical 'thinking. That is, he/she acquires knowledge of history, geography, arithmetic, languages and sciences.

He/she develops some understanding about the deeper things in life, the complex human relations, and the cause and effect relationship and so on. He/she gets some skills in writing, speaking, calculating, drawing, operating some equipment etc. He/she develops some interests in and attitudes towards social work, democratic living, co-operative management and so on.

As an individual in the society, he/she has to think critically about various issues in life and take decisions about them being free from bias and prejudices, superstitions and blind beliefs. Thus, he has to learn all these qualities of head, hand and heart through the process of education.

1.4 DEFINITIONS OF EDUCATION

The Concepts of Education as given by prominent Indian educationists are as follows.

Principles of Education and School Organization;

"Education is something which makes man self-reliant and selfless" – **Rigved**

"Education is for liberation" - **Upanishad**

"Nothing is more purifying on earth than wisdom" - **Bhagavad Gita**

"Education is the manifestation of the divine perfection, already existing in man" - **Vivekananda**

"By education, I mean an all-round drawing out of the best in the Child and man body, mind and spirit" **- Gandhiji**

"The widest road leading to the solution of all our problems is education." - **Tagore**

"Education which will offer the tools whereby one can live for the divine, for the country, for oneself and for others and this must be the ideal of every school which calls itself national" - **Sri Aurobindo**

"Education is unfoldment of what is already enfolded in the germ. It is the process through which the child makes internal external" - **Friedrich William Froebel**

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

"Education of man commences at his birth; before he can speak, before he can understand he is already instructed. Experience is the forerunner of the perfect" - **Rousseau**

"Education is the creation of a sound mind in a sound body. It develops man's faculty, especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty of which perfect happiness essentially consists" - **Aristotle**

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

1. What is the meaning of Education

……

……

2. Write any two definitions of Education

……

……

1.5 FORMAL EDUCATION

Formal education corresponds to a systematic, organized education model, structured and administered according to a given set of laws and norms, presenting a rather rigid curriculum as regards objectives, content and methodology. It is characterized by a continuous education process named, as Sarramona1 remarks, which necessarily involves the teacher, the students and the institution. It corresponds to the education

process normally adopted by our schools and universities. Formal education institutions are administratively, physically and curricularly organized and require from students a minimum classroom attendance.

There is a program that teachers and students alike must observe, involving intermediate and final assessments in order to advance students to the next learning stage. It confers degrees and diplomas pursuant to a quite strict set of regulations. The methodology isbasically expositive, scarcely relating to the desired behavioral objectives - as a matter of fact, it is but seldom that such targets are operationally established. Assessments are made on a general basis, for administrative purposes and are infrequently used to improve the education process. Their character is, for the most part, punitive, obeying a mono-directional methodology that fails to stimulate students and to provide for their active participation in the process, though in most cases, failures are ascribed to them. The setting-up of a formal education system does not consider the students' standards, values and attitudes that are relevant to the education system which, generally, is not tested or assessed at the level of student acceptance, as well as for efficacy and efficiency. The same methodology - poor, ineffective, scarcely creative - is adopted, whether the universe contains 10, 50 or 200 students. Other institutional resources than the expositive method are seldom employed and, when they are employed, the basic learning principles are disregarded. The subjects are presented in isolated blocks, whether as to content or methodology. Thus, for instance, in the case of Physics, for techno- administrative reasons the subject is divided into theory, laboratory and exercises and, their adequate order and correlation is disregarded. In general, the objectives aimed at the personal growth of students are negligenced and, the basic principles of learning fail to be considered in the planning and the performance of education systems. It is not excessive to say that in the case of formal education, for the most part teachers pretend to teach; students pretend to learn; and, institutions pretend to be really catering to the interests of students and of the society.

Thus, generally, formal education cannot disguise its aloofness from the real needs of the students and of the community.

1.6 NON-FORMAL EDUCATION

As seen, formal education has a well-defined set of features. Whenever one or more of these is absent, we may safely state that the educational process has acquired non-formal features. Therefore, if a given education system is not presential most of the time - non-contiguous communication - we may say that it has non-formal education features. Likewise, non-formal education characteristics are found when the adopted strategy does not require student attendance, decreasing the contacts between teacher and student and most activities take place outside the institution - as for instance, home reading and paperwork. Educative processes endowed with flexible curricula and methodology, capable of adapting to the needs and interests of students, for which time is not a pre-established factor but is contingent upon the student's work pace, certainly do not correspond to those comprised by formal education, but fit into the so-called non-formal education. Proportionally to the number of formal education factors that are absent from a process, we find several grades of non-formal systems.

These preliminary considerations emphasize the need clearly and objectively to establish the possible basic features of non-formal education. This, however, is not an easy task. As remarked by Ward and collaborators, "A comprehensive and standard definition of non-formal education is not yet available in common usage. Perhaps such a definition will not emerge until after much more study of the educational issues and potentialities inherent in the variety of experiences now called non-formal education has been done." As regards the distinction between both educational models, the same authors point out that "the implied and real distinctions between formal and non-formal education should be seen within a systematic and holistic view of education." In the same paper, they remark that education remains relatively undefined because the non-school view of education has merited little interest and responsibility from educational planners. Notwithstanding the above, even a preliminary analysis of the existing non-formal systems reveals the constant presence of two features: (a) - centralization of the process on the student, as to his previously identified needs and possibilities; and, (b) - the immediate usefulness of the education for the student's personal and professional growth.

Non-formal education seems better to meet the individual needs of students. According to Ward, etal.3, a systematic analysis of the main features of non-formal education, diversely from formal schooling, shows that participants are led to non-formal programmes because these offer the expertise that they hope to acquire and the necessary assistance for a better understanding of their own selves and of their world. It is but natural that if the education offered by schools is without value for a student's life and fails to prepare him to deal with daily problems, he will simply refuse to participate in programmes that may finally disappear or, at best, have to be reformulated to gain significance for students. As non-formal education is focused on the student, it perforce presents flexible features as regards the initially established and adopted procedures, objectives and contents. It is therefore quicker to react in face of the changes that may affect the needs of students and of the community.

With basis on these preliminary considerations we may easily conclude that the non-formal label encompasses a wide variety of educational systems endowed with features that either led them towards or away from the established formal systems. Thus, we might infer the existence of a certain degree of continuity linking the formal and the non-formal education. This view is not limited to a merely academic interest because, as will be seen below, it is an extremely objective and practical one in the search for alternative solutions to educational problems.

Given its scope, non-formal education is comprised of an ample diversity of educational situations, many of which have played a significant role in the renewal of educational systems. We shall now analyze three educative processes, namely: **"correspondence learning"**, "**distance learning**" and **"open systems"**, which, because of their features fall within the scope of non-formal education.

Correspondence Learning: organized, structured correspondence schools date from more than one century. Several works and authors mention that in 1856, in Berlin, Toussaint and Langenscheidt founded a correspondence languages course. In 1886, in England, a graduate studies correspondence course was introduced. A "Society to Encourage Study at Home" was organized in 1873, in Boston, and the first formal experience took place in 1883, in New York, the "Correspondence University". In several countries similar efforts

were made, named “enseignement par correspondence” in France, “fernUntersuch” and “fernStudium” in Germany, “home study”, “tuition mail” and “postal tuition” in England; “ensinoporcorrespondencia” in Portugal; “ensenanzaporcorreo” and “ensenanzaporcorrespondencia” in Spain. Nowadays, there is a large number of correspondence schools all over the World, encompassing studies that range from basic education to university studies, including a wide variety of subjects in the professional area.

Correspondence course participants are found in all age brackets and economic-social classes. But, which are the main features of correspondence learning? It is a planned and systematized activity, based on the preparation of printed educational materials which are forwarded to students who are physically separated from the teachers who can give but a limited assistance to them. Correspondence learning is an individualized learning system that allows students to proceed at their own pace, according to their interests. The institutional materials are for the most part printed and are generally prepared by a teacher who has not enough didactic and technical knowledge to prepare top quality educational material. Although a number of correspondence courses currently offer other types of instructional material - audio-tapes and videotapes, kits, etc. - we shall for classification purposes solely consider the printed materials offered by correspondence courses. We shall reserve the name “distance learning” to the courses prepared on a high technical level, by a multidisciplinary team, administered by a relatively large 3 institution, comprising a wide variety of educational materials. Correspondence courses generally establish a bi-directional communication by mail, supported by the teacher who corrects the paperwork, offers guidance and the requested explanations. A degree may or may not be obtained and there is no pressure - the student’s motivation is the basic factor for the program’s success. It is not difficult to see that correspondence courses do not incorporate several features of the formal education and are thus classified in the field of non-formal education.

Distance Learning: According to Holmberg “Distance study is learning supported by those teaching methods in which, because of the physical separateness of learners and teachers, the interactive, as well as the pre active phase of teaching is conducted through print, mechanical or electronic devices.” Distance learning is based on non-contiguous communication, that is, “the learner is at a distance from the teacher for much, most or

even all the time during the teaching learning process". Based on this definition, we may infer that the concept of distance learning is wider than that of correspondence learning, with which it is sometimes confused. Thus, Butts8 remarks that "the rapid adoption, over the past 10 years, of the phrase 'distance learning' to replace 'correspondence courses' would seem to reflect the incorporation of media other than print (and particularly the medium of broadcasting); the fresh impetus coming from research into individualized learning and self-instructional methods; the broadening of the social base for open learning systems; and the development of courses and qualifications designed specifically to meet the needs of distance learning students." The concept of open learning systems used by Butts is wider than that of distance learning, as below analyzed.

In sum, according to Holmberg, the three universally accepted features of distance learning are as follows:

1. Typical of the whole distance study is that it is based on non-contiguous communication, i.e., the learner is at a distance from the teacher for much, most or even all of the time during the teaching-learning process.

2. A pre-produced course, as self-instructional as possible, printed and/or consisting of presentation brought about by other means than print (audio or video-tapes, radio or TV programmes, etc.) guides the study.

3. Organized non-contiguous two-way communication is a constitutive element of distance study. It is in most cases principally brought about by assignments for submission for the students to solve and answer and for the tutors to comment on (in writing or on audio-tape), but freer forms of communication also occur."

The organization and administration of distance learning significantly differs from those of formal education. Thus, for instance, no students attend classes at the institution, except for occasional visitors. There are no classrooms; instead there are places where multidisciplinary teams comprised of redactors, authors, audio-visual experts, and so on, plan and compose the materials that will be used. In distance learning we find no "academic semesters". The students may at will discontinue studies whenever he needs or wants to do so. As per Holmberg, distance learning is comprised of the following basic activities:

- the development and technical production of distance study courses;
- the distribution of course materials;
- the non-contiguous two-way communication between students and tutors/counselors; and
- Record-keeping."
- Holmberg also reminds us that, in some case, other activities may be required, as for instance: "
- course certificate
- examination and degrees
- Supplementary face-to-face contacts between students and tutors/counselors."

A large experience has been obtained over these years through application of distance study at various levels, for different target populations. Our main concern in this Chapter relates to the use of distance study for higher level education. A well-succeeded example of such use is the Open University.

As pointed out by Oliveira, Open Universities are generally based on distance study through one or more communication media, such as radio, TV and the printed press. They mostly formulate the instructional materials used in their courses, for the most part employing a distance tutoring system that contracts teachers to provide the required support to the performance of supplementary activities. The assessment and graduation requirements are not uniform and in some cases, the diplomas are on a par with those issued by regular universities, whereas in others we find that certain restrictions are made with regard to given courses. There are also open universities which are in no way concerned with the validation or equivalence of the offered courses and of their diplomas to those given in the existing formal universities. Open universities need their own organizational structure that differs widely from that of traditional universities.

According to Oliveira, "The nature of their tasks and the modus operandi of open universities provide a mixture of academic culture and industrial activity", requiring the cooperation of professionals from varied backgrounds to act as redactors, educational planners, professors specializing in the different fields, audio-visual experts, and so on, thus displaying a multidisciplinary character. The materials forwarded to the students, comprising printed texts, audio or videotapes, kits, etc., is usually validated prior to their utilization, so as to ensure a high degree of efficacy and efficiency. Oliveira11 also notes

that “in countries with a shallower academic sedimentation, open universities seldom have their start on an academic basis and this results is their remaining for the most part on the fringes of the educational process” -an extremely significant aspect which will be relevant to the proposal that will be submitted below.

The British Open University may be mentioned as being the most successful among all open universities. As described by Grayson, the British Open University founded on 1969 was created in order to remain open to new people, methods and ideas. The traditional matriculation requirements were abolished and efforts were made to attract working students. Approximately 63.000 students enrolled on 1980, and its syllabus

includes printed materials, audiotapes, reading, study guides, self-assessments and radio and TV programmes. Tutorial assistance and counseling are available in about 280 study centers throughout Great Britain. We must include here a mention to the high quality level of the produced instructional resources, as well as to the disposition shown by the planners of the British Open University always to remain receptive to non-conventional programmes.

The courses encompass six areas, namely: education, mathematics, sciences, social sciences, and technology. Their duration is approximately one year. The success of the British Open University led to the creation of several open universities in France, in Germany and in the United States as from 1971, without even mentioning the several Latin-American efforts in this field. Oliveira11 mentions the pilot-experiment of the China Open University which is planning to enroll approximately two and a half million students. According to that author, “despite a variety of forms and contexts, Open Universities illustrate the many possibilities for widening the scope of higher level education.” As to the expression “Open” he remarks that it may relate to (a) - the moment in which the student enrolls on a course for which the required credits system has been extremely simplified; (b) –the educational process itself, as well as the range of options offered to the students as regards programmes and courses; (c) - the fact that the course is taught at a distance; and (d) - the fact that although not generally providing final degrees, they offer to students the possibility and the required flexibility to stay on or to leave the courses.

Open Systems:

The third instance of non-formal education corresponds to open systems or open learning, which have drifted much farther apart from the features of formal education, creating a wide, deep rift. As remarked by Butts8 , "open learning systems are defined as those which offer students a 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. "The features ascribed to open systems, by this author, necessarily set them up as non-formal education instances, jointly with correspondence learning and distance study. As Butts points outs out, "...distance learning is seen ... as one type of open learning.

" As mentioned before, correspondence learning can be deemed a type of distance learning and, as distance learning can be said to be an instance of open systems, we conclude that this latter is in the most widely encompassing class among non-formal education examples.

Some authors also consider rather freely the concept of open education - as synonymous with open systems. As Yalli13 says, "the idea of openness may be twofold: open as to structures, that is, a rupture of the physical barriers of educative institutions, so as to provide free access to schools; or open as to methodology and learning resources." And, he concludes: "The essential fact about open education is that it does not matter how knowledge is acquired, all means are valid. The open learning system aims at the formation of independent students who have capacity for self-discipline and a high capacity for synthesis and for analysis." This author defines that in an open system, learning is the function of an interaction between the student and the actual world.

1.7 INFORMAL EDUCATION

Informal education is quite diverse from formal education and, particularly, from non-formal education, although in certain cases it is capable of maintaining a close relationship with both. It does not correspond to an organized and systematic view of education; informal education does not necessarily include the objectives and subjects usually encompassed by the traditional curricula. It is aimed at students as much as at the

public at large and imposes no obligations whatever their nature. There generally being no control over the performed activities, informal education does not of necessity regard the providing of degrees or diplomas; it merely supplements both formal and non-formal education.

Informal education for instance comprises the following activities: (a) - visits to museums or to scientific and other fairs and exhibits, etc.; (b) - listening to radio broadcasting or watching TV programmes on educational or scientific themes; (c) - reading texts on sciences, education, technology, etc. in journals and magazines; (d) - participating in scientific contests, etc.; (e) attending lectures and conferences. There are many instances of situations/activities encompassed by informal education, from those that may take place in the students' homes - such as scientific or didactic games, manipulation of kits, experiments, reading sessions (biographies, scientific news, etc.) - to institutional activities - lectures in institutions, visiting museums, etc.

It is easy to see that the higher the degree of systematization and organization involved in informal education activities, the nearer it will be to non-formal education. This is a relevant fact inasmuch as it suggests the possibility of transition from informal to non-formal. We must ponder that, considered by itself, we cannot generally assert whether an educative action belongs to the formal, to the non-formal or to the informal universe. For instance, a visit to a Science Museum may be an informal education instance if arising from a personal and spontaneous decision by a student, as it is not directly related to his scholastic activities. However, if such a visit is part of an established curriculum, requiring from students a written report and including assessments by the teacher, or tutor, then it will probably be an activity associated to either the formal or to the non-formal education.

1.7.1 The Transition from Formal to Non-Formal

An analysis of formal, non-formal and informal education features suggests the existence of a range for transition from formal to non-formal education, as well as from non-formal to the informal one.

Let us analyze this first, Although formal education corresponds to a well structured, systematized system governed by stringent norms and laws, and so on, it is possible to consider more and less formal education, according to the amount of rigidity detected in such features. If a formal instance provides a curriculum endowed with a certain degree

of flexibility, in which " complying with the program" is not vital and having a methodology that is pliant enough to meet the students' characteristics, we can reasonably say that this instance is less formal than another where these features are set on a rigid mold.

Let us quote another example: when two formal education instances present identical features, except for one sole feature of one of these - communication is only partially contiguous - it is reasonable to consider that it is less formal than the first. Thus, it is possible to discern a certain gradation as regards the formality of educative systems and by extension, it will be possible to depart from a formal system and, gradually, arrive at a non-formal one, by making some features more flexible, by substituting or eliminating others. This would then be a transition from formal to non-formal and it also suggests the existence of further transition, a sort of "continuity". This line of thought also applies to the transition from non-formal to informal.

Yalli remarks that an open education system can be adopted within the traditional structures of schools: "Students determine the pace of learning and are totally free to move around in classrooms, searching for the best place to stay and learn, even if it is outside the school premises and, to make use of available means to dominate the subjects that catch their interest." Wouldn't this be a kind of transition from formal to non-formal? Likewise, it is possible to depart from a non-formal system to arrive at an informal one, by gradually suppressing a few of the former's basic features, granting students total freedom as to the choice of objectives, content and activities that will be carried out, as well as to when and how much time will be granted to each.

It is not farfetched to consider that whereas in formal structures the process focuses on the professor/school system, in non-formal education the focus is placed on the student - objectives, programmes, and methodologies are developed with basis on their needs and characteristics. All activities are aimed at the students, from global strategies, to concern with formulation of instructional materials. In going from formal to non-formal education, we are perforce displacing the "center of gravity" from the process of the **professor/school system**, to the **student.**

The proposed view, considering a transition from formal to non-formal education which still preserves a certain continuity, and from the latter to the informal education,

represents more than a mere academic interest, as it constitutes an action plan that will be extremely useful to create and introduce new concepts into the educative process, as we shall explain below.

1.7.2 Why is Non-Formal Education important

A rather extensive literature currently emphasizes how inadequate formal systems are to meet - effectively, efficiently - the needs of individuals and of the society. The need to offer more and better education at all levels, to a growing number of people, particularly in developing countries and, the scant success of current formal education systems to meet all such demands, has shown to a growing number of researchers the urgent need to provide alternatives that escape from the formal standards, in order to solve these problems. As Ward, et al. point out, " Piaget, Freire, Havighurst, Colemam, Brookover and literally hundreds of other psychologists, educators, sociologists and philosophers have indicated clearly where education should be and where, instead it allows in inefficiency, crust rigidity and stubbornness. Most of those critics advocate changes of the existing educational system and there is an ample evidence of the need for dramatic efforts in this area." And, they add: "There are two sets of alternatives to be sought: the first and most historically venerable is the improvement of the schooling establishment itself. While not at all a new or untried idea, its past record of relatively low success does not inspire confidence. The second sort of alternative to schooling as it is known today lies in the development of resources for learning outside the school." In other words, they refer to the strategies offered by non-formal education, emphasizing that in one way or another most critics disparage formal education for its incapacity to fulfill the actual needs of students, whereas non-formal education is based on the notion that in order to obtain effective results it is necessary to identify and provide for the real needs of people. After all, how can we justify the adoption of formal education if, as Oliveira points out, "in large cities students spend more time in buses than in the colleges and many others cannot even get there, hindered by costs and distances."

The inadequacy and the incapacity of formal educational models to meet the needs of individuals and of society at large must lead to the search for alternatives that escape that mold. As said by Ward, et al. , "The legitimacy of schools is based upon their role as credentialing agencies while non- formal education will derive its legitimacy only from its ability to meet real social needs."

The rigid structure of formal schools, mainly based on laws and regulations than on the real needs of students, offering a curriculum that leans away from individuals and from society, far more concerned with performing programmes than with reaching useful objectives, obeying a rigid set of clerical-administrative procedures, has long since fallen short of meeting individual and social needs. Non-formal education, starting from the basic needs of students, is concerned with the establishment of strategies that are compatible with reality.

1.7.3 Formal versus Non-Formal Education

The issue initially relates with a probable conflict between formal and non-formal education. While the former has been firmly established for quite a while and its traditions are accepted by society, non-formal systems in their most advanced forms are only now emerging. According to Ward, et al.., the question is, what to do about them: "Allow them to continue and develop as competitive, alternative systems; repress them; adopt the formal educational institutions for the non-formal model; or integrate the whole into a broader concept and plan for educational development?"

Considering that success, even when limited, should not be disregarded, in the case of nonformal education it is necessary that formal education should analyze the reasons thatled to this success and, if possible, incorporate many of its proposals, structures and programmes. Oliveira, suggests that "instead of attracting students to the classroom, universities should be accredited and authorized to offer distance learning as well, establishing themselves, the equivalence of courses, teaching loads and requisites for enrollment and graduation, should that be the case."

It seems that there's no doubt that no competition should exist between formal and non-formal systems, nor should they be considered conflicting systems. After all, one is not necessarily the antithesis of the other and in the educational universe there is rather more than enough room for both. The analysis above, suggesting the presence of certain continuity in the transition from formal to non-formal systems, leads to the proposal of a strategy in which non-formal and informal elements would be gradually incorporated by formal education, so as continually to meet the needs of individuals and of the society. Thus, the existing structures could be used and would little by little adopt and adapt non-formal propositions. It would be a politically and technically feasible strategy, allowing a

gradual and painless transition. This would of course require the adoption of a series of measures with view to organize work teams in charge of planning that transition, so as to render it compatible with the reality that prevails within each institution and assist institutions and teachers as regards the required technical-administrative restructuration and, to organize with basic on multidisciplinary teams the necessary instructional materials.

We shall now present three transitions from the formal to the non-formal model with different degrees of alterations. In the first instance, a formal learning institution detects in some classes an insufficient level of pre-requisites (for instance, the usual knowledge of calculus required from students who want a degree in Physics). In that case, the program that will be developed cannot ignore that fact, as is usually the case with formal models. Instructional materials, of the self-instruction type, previously prepared by a multidisciplinary team - mathematicians, redactors, education psychologists and technologists - will be given to the students for individual utilization (in small groups) whether in the classroom, or not - for instance somewhere else in the campus appropriate for this type of self-instruction work - and, especially, at home.

The students will join the Physics class after having acquired the necessary knowledge, as comproved by assessment procedures. It is natural that the development of the original program must be restructured as regards time, so as to consider the alterations arising from the introduction of nonformal elements into the overall framework. It must be pointed out that the resulting system would not be strictly formal, since it is in an initial stage of transition from formal to non-formal. Let us now consider a second instance in which this transition is deeper, that is, the rupture with formal features is greater. The fact that an university student requires an excessive amount of time to arrive at the campus is detected; a careful study by a multidisciplinary team - let us call it “team for non-formal studies implementation” - suggests, as a basic strategy, that by means of previously prepared instructional materials the program should be restructured so as to enable student to perform part of his or her work at home and only go to the campus when his or her presence should be required to carry-out supplementary work - such as experimental tasks, teamwork, meetings with the faculty for clarifications and required explanations, and so on. Some of these restructuration relating with technical-

administrative issues, as for instance control plans, assessments, etc., must also be implemented.

In this case, the system approaches non-formal elements although supported by a formal organization. The third instance submitted to analysis relates to a formal institution which, in the case of certain night-course programmes, has to provide for an extremely heterogeneous population presenting a diversity of pre-requisites, geographically distributed far and wide, coming from places distant from the campus. The required analysis and study of this problem would lead the team for non-formal elements implementation to suggest a more radical transformation of the system to a distance learning model which would be mostly developed at students' homes by means of self-instructional materials and study guides, as well as previously prepared distance control systems.

A two-way communication by mail would enable the correction of the students' works and the follow-up of their progress. Phone call communications would be used for additional guidance and clarifications, as would visits to the institution for personal contact between students and professors and to perform some supplementary work, either on week-ends or vacation periods. In this case, the transition from formal to non-formal is more widely encompassing, leading to the creation of a program endowed with non-formal features and supported by an originally formal institution.The above instances illustrate the three types of transition from formal to non-formal, each of which requiring different efforts and investments. They are part of an initial strategy to be considered for implementation of non-formal programmes. The second strategy would of course correspond to the creation of non-formal institutions which, as to their physical, technical and administrative organizations would be specially conceived to offer non-formal courses and also act as a technical support center for the logistics, administration, etc., of formal institutions, with view to a gradual transition to the non-formal model.

1.7.4 The Creation of Non-Formal Models

As seen, the transition from formal to non-formal education may basically occur in two ways: (1) - the founding of institutions, as Open Universities, specifically destined to the creation and to the implementation of non-formal systems; and (2) - the gradual advance of non-formal elements into the existing formal structures. The organization of a non-

formal institution requires a large initial outlay to set-up the physical structure and the human resources dedicated to strategic definitions, preparation of instructional materials and the formulation of distribution and control plans. This, however, cannot take place without strong political support.

As Perry reported, when the decision of organizing the British Open University was taken opposition was met within and without governmental institutions: “This decision was received with skepticism, indeed with scorn and ridicule, by virtually the whole of the academic establishment, by almost the whole of the national press, and by at least half of the political world.” As has already been noted, a non-formal institution should not, it at all possible, be organized apart from the existing formal institutions and should endeavor to obtain political and technical support for its implementation. Bordenave20 advises that “We must not consider distance learning as an independent, isolated process, but as one more modality within the general strategy of education. It not only must refrain from trying to replace presential modalities and school, itself but must supplement and enrich them.” As this author advances, distance learning systems must have a supplementary character, given the lack of auto-didactic experience found in large segments of the student population.

The other proposed alternative - gradual introduction of non-formal elements into a formal structure - requires the interest and the availability of a formal institution and of qualified personnel willing to work in that program. On this head, the faculty of the institution could and should be the movers of this process. They could be trained for this task by technical teams of non-formal institutions and so acquire the body of knowledge needed to perform in the field of non-formal strategies, in the preparation of self-instruction materials - texts, audio and videotapes, exercises, and so on - study guides, assessment and follow-up materials, among others. Thus, the organization of non-formal institutions serves two purposes at once, namely, (a) - to create and implement non-formal courses and programmes; and, (b) - to assist formal institutions in their gradual transition to the non-formal model.

The success of non-formal models lies on: (a) - the initial interest level and motivation of students; (b) - the quality of educational materials capable of upholding a high student motivation level and effectively to meet their expectations and needs, and of its global strategy; and, (c) - the scheme to provide students with institutional support.

This requires the creation and implementation of non-formal institutions preceded by careful planning and followed by an adequate execution and control which perforce involves a multidisciplinary team comprised of psychologists, education experts, professors of the several subjects, sociologists, audiovisual resources experts, redactors, an arts/graphics team, administrators, expert printers, and so on. With regard to such requirements, the educational technology conceived as the application of scientific fundaments to the solution of educational problems has a significant role to play. Its contribution cannot be disregarded in this proposal submitted by Dib,which contains strategies and detailed procedures for the development and utilization of learning systems, particularly in the field of Physics, which constitute the basic elements for the organization of non-formal institutions and programmes.

It must be herein pointed out that, for organizing a non-formal institution, the existing nonformal models that have been successful will be unavoidably copied, without the required caution to verify to which extent they effectively fit the real needs of the country and of students. Thus, for instance, if despite being in an University, the students

have no reading habits or a certain degree of “learning autonomy” - with the meaning of being capable of objective reading, of doing exercises and solving problems, etc., or else, to listen/watch audio and videotapes with a modicum of efficiency - the success of any non-formal program whatsoever will be in jeopardy. Authors like Cornwall emphasize the importance of independent learning. “...independence, in common parlance, implies that the individual has a large degree of choice, considerable autonomy in decision-making affecting his or her aims and activities, and the values he or she puts on them.” The creation of non-formal education programmes must consider, at the planning and elaboration of instructional materials, the independent learning level of students. Systems made for students with a high capacity for independent learning will probably fail to

succeed in the case of students who have a low capacity. Thus, the transfer of non-formal model strategies from one country to the other, from one institution to another, must be carefully made. In "The Transfer of Educational Technology in the Scientific Area", Dib emphasizes that "...the transfer of educational models and materials to those developing countries faces risks similar to those incurred in biological transplants. The systematic recurrence of 'rejections' in the last two decades, coupled with a significant decrease of the 'average life of transplants' is symptomatic, showing that not all variables intervening in the transfer process have been duly appreciated." Thus, the fact that a given distance learning course comprised of subjects such as Basic College Physics, for instance, has succeeded in one country does not mean that it will equally succeed in some other country, meeting its educational, social, economic and cultural features.

As Ward, et al., point out, non-formal education is beset by varied problems. The first involves the trend found in developed and developing countries alike blindly to trust the usage of instructional technology resources, particularly mass ones. The second involves the problems relating to the elaboration of non-formal systems prior to an analysis of cultural factors, to the definition of targets and to a survey of the available resources. The third is the breeding of unavoidable red-tape conflicts and political disputes that will hinder the establishment of nonformal systems. In the fourth place, the 'sale' of such systems to developing countries promising to fulfill their needs will fail to do so given the limited resources of personnel, of financing funds and materials.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

3. What is Formal Education?

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1.7.5 Perspectives of Non-Formal Education

Despite the likely problems besetting the planners of non-formal systems, we can affirm that given their very features - systems created to meet the needs of individuals and of the society - the future of non-formal education seems promising. Ward and collaborators suggest the promise of non-formal education with regard to their professionals and leaders. Firstly, "... nonformal education promises to be a more effective approach to relating education to national development." Secondly, "...non-formal approaches offer education that is functional and practical, i.e., related to the life-needs of the people." Thirdly, "...non-formal education seeks to maintain a benefit/cost consciousness of what it does in order to provide the most effective and purposeful consequences with the most efficiency." Fourthly, "...is the inherent commitment to seek innovative means to achieve the goals." Fifthly, "...non-formal education offers a more eclectic, multidisciplinary approach to the problem of development in a country." Sixthly, "...non-formal education promises to produce short-term effects as well as long-term achievements." And last, but not least, the seventh promise: "...non-formal education assists in the decision-making of educational and development funding agencies on both a national and international level." It cannot be denied that with basis on the varied instances of its successful implementation, as well as on its ethical and technical foundations, non-formal education offers an answer to the quest of alternatives to solve the educational problems we have, particularly in developing countries.

1.8 VARIOUS LEVELS OF EDUCATION

Education in India follows a uniform structure of school education which is known as the 10+2 system. This system is being followed by all Indian States and Union Territories. But not all of them follow a distinct pattern as per the system.

1. **Pre Primary Stage –** Pre primary education in India is provided to children between 3–6 years by Kindergarten, Play way or Play Schools. These schools have varying terminology for different levels of classes, beginning from – Pre-Nursery, Nursery, KG, LKG (Lower Kindergarten) and UKG (Upper Kindergarten). Most of the pre-primary education in India is provided by private schools.
2. **The Primary Stage** – Primary education in India offered by both private and government schools usually consist of students aged between 5 to 12 years. The duration of study in this stage is 4-5 years. Common subjects include English, Hindi, Mathematics, Environmental

Science and General Knowledge. Sometimes also termed as Elementary Education, it is free in government schools but it is paid in the private schools. The Government has made elementary education compulsory for children between the age group of years 6 and 14. Most of the primary education provided by primary schools in India is imparted from **class 1st to class 4th or 5th**. Some of the states/UTs which follow **1st to 5th class** of primary education are Andhra Pradesh, Arunachal Pradesh, Bihar, Haryana, Himachal Pradesh, Jammu & Kashmir, Madhya Pradesh, Manipur, Orissa, Punjab, Chandigarh, Delhi, Karaikal and Yanam regions of Pondicherry etc. Some of the states/UTs which follow **1st to 4th classes** of primary education are Assam, Goa, Gujarat, Karnataka, Kerala, Maharashtra, Meghalaya, Mizoram, Nagaland, Dadra & Nagar Haveli, Daman & Diu, Lakshadweep and Mahe region of Pondicherry.

3. **The Middle Stage** – Middle stage of education covering 3-4 years of academic study is formed by **5th-8thclass** consisting of students aged between 12 to 14 years. The schools which impart education up till 8th class are known with various names like – High School, Senior School. Some of the states/UTs which follow **5th -7th class** of middle stage are Assam, Goa, Gujarat, Karnataka, Kerala, Dadra & Nagar Haveli, Daman & Diu, Lakshadweep etc. Some of the states/UTs which follow **6th -8th class** of middle stage are Arunachal Pradesh, Haryana, Madhya Pradesh, Punjab, Andaman & Nicobar Islands, Chandigarh, Delhi etc.

4) The Secondary Stage – Secondary Stage of education covering 2-3 years of academic study starts with **classes 8th-10th**. consisting of students aged between 14-16 years. The schools which impart education up till 10th class are known as Secondary Schools, High Schools, Senior Schools etc. Some of the states/UTs which follow **8th -10th class** of secondary stage are Goa, Gujarat, Karnataka, Kerala, Dadra & Nagar Haveli, Daman & Diu, Lakshadweep etc. Some of the states/UTs which follow **9th -10th class** of secondary stage are Punjab, Rajasthan, Sikkim, Tamil Nadu, Andaman & Nicobar Islands, Chandigarh, Delhi, Karaikal region of Pondicherry etc.

5) Senior Secondary Stage – Senior Secondary Education in India is of only 2 years. There is uniformity on this level of education in terms of duration and classes i.e. all the States/UTs follow this 10+2 pattern. Senior Secondary Schools in India include **classes 11th to 12th**. consisting students aged between 16-18 years. At this level of education students have the freedom to choose their preferred stream and subjects. They can pursue Arts, Commerce, Science (medical & non medical). The schools which provide education up till 12th class are commonly known as Senior

Secondary Schools or Higher Secondary Schools. Some universities and colleges also offer the education of these classes.

6) Undergraduate Stage – Undergraduate education in India is of 3-4 years. Undergraduate stage of education is also known as higher education in India. Students studying in this level, generally begin their education from 18 onwards. As per one estimate 88% of undergraduate education is provided by Colleges in India. Majority of the undergraduate courses of 3 years duration belong to field of arts, humanities, science etc. and majority of 4 years of duration belong to the field of agriculture, engineering, pharmaceutical sciences technology. However, there are courses belonging to fields of architecture, law and medicine whose duration is 5 years.

7) Postgraduate Stage – Postgraduate education in India is of 2-3 years. Postgraduate stages of courses are known as Masters courses or Doctorate courses. Masters course are usually of 2 years duration and doctorate (research) courses are of 3 years duration. Also referred as higher education, 56% of post-graduate education is imparted through colleges. PG education in India is largely provided by universities in India. PG education caters largely to a specific field or sub field of any preferred discipline. Thus, one can specialise in any of preferred subjects at this level. Those who are interested in conducting large amount of research work pursue these courses.

Adult Education in India

Adult Education in India comes under the purview of the Department of School Education and Literacy. The Bureau of Adult Education and National Literacy Mission under the Department functions as the Secretariat of the National Literacy Mission Authority (NLMA). National Literacy Mission was set up on 5th May, 1988 to impart a new sense of urgency and seriousness to adult education. The Directorate of Adult Education provides necessary technical and resource support to the NLMA.

Distance Education in India

Distance education provided by institutes is controlled by the Distance Education Council of India. Distance education is helpful to those who cannot join regular schools or colleges. At the school level, National Institute of Open Schooling offers education through distance learning. While, at the college or university level, Open universities provides distance education. Distance

education can also be pursued online via internet. Some like the Birla Institute of Technology and Science (BITS) provides online education through – BITS Virtual University.

Home schooling in India

Homeschooling isn't widespread in India and neither is it widely accepted. This type of alternative education It is considered for handicapped or those who are unable to attend regular school due to various factors. While some make use of Montessori Method, Unschooling, Radical Unschooling, Waldorf education or School-at-home. Others prefer CBSE, NIOS or NOS and IGCSE prescribed syllabus.

The Different levels of education:

India today is the second largest higher education network in the world. Universities in India are set up by the Central or State Governments by means of legislation, while colleges are established by both the State Governments and public/private non-profit societies as well as charitable trusts. Business and commercial organisations can't establish educational institutions in India. Each college or institute is affiliated with any university. The different levels of education i.e. school education and higher education systems have been described below:

School Education: Primary, Secondary and Higher Secondary education: In the Indian system, higher education includes the education imparted after the 10+2 stage - ten years of primary and secondary education followed by two years of higher secondary education.

Higher Secondary Education: Under-Graduate/ Bachelor's level education: The under-graduate course i.e. the Bachelor's degree is obtained after three years of study in the case of arts, science and commerce. However, undergraduate courses leading to a first degree (bachelor's degree) in professional subjects like Engineering, Medicine, Dentistry and Pharmacy are of a longer duration ranging from four to five and a half years. Most of the engineering courses are for a duration of four years, while the medical courses are for a duration of about five and a half years.

Post-Graduate/Master's level education: Post-graduate courses in Arts, Science, Commerce, Engineering and Medicine are usually of two years duration, leading to award of Master's

degrees. Master's program can be pursued only after completion of a bachelor's degree e.g. M.Tech, MD, MS and MDS programs take 2 years to complete after B.Tech and MBBS/BDS respectively.

Doctoral studies/ Ph.D level education: M.Phil. Program is of one and-half year duration. It is a preparatory program for doctoral level studies. Ph.D program is for 2 years and can take several years while D.Sc. and D.Litt. are awarded by some universities after Ph.D for original contributions. Doctoral courses like M Phil and Ph.D are available only at the university colleges. These courses involve research work under a chosen/allotted guide, leading to thesis submission and viva-voce. Successful completion of Ph.D course designates the title of 'Doctor' to the individual.

Vocational Education & Training: Vocational education and training programs prepare students for entry into different professions. These programs have varied duration, from few months to few years however mostly up to one year.

Vocational education and training programs provide students with theoretical knowledge as well as on the job training in order to make them productive from the first day of the employment. There are several thousand Government owned, Government aided and private technical and vocational institutes across India.

Certificate and Diploma programs: In addition to the degree programs, a number of diploma and certificate programs are also available in universities. Their range is wide and they cover anything from poetics to computers. Some of them are undergraduate diploma programs and others postgraduate programs. The duration varies from course to course and program to program an usually ranges between one year and three years.

Distance Education: Open and Distance Learning (ODL) system is a method of learning in which teachers and students do not need to be present at the same place at the same time and therefore is flexible in terms of modalities and timing of teaching and learning. Classes in this system are conducted or in other words lectures are delivered "from a distance" through the use of electronics and communication technology such as the Internet, satellite television, video conferencing etc. For you, it means, you can acquire an Indian degree without leaving your home or country.

The major participants in the Indian open and distance learning system are State Open Universities (SOUs), Institutions and Universities offering education and includes Correspondence Course Institutes (CCIs) in conventional dual mode universities. This is becoming more and more significant for continuing education, skill updation of in service personnel and for quality education of relevance to learners located at educationally disadvantageous locations.

In fact, within a very short-span of time, distance education has become very popular not only among students but also among working professionals for everything from a short professional course to a graduate degree. Today, there are several institutions spread across India that offer short-term certificate course to doctoral level programs through distance mode.

Education system in India

Education in India is provided by the public sector as well as the private sector, with control and funding coming from three levels: central, state, and local. Under various articles of the Indian Constitution, free and compulsory education is provided as a fundamental right to children between the ages of 6 and 14. The ratio of public schools to private schools in India is 7:5.

India has made progress in terms of increasing the primary education attendance rate and expanding literacy to approximately three-quarters of the population in the 7-10 age group, by 2011. India's improved education system is often cited as one of the main contributors to its economic development. Much of the progress, especially in higher education and scientific research, has been credited to various public institutions. While enrolment in higher education has increased steadily over the past decade, reaching a Gross Enrolment Ratio of 24% in 2013, there still remains a significant distance to catch up with education enrolment levels of developed nations, a challenge that will be necessary to overcome in order to continue to reap a demographic dividend from India's comparatively young population.

At the primary and secondary level, India has a large private school system complementing the government run schools, with 29% of students receiving private education in the 6 to 14 age group. Certain post-secondary technical schools are also private. The private education market in India had revenue of US$450 million in 2008, but is projected to be a US$40 billion market.

As per the Annual Status of Education Report (ASER) 2012, 96.5% of all rural children between the ages of 6-14 were enrolled in school. This is the fourth annual survey to report enrolment

above 96%. Another report from 2013 stated that there were 22.9 crore students enrolled in different accredited urban and rural schools of India, from Class I to XII, representing an increase of 23 lakh students over 2002 total enrolment, and a 19;% increase in girl's enrolment. While quantitatively India is inching closer to universal education, the quality of its education has been questioned particularly in its government run school system. Some of the reasons for the poor quality include absence of around 25% of teachers every day. States of India have introduced tests and education assessment system to identify and improve such schools.

It is important to clarify that while there are private schools in India, they are highly regulated in terms of what they can teach, in what form they can operate (must be a non-profit to run any accredited educational institution) and all other aspects of operation. Hence, the differentiation of government schools and private schools can be misguiding.

In India's education system, a significant number of seats are reserved under affirmative action policies for the historically disadvantaged Scheduled Castes and Scheduled Tribes and Other Backward Classes. In universities, colleges, and similar institutions affiliated to the federal government, there is a maximum 50% of reservations applicable to these disadvantaged groups, at the state level it can vary. Maharashtra had 73% reservation in 2014, which is the highest percentage of reservations in India.

The central and most state boards uniformly follow the "10+2+3" pattern of education. In this pattern, study of 12 years is done in schools or in colleges,and then 3 years of graduation for a bachelor's degree. The first 10 years is further subdivided into 5 years of primary education, 3 years of upper primary, followed by 2 years of high school.This pattern originated from the recommendation of the Education Commission of 1964–66.

The **National Council of Educational Research and Training (NCERT)** is the apex body for curriculum related matters for school education in India. The NCERT provides support and technical assistance to a number of schools in India and oversees many aspects of enforcement of education policies and in other hand the other curriculum bodies governing the school education system are:

- The state government boards: Most of the state governments have one "State board of secondary education". However, some states like Andhra Pradesh have more than one. Also the union territories do not have a board, Dadra & Nagar Haveli, Puducherry, Chandigarh, Lakshadweep; Daman & Diu share the services with a larger state.

- Central Board of Secondary Education (CBSE) which conducts examinations at the 10th and 12th standards.
- The Council of Indian School Certificate Examination (CISCE). CISCE conducts three examinations, namely, the Indian Certificate of Secondary Education (ICSE - Class/Grade 10); The Indian School Certificate (ISC - Class/Grade 12) and the Certificate in Vocational Education (CVE - Class/Grade 12).
- The National Institute of Open Schooling (NIOS) conducts two examinations, namely, Secondary Examination and Senior Secondary Examination (All India) and also some courses in Vocational Education.
- International schools affiliated to the International Baccalaureate Programme and/or the Cambridge International Examinations.
- Islamic Madrasah schools, whose boards are controlled by local state governments, or autonomous, or affiliated with Darul Uloom Deoband.
- Autonomous schools like Woodstock School, The Sri Aurobindo International Centre of Education Puducherry, Auroville, Patha Bhavan and Ananda Marga Gurukula.
- International schools, which offer 10th and 12th standard examinations under the International Baccalaureate, or the Cambridge Senior Secondary Examination systems.

In addition, NUEPA (National University of Educational Planning and Administration) and NCTE (National Council for Teacher Education) are responsible for the management of the education system and teacher accreditation.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

4. What are the various levels of Education?

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1.8.1 Objectives of the presenting unit

- ✓ To create a conducive environment for provision of quality pre- primary and primary education.
- ✓ Provide inputs for development, monitoring, evaluation and review of implementation of education policies, legislations and guidelines;
- ✓ Initiate the development and review of pre-primary and primary education curriculum, instructional materials and teaching and learning methods including physical education and ICT;
- ✓ Set standards for learning, development and care for children in pre-primary and primary education and monitor and evaluate adherence;
- ✓ Set standards and provide guidelines for delivery, performance and achievement in pre-primary and primary education and monitor and evaluate their implementation;
- ✓ Monitor and evaluate quality of teaching and learning processes and outputs in pre–primary and primary education and advice accordingly;
- ✓ Prepare and disseminate guidelines for identifying and nurturing gifted and talented pupils and monitor and evaluate their implementation
- ✓ Conduct research on issues pertaining to pre-primary and primary education and advise accordingly; and
- ✓ Collect, analyse, store and disseminate data on pre-primary and primary education.

1.8.2 Pre-Primary Education:

Primary Education is the initial stage of education and has as its basic aim to create, establish and offer opportunities to all children, regardless of age, gender or country of origin, to achieve a balanced cognitive, emotional and psychomotor development.

Pre-Primary Education is compulsory for all the children that have reached the age of four years and eight months by the 1st of September of the year their tuition is due to begin. Attendance of Primary Education is compulsory for all the children that have reached the age of five years and eight months.

The National Curriculum and the teaching methodologies adopted in Cyprus Primary Education emphasize the learning process and focus on strategies which assist pupils in learning how to learn and in developing their critical and creative thinking. A basic responsibility of Primary Education is to help pupils become acquainted with their civilization and tradition and to develop respect and love for their national heritage, become aware of their national identity, the Greek language, the Greek Orthodox religion and their history.

At the same time, there is awareness of the multicultural trends which are developing in the modern world. Consequently, Primary Education supports the development of intercultural awareness, tolerance and respect of otherness. Primary Education works towards the harmonious coexistence of pupils regardless of differences in ethnicity or cultural background. The Primary Education Department is continuously working towards the improvement of Cyprus Primary Education. It aims at the continuous and systematic training of teaching staff, the upgrading and writing of new textbooks that will cater to the needs of the National Curriculum and society in general. Moreover, it aims towards the improvement of teaching methods and approaches, the design and implementation of modern developmental programmes, the increase of special education programmes and of programmes which support pupils with learning difficulties, the extension and building of new school units and the overall development of the infrastructure required for quality education.

The various areas for which the Primary Education Department is responsible include: Primary Education (private and state primary schools), Pre-Primary Education (private, public and community Pre-Primary schools), Special Education (special schools, special units and support services offered to children with special needs who are taught inclusively in public primary and Pre-Primary schools), the Cyprus Educational Mission (Cyprus community schools in Great Britain), the Education of the children of Greek of the Diaspora, Educational and Summer Camps, and Adult Education Centres.

The “Guide to the Pre-primary Curriculum (2006)” emphasises that early childhood education lays the foundation for life-long learning and whole person development. The core value of early childhood education lies in “child-centredness”. Pre-primary institutions should formulate their curriculum according to the basic principles of “children’s development” and “children’s learning”. Children’s learning interest, needs and abilities should also be taken into consideration. A diversified learning environment that provides sufficient learning opportunities will facilitate

children to develop their multiple intelligences. Through play, meaningful life experiences as well as sensory, exploratory and interesting activities, children's holistic development can be fostered.

There are four developmental objectives in the curriculum framework for early childhood development, namely "Physical Development", "Cognitive and Language Development", "Affective and Social Development" and "Aesthetic Development". These objectives can be achieved through six learning areas, which are "Physical Fitness and Health", "Language", "Early Mathematics", "Science and Technology", "Self and Society" and "Arts". Special emphases should be placed in developing children's basic skills, building up basic concepts and helping the development of positive values and attitudes. Indeed, all kinds of learning include the three key elements, namely "knowledge", "skills" and "attitudes", so as to nurture a balanced development of children in ethical, intellectual, physical, social and aesthetic aspects. By these means, children will be well prepared for life and life-long learning.

1.8.3 Primary Education

Primary Education is the initial stage of education and has as its basic aim to create, establish and offer opportunities to all children, regardless of age, gender or country of origin, to achieve a balanced cognitive, emotional and psychomotor development. Pre-Primary Education is compulsory for all the children that have reached the age of four years and eight months by the 1st of September of the year their tuition is due to begin. Attendance of Primary Education is compulsory for all the children that have reached the age of five years and eight months.

The National Curriculum and the teaching methodologies adopted in Cyprus Primary Education emphasize the learning process and focus on strategies which assist pupils in learning how to learn and in developing their critical and creative thinking.

A basic responsibility of Primary Education is to help pupils become acquainted with their civilization and tradition and to develop respect and love for their national heritage, become aware of their national identity, the Greek language, the Greek Orthodox religion and their history.

At the same time, there is awareness of the multicultural trends which are developing in the modern world. Consequently, Primary Education supports the development of intercultural awareness, tolerance and respect of otherness. Primary Education works towards the harmonious

coexistence of pupils regardless of differences in ethnicity or cultural background. The Primary Education Department is continuously working towards the improvement of Primary Education. It aims at the continuous and systematic training of teaching staff, the upgrading and writing of new textbooks that will cater to the needs of the National Curriculum and society in general.

Moreover, it aims towards the improvement of teaching methods and approaches, the design and implementation of modern developmental programmes, the increase of special education programmes and of programmes which support pupils with learning difficulties, the extension and building of new school units and the overall development of the infrastructure required for quality education.

The various areas for which the Primary Education is responsible include: Primary Education (private and state primary schools), Pre-Primary Education (private, public and community Pre-Primary schools), Special Education (special schools, special units and support services offered to children with special needs who are taught inclusively in public primary and Pre-Primary schools), the Cyprus Educational Mission (Cyprus community schools in Great Britain), the Education of the children of Greek of the Diaspora, Educational and Summer Camps, and Adult Education Centres.

Primary education, also called elementary education, is for children in kindergarten through sixth grade. Primary education provides students with a basic understanding of various subjects as well as the skills they will use throughout their lives. Schools offering Elementary Education degrees can also be found in these popular choices.

According to the United States Department of Education, Every state government in the United States regulates primary education. Some states also supervise the curriculum, processes and standards of elementary schools to ensure students receive quality education regardless of the school they attend. In most states children receive a primary education to learn basic concepts. According to the United Nations Children's Fund (UNICEF), providing children with this education has many positive effects, including:

- Decreasing poverty
- Decreasing child mortality rates
- Encouraging gender equality
- Increasing environmental concern

Primary education provides students with fundamental skills that will be the foundation for the rest of their academic careers. Instructors teach students subjects like:

- Maths
- Science
- Language Arts
- History
- Geography
- Art
- Music

Lifetime Skills

Primary education institutions provide children with some of their first opportunities to meet people from different religions, races and socioeconomic statuses, as well as people with different disabilities. Therefore, elementary school teachers have a unique chance to teach children about tolerance and respect.

Students are taught basic lifetime skills like reading, writing, spelling, interpersonal communication and concentration, according to the Tredyffrin/Easttown School District in Wayne, Pennsylvania. Elementary school students also learn good study habits including:

- Time management
- Multi-tasking and organization
- Short and long-term planning
- Test Preparation

Primary Education Tools

Some primary education instructors teach several different subjects to a group of students, so they must constantly keep students engaged in learning. According to the U.S. Bureau of Labor Statistics (BLS), elementary school teachers use several different tools to teach children and keep their attentions including:

- Games
- Books
- Movies
- Computers
- Artwork

1.8.4 Secondary and Higher secondary Education

Secondary education covers children aged 12 to 18, a group comprising 8.85 crore children according to the 2001 Census of India. The final two years of secondary is often called **Higher**

Secondary (HS), Senior Secondary, or simply the **"+2" stage**. The two halves of secondary education are each an important stage for which a pass certificate is needed, and thus are affiliated by central boards of education under HRD ministry, before one can pursue higher education, including college or professional courses.

UGC, NCERT and CBSE directives state qualifying ages for candidates who wish to take board exams. Those at least 15 years old by the 30th of May for a given academic year are eligible to appear for Secondary board exams, and those 17 by the same date are eligible to appear for Higher Secondary certificate board exams. It further states that upon successful completion of Higher Secondary, one can apply to higher education under UGC control such as Engineering, Medical, and Business Administration.

A significant feature of India's secondary school system is the emphasis on inclusion of the disadvantaged sections of the society.

Professionals from established institutes are often called to support in vocational training. Another feature of India's secondary school system is its emphasis on profession based vocational training to help students attain skills for finding a vocation of his/her choosing. A significant new feature has been the extension of SSA to secondary education in the form of the **RashtriyaMadhyamikShikshaAbhiyan.**

A special Integrated Education for Disabled Children (IEDC) programme was started in 1974 with a focus on primary education. But which was converted into Inclusive Education at Secondary Stage. Another notable special programme, the **KendriyaVidyalaya** project, was started for the employees of the central government of India, who are distributed throughout the country. The government started the **KendriyaVidyalaya** project in 1965 to provide uniform education in institutions following the same syllabus at the same pace regardless of the location to which the employee's family has been transferred. The National Policy on Education (NPE), 1986, has provided for environment awareness, science and technology education, and introduction of traditional elements such as Yoga into the Indian secondary school system.

Private schools

According to current estimates, 29% of Indian children are privately educated. With more than 50% children enrolling in private schools in urban areas, the balance has already tilted towards private schooling in cities; and, even in rural areas, nearly 20% of the children in 2004-5 were enrolled in private schools.

Most middle-class families send their children to private schools, which might be in their own city or at distant boarding schools such as Raj kumar College, Rajkot, the oldest private school in India. At such schools, the medium of education is often English, Hindi but in other case the state's official language is also taught as a compulsory subject. Pre-school education is mostly limited to organized neighbourhood nursery schools with some organised chains, whereas Montessori education is also popular, due to Maria Montessori's stay in India during World War II. In 2014, four of the top ten pre-schools in Chennai were Montessori.

Many privately owned and managed schools carry the appellation "Public", such as the Delhi Public Schools, or Frank Anthony Public Schools. These are modelled after British public schools, which are a group of older, expensive and exclusive fee-paying private independent schools in England.

According to some research, private schools often provide superior results at a multiple of the unit cost of government schools. The reason being high aims and better vision. However, others have suggested that private schools fail to provide education to the poorest families, a selective being only a fifth of the schools have and in the past ignored Court orders for their regulation.

In their favour, it has been pointed out that private schools cover the entire curriculum and offer extra-curricular activities such as science fairs, general knowledge, sports, music and drama. The pupil teacher ratios are much better in private schools (1:31 to 1:37 for government schools) and most of the teachers in private schools are female. There is some disagreement over which system has better educated teachers. According to the latest DISE survey, the percentage of untrained teachers (para-teachers) is 54.91% in private, compared to 44.88% in government schools and only 2.32% teachers in unaided schools receive in-service training compared to 43.44% for government schools. The competition in the school market is intense, yet most schools make profit. However, the number of private schools in India is still low - the share of private institutions is 7% (with upper primary being 21% secondary 32%) - source: fortress team research). Even the poorest often go to private schools despite the fact that government schools are free. A study found that 65% school-children in Hyderabad's slums attend private schools.

International schools

As of January 2015, the International Schools Consultancy (ISC) listed India as having 410 international schools. ISC defines an 'international school' in the following terms "ISC includes an international school if the school delivers a curriculum to any combination of pre-school, primary or secondary students, wholly or partly in English outside an English-speaking country, or if a school in a country where English is one of the official languages, offers an English-medium

curriculum other than the country's national curriculum and is international in its orientation." This definition is used by publications including The Economist.

Home-schooling

Home-schooling is legal in India, though it is the less explored option. The Indian Government's stance on the issue is that parents are free to teach their children at home, if they wish to and have the means. HRD Minister Kapil Sibal has stated that despite the RTE Act of 2009, if someone decides not to send his/her children to school, the government would not interfere.

Higher education

After passing the Higher Secondary Examination (the Standard 12 examination), students may enroll in general degree programmes such as bachelor's degree in arts, commerce or science, or professional degree programme such as engineering, law or medicine. India's higher education system is the third largest in the world, after China and the United States. The main governing body at the tertiary level is the University Grants Commission (India), which enforces its standards, advises the government, and helps coordinate between the centre and the state. Accreditation for higher learning is overseen by 12 autonomous institutions established by the University Grants Commission.

As of 2012, India has 152 central universities, 316 state universities, and 191 private universities. Other institutions include 33,623colleges, including 1,800 exclusive women's colleges, functioning under these universities and institutions, and 12,748 Institutions offering Diploma Courses. The emphasis in the tertiary level of education lies on science and technology. Indian educational institutions by 2004 consisted of a large number of technology institutes. Distance learning is also a feature of the Indian higher education system. The Government has launched **Rashtriya Uchchattar Shiksha Abhiyan** to provide strategic funding to State higher and technical institutions. A total of 316 state public universities and 13,024 colleges will be covered under it.

Some institutions of India, such as the **National Institute of Technology** (NITs), **Indian Institutes of Technology** (IITs), Indian Institute of Science and University of Mumbai have been globally acclaimed for their standard of under-graduate education in engineering. The IITs enroll about 10,000 students annually and the alumni have contributed to both the growth of the private sector and the public sectors of India. However the IIT's have not had significant impact on fundamental scientific research and innovation. Several other institutes of fundamental research

such as the **Indian Association for the Cultivation of Science** (IACS), **Indian Institute of Science** (IISc), **Tata Institute of Fundamental Research** (TIFR), **Harish-Chandra Research Institute** (HRI), are acclaimed for their standard of research in basic sciences and mathematics. However, India has failed to produce world class universities both in the private sector or the public sector.

Besides top rated universities which provide highly competitive world class education to their pupils, India is also home to many universities which have been founded with the sole objective of making easy money. Regulatory authorities like UGC and AICTE have been trying very hard to extirpate the menace of private universities which are running courses without any affiliation or recognition. Indian Government has failed to check on these education shops, which are run by big businessmen & politicians. Many private colleges and universities do not fulfil the required criterion by the Government and central bodies (UGC, AICTE, MCI, BCI etc.) and take students for a ride. For example, many institutions in India continue to run unaccredited courses as there is no legislation strong enough to ensure legal action against them. Quality assurance mechanisms have failed to stop misrepresentations and malpractices in higher education. At the same time regulatory bodies have been accused of corruption, specifically in the case of deemed-universities. In this context of lack of solid quality assurance mechanism, institutions need to step-up and set higher standards of self-regulation.

Our university system is, in many parts, in a state of disrepair...In almost half the districts in the country, higher education enrolments are abysmally low, almost two-third of our universities and 90 % of our colleges are rated as below average on quality parameters... I am concerned that in many states university appointments, including that of vice-chancellors, have been politicised and have become subject to caste and communal considerations, there are complaints of favouritism and corruption.

Prime Minister Manmohan Singh in 2007

The Government of India is aware of the plight of higher education sector and has been trying to bring reforms, however, 15 bills are still awaiting discussion and approval in the Parliament. One of the most talked about bill is Foreign Universities Bill, which is supposed to facilitate entry of foreign universities to establish campuses in India. The bill is still under discussion and even if it gets passed, its feasibility and effectiveness is questionable as it misses the context, diversity and

segment of international foreign institutions interested in India. One of the approaches to make internationalisation of Indian higher education effective is to develop a coherent and comprehensive policy which aims at infusing excellence, bringing institutional diversity and aids in capacity building.

Three Indian universities were listed in the Times Higher Education list of the world's top 200 universities — Indian Institutes of Technology, Indian Institutes of Management, and Jawaharlal Nehru University in 2005 and 2006. Six Indian Institutes of Technology and the Birla Institute of Technology and Science – Pilani were listed among the top 20 science and technology schools in Asia by *Asiaweek*. The Indian School of Business situated in Hyderabad was ranked number 12 in global MBA rankings by the *Financial Times* of London in 2010while the All India Institute of Medical Sciences has been recognised as a global leader in medical research and treatment. The University of Mumbai was ranked 41 among the Top 50 Engineering Schools of the world by America's news broadcasting firm Business Insider in 2012 and was the only university in the list from the five emerging BRICS nations viz Brazil, Russia, India, China and South Africa.[It was ranked at 62 in the QS BRICS University rankings for 2013 and was India's 3rd best Multi-Disciplinary University in the QS University ranking of Indian Universities after University of Calcutta and Delhi University.Loyola College, Chennai is one of the best ranked arts and Science College in India with the UGC award of College of Excellence tag.

Technical education

From the first Five-year Plan onwards, India's emphasis was to develop a pool of scientifically inclined man power. India's National Policy on Education (NPE) provisioned for an apex body for regulation and development of higher technical education, which came into being as the All India Council for Technical Education (AICTE) in 1987 through an act of the Indian parliament. At the federal level, the Indian Institutes of Technology, the Indian Institute of Space Science and Technology, the National Institutes of Technology and the Indian Institutes of Information Technology, Rajiv Gandhi Institute of Petroleum Technology are deemed of national importance.

The Indian Institutes of Technology are among the nation's premier education facilities. Since 2002, Several Regional Engineering Colleges (RECs) have been converted into National Institutes of Technology giving them Institutes of National Importance status.

The Rajiv Gandhi Institute of Petroleum Technology: The Ministry of Petroleum and Natural Gas (MOP&NG), Government of India set-up the institute at Jais, Rae Bareli district, Uttar Pradesh through an Act of Parliament. RGIPT has been accorded "Institute of National Importance" along

the lines of the Indian Institute of Technology (IIT), Indian Institute of Management (IIM) and National Institute of Technology (NIT). With the status of a Deemed University, the institute awards degrees in its own right.

The UGC has inter-university centres at a number of locations throughout India to promote common research, e.g. the Nuclear Science Centre at the Jawaharlal Nehru University, New Delhi. Besides there are some British established colleges such as Harcourt Butler Technological Institute situated in Kanpur and King George Medical University situated in Lucknow which are important centre of higher education.

Central Universities such as Banaras Hindu University, JamiaMilliaIslamia University, Delhi University, Mumbai University, University of Calcutta, etc. too are pioneers of technical education in the country.

In addition to above institutes, efforts towards the enhancement of technical education are supplemented by a number of recognised Professional Engineering Societies such as:

1. Institution of Mechanical Engineers (India)
2. Institution of Engineers (India)
3. Institution of Chemical Engineering (India)
4. Institution of Electronics and Tele-Communication Engineers (India)
5. Indian Institute of Metals
6. Institution of Industrial Engineers (India)
7. Institute of Town Planners (India)
8. Indian Institute of Architects

that conduct Engineering/Technical Examinations at different levels (Degree and diploma) for working professionals desirous of improving their technical qualifications.

In addition to recognised institutes for technical education there are many private technical institutes such as:

1. NIIT
2. The Tourism School
3. ICA

The number of graduates coming out of technical colleges increased to over 7 lakh in 2011 from 5.5 lakh in 2010. However, according to one study, 75% of technical graduates and more than 85% of general graduates lack the skills needed in India's most demanding and high-growth

global industries such as Information Technology. These high-tech global information technologies companies directly or indirectly employ about 23 lakh people, less than 1% of India's labour pool. India offers one of the largest pool of technically skilled graduates in the world. Given the sheer numbers of students seeking education in engineering, science and mathematics, India faces daunting challenges in scaling up capacity while maintaining quality.

Vocational education

India's All India Council of Technical Education (AICTE) reported, in 2013, that there are more than 4,599 vocational institutions that offer degrees, diploma and post-diploma in architecture, engineering, hotel management, infrastructure, pharmacy, technology, town services and others. There were 17.4 lakh students enrolled in these schools. Total annual intake capacity for technical diplomas and degrees exceeded 34 lakh in 2012.

According to the University Grants Commission (UGC) total enrolment in Science, Medicine, Agriculture and Engineering crossed 65 lakh in 2010. The number of women choosing engineering has more than doubled since 2001.

Open and distance learning

At school level, National Institute of Open Schooling (NIOS) provides opportunities for continuing education to those who missed completing school education. 14 lakh students are enrolled at the secondary and higher secondary level through open and distance learning. In 2012 Various state governments also introduced "STATE OPEN SCHOOL" to provide distance education.

At higher education level, Indira Gandhi National Open University (IGNOU) co-ordinates distance learning. It has a cumulative enrolment of about 15 lakh, serviced through 53 regional centres and 1,400 study centres with 25,000 counsellors. The Distance Education Council (DEC), an authority of IGNOU is co-coordinating 13 State Open Universities and 119 institutions of correspondence courses in conventional universities. While distance education institutions have expanded at a very rapid rate, but most of these institutions need an up gradation in their standards and performance. There is a large proliferation of courses covered by distance mode without adequate infrastructure, both human and physical. There is a strong need to correct these imbalances.

Arjun Singh Centre for Distance and Open Learning, JamiaMilliaIslamia University was established with the assistance of Distance Education Council in September 2002. Major objectives of the Centre is to provide opportunities for higher education to those who are not able

to draw benefits from formal system of education. The Open Learning System allows a learner to determine his pace of learning and provides education at the doorstep of the learner. The mode of transaction is through self-learning print material, supplemented by audio and video programmes. It has further scope of students accessing material through internet and various other media.

Women's education

Women have a much lower literacy rate than men. Far fewer girls are enrolled in the schools, and many of them drop out. In the patriarchal setting of the Indian family, girls have lower status and fewer privileges than boy children. Conservative cultural attitudes prevents some girls from attending school.

The number of literate women among the female population of India was between 2–6% from the British Raj onwards to the formation of the Republic of India in 1947. Concerted efforts led to improvement from 15.3% in 1961 to 28.5% in 1981. By 2001 literacy for women had exceeded 50% of the overall female population, though these statistics were still very low compared to world standards and even male literacy within India. Recently the Indian government has launched **Saakshar Bharat Mission for Female Literacy**. This mission aims to bring down female illiteracy by half of its present level.

Sita Anantha Raman outlines the progress of women's education in India:

Since 1947 the Indian government has tried to provide incentives for girls' school attendance through programmes for midday meals, free books, and uniforms. This welfare thrust raised primary enrolment between 1951 and 1981. In 1986 the National Policy on Education decided to restructure education in tune with the social framework of each state, and with larger national goals. It emphasised that education was necessary for democracy, and central to the improvement of women's condition. The new policy aimed at social change through revised texts, curricula, increased funding for schools, expansion in the numbers of schools, and policy improvements.

Emphasis was placed on expanding girls' occupational centres and primary education; secondary and higher education; and rural and urban institutions. The report tried to connect problems like low school attendance with poverty, and the dependence on girls for housework and sibling day care. The National Literacy Mission also worked through female tutors in villages. Although the minimum marriage age is now eighteen for girls, many continue to be married much earlier. Therefore, at the secondary level, female drop-out rates are high.

SitaAnantha Raman also maintains that while the educated Indian women workforce maintains professionalism, the men outnumber them in most fields and, in some cases, receive higher income for the same positions.

The education of women in India plays a significant role in improving livings standards in the country. A higher women literacy rate improves the quality of life both at home and outside the home, by encouraging and promoting education of children, especially female children, and in reducing the infant mortality rate. Several studies have shown that a lower level of women literacy rates results in higher levels of fertility and infant mortality, poorer nutrition, lower earning potential and the lack of an ability to make decisions within a household.

Women's lower educational level is also shown to adversely affect the health and living conditions of children. A survey that was conducted in India showed results which support the fact that infant mortality rate was inversely related to female literacy rate and educational level. The survey also suggests a correlation between education and economic growth.

In India, it was found that there is a large disparity between female literacy rates in different states. For example, while Kerala actually has a female literacy rate of about 86%, Bihar and Uttar Pradesh have female literacy rates around 55-60%. These values are further correlated with health levels of the Indians, where it was found that Kerala was the state with the lowest infant mortality rate while Bihar and Uttar Pradesh are the states with the lowest life expectancies in India. Furthermore, the disparity of female literacy rates across rural and urban areas is also significant in India. Out of the 24 states in India, 6 of them have female literacy rates of below 60%. The rural state Rajasthan has a female literacy rate of less than 12%.

In India, higher education is defined as the education of an age group between 18 and 24, and is largely funded by the government. Despite women making up 24-50% of higher education enrolment, there is still a gender imbalance within higher education. Only one third of science students and 7% of engineering students, are women. In comparison, however, over half the students studying education are women.

Rural Education

Following independence, India viewed education as an effective tool for bringing social change through community development.The administrative control was effectively initiated in the 1950s, when, in 1952, the government grouped villages under a Community Development Block—an authority under national programme which could control education in up to 100

villages. A Block Development Officer oversaw a geographical area of 150 square miles (390 km^2) which could contain a population of as many as 70,000 people.

Setty and Ross elaborate on the role of such programmes, themselves divided further into individual-based, community based, or theIndividual-cum-community-based, in which microscopic levels of development are overseen at village level by an appointed worker:

The community development programmes comprise agriculture, animal husbandry, cooperation, rural industries, rural engineering (consisting of minor irrigation, roads, buildings), health and sanitation including family welfare, family planning, women welfare, child care and nutrition, education including adult education, social education and literacy, youth welfare and community organisation. In each of these areas of development there are several programmes, schemes and activities which are additive, expanding and tapering off covering the total community, some segments, or specific target populations such as small and marginal farmers, artisans, women and in general people below the poverty line.

Despite some setbacks the rural education programmes continued throughout the 1950s, with support from private institutions. A sizeable network of rural education had been established by the time the Gandhigram *Rural Institute* was established and 5,200 Community Development Blocks were established in India. Nursery schools, elementary schools, secondary school, and schools for adult education for women were set up.

The government continued to view rural education as an agenda that could be relatively free from bureaucratic backlog and general stagnation. However, in some cases lack of financing balanced the gains made by rural education institutes of India. Some ideas failed to find acceptability among India's poor and investments made by the government sometimes yielded little results. Today, government rural schools remain poorly funded and understaffed. Several foundations, such as the **Rural Development Foundation** (Hyderabad), actively build high-quality rural schools, but the number of students served is small.

Education in rural India is valued differently from in an urban setting, with lower rates of completion. An imbalanced sex ratio exists within schools with 18% of males earning a high school diploma compared with only 10% of females. The estimated number of children who have never attended school in India is near 10 crore which reflects the low completion levels. This is the largest concentration in the world of youth who haven't enrolled in school.

1.9 Aims of Education in Contemporary Indian Society

According to **Dr. Radha Krishnan**, "It is my earnest desire that the Commission should survey all aspects of educational system at all levels and give suggestions that may help the educational system in progressing at all levels.

According to **Kothari Commission**, "One of the important social objectives of education is to equalize opportunity, enabling the backward or underprivileged classes and individuals to use education as a tool for improvement of their social and economic condition".

The most important and urgent reform needed in education is to transform it, to relate it to the life, needs and aspirations of the people and thereby make a powerful instrument of social, economic and cultural transformation, necessary for realization of the national goals. For this purpose the commission has suggested the following objectives of education:

(a) Increasing productivity.

(b) Social and national integration.

(c) Acceleration the process of modernization.

(d) Developing social, moral and spiritual values.

Education for Increasing Productivity though India is a land of vast resources, yet it has not become self-sufficient for this purpose, the resources must be exploited and education must be related to productivity to increase national income.

In order to create a link between education and productivity the following programme has been suggested by Kothari Commission:

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 sciences at universities also.

The quality of science teaching must also be improved considerably so as to promote a deep understanding of basic principles, to develop problem solving and analytical skills and to promote the spirit of enquiry and experimentation.

Work Experience. In the programmed of relating education to life and productivity, work experience must be introduced as an integral part of all education general and vocational.

To commission work experience implies participation in productive work in school, in the home, in a workshop, on a farm, in a factory or in any productive situation.

All purposeful education should include study of languages, humanities and social sciences, study of mathematics and natural sciences, work experience and social services.

Work experience is a method of integrating education with work. In the present education system work experience and social services have almost been totally neglected. Along with other elements of education work experience should be greatly emphasized for the following reasons:

(a) It will bridge the gap between intellectual and manual work.

(b) It will decrease the over academic nature of formal education.

(c) It will make the entry of youth into the world of work and employment easier by enabling them to adjust themselves to it.

(d) It will relate education to productivity and also as a means of social and national integration.

Vocationalisation

Every attempt should be made to give a vocational bias to secondary education and to increase the emphasis on agricultural and technological education at the university stage.

This will surely bring education into closer relationship with productivity. In the modern Indian society which is heading towards industrialization, it is essential to considerably expand professional education at the university stage, especially in agricultural and technological fields.

Education for National Integration

India is a land of diverse social groups. Unity and harmony among these groups is the basis of national integration. Social and national integration is an important objective of a national system

of education. The Commission has suggested the following steps for strengthening the nation through education.

The Common School System

The present educational system in our country instead of bringing social groups and classes together is tending to increase social segregation and class distinctions.

The schools for the masses (generally maintained by the government) are of poorer quality than those run by private bodies. Good schools are not within the reach of a common man's pocket.

This is one of the major weaknesses of the existing educational system. In the opinion of the Commission, "If our educational system is to become a powerful instrument of national development in general, and social and national integration in particular, we must march toward the goal of a Common School System of public education."

The common school must be opened to all children irrespective of caste, creed, community and economic or social status.

I. It should charge no tuition fee.

II. It should maintain a good standard of education in order to meet the needs of average parents so that they may not ordinarily feel the need of sending their children to other expensive schools.

Social and National Service

Social and national service should be made obligatory for all students at all stages. It should form an integral part of education at secondary school and university levels.

This programme will prove an effective instrument for building character improving discipline, inculcating a faith in the dignity of labour and developing a sense of social responsibility, if it is organised concurrently with academic studies in schools and colleges. The following are the main forms of organizing such a programme:

(a) At the primary stage this programme should be developed in all schools on the lines of Basic Education.

(b) At the lower secondary stage social service should be made compulsory for all students for thirty days a year, at the higher secondary for twenty days and at the undergraduate stage it should be made obligatory for all students or sixty days a year, to be done in one or more stretches.

Every educational institution should develop a programme of social and community service of its own in which all students must be involved for the periods as indicated above.

(c) Labour and social service camps or N.C.C. should be organised in each district as alternative forms of such service for those students for whom no other programmers of social service have been organised in their own institutions.

Promoting national consciousness

India is a land of different castes, peoples, communities, languages, religions and cultures. The main role of our schools, colleges and universities should, therefore, be to enable our students to discover 'unity in diversity' and in this way, foster a sense of national solidarity and national consciousness among them.

The Promotion of Understanding and Re-evaluation of Our Cultural Heritage this can be achieved by the well-organized teaching of language and literature, philosophy, religion and history of India and by introducing the students to Indian architecture, sculpture, painting, music, dance and drama. Holiday camps and summer schools on inter-state basis can also be organized fruitfully, for breaking down regional and linguistic barriers.

Creation of a strong faith in the future towards would involve an attempt to bring home to the students, the principles of the constitution, the great human values, referred to in its preamble, the nature of the democratic and socialistic society.

Education for International Understanding

There is no contradiction between national consciousness and developing international understanding. Schools should promote international outlook through the study of humanities and social sciences, simultaneously with developing national consciousness.

Democratic Values

The educational programme in schools and colleges should be designed to inculcate democratic values, such as scientific temper of mind, tolerance, respect for the culture of other national

groups etc. This will enable our young citizens to adopt democracy not only as a form of government but also as a way of life.

In a modern society stock of knowledge is far greater, the pace of its growth is infinitely quicker and social change is very rapid. This needs a radical change in the educational system.

Education in a modern society is no longer concerned mainly with the imparting of knowledge or the preparation of a finished product but with the awakening of curiosity, the development of proper interests, attitudes and values and the building up of such essential skills as independent study and capacity to think and judge for oneself, without which it is not possible to become a responsible member of a democratic society.

Therefore the process of modernization will be directly related to the pace of educational advance. Education brings modernization in following ways:

(a) The way to modernize quickly is to spread education.

(b) By producing educated and skilled citizens.

(c) By-training an adequate and competent intelligentsia.

(d) By banging a radical change in the method of teaching and in the training of teachers.

Education for Social, Moral and Spiritual Values

The expanding knowledge and the growing power which it places at the disposal of modern society must be combined with the strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values. For this purpose, active measures should be adopted to give a value-orientation to education. These measures are:

(a) The central and state Governments should introduce education in moral, social and spiritual values in all institutions.

(b) The privately managed institutions should also follow the same steps.

(c) Some periods should be set apart in the time table for this purpose.

(d) University department should undertake preparation of special literature for this purpose by students and teachers.

(e) For this purpose, syllabus giving well chosen information about each of the major religions should be included as a part of the course in citizenship or general education to be introduced in schools and colleges.

We may say that education is the most vital forces which can help in the realization of national objectives. While keeping in view the best features of the modem European culture and civilization, the Commission did not ignore the essential characteristics of our ancient culture and civilization as well as the needs and aspirations of our present day society.

It is for the first time that we have been given an integrated picture of Indian education in all its wide and diverse dimensions.

1.10 Determinants of Aims of Education

Aims of education cannot be just "pulled out of a hat". A large number of factors contribute to the determining of educational aims. These factors touch every phase of human life that was, that is, or that will be. The following factors usually determine aims of education.

Highlights

1. Views about the nature of reality.

2. Views about human nature.

3. Political ideologies and Individual-State relationship.

4. Socio-economic problems.

5. Exploration of knowledge.

1. Views about the Nature of Reality.

Aims of education have direct relationship with the prevailing philosophy of life. The philosophy of life at a certain time is influenced by the views of eminent thinkers and schools of philosophy.

According to idealistic view, the aim of education should be self-realisation or unfolding of what is potential within the child. According to the naturalistic view-point, self- expression or self-

gratification should be the aim of education. The pragmatists think that education should aim at enabling the individual "to control his environment and fulfill his possibilities."

2. Views about Human Nature

Educational aims have often been decided keeping in view one or the other element which comprises human nature. Idealists regard 'unfolding the divine in child and man' as the aim. To naturalists, the aim of education is 'self-expression.'

3. Political Ideologies and Individual-State Relationship.

Political ideologies influence aims of education. Under a totalitarian system, the aims of education will be much different from those under a democratic political system. Under the former, the system of education becomes stereotyped and education takes the form of indoctrination. School and text-books must promote the ideology of the State.

Under the later (democratic), the individual enjoys freedom and free play. The goal of education is the good man who is to be educated for a life of freedom. Education aims at developing the full personality of each individual, irrespective of caste, creed, class or religion.

4. Socio-Economic Problems.

Socio-economic problems of a country also determine the aims of education. For example, the Indian Education Commission (1964-66) put emphasis on "increasing productivity' as one of the national objectives of education."

5. Exploration of Knowledge.

Exploration of knowledge is a potent factor in determining aims of education. With the advancement of scientific and technical knowledge, education all over the world has become science-oriented.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

5. What are the determinants of aims of Education?

……

……

1.11 LET US SUM UP

In this unit we have discussed about the concept of education and aims of education. The unit also analyses formal education, non – formal education and informal education. Through this unit you have learned about the various levels of education – pre primary education, primary education, secondary education and higher secondary education.

1.12 UNIT – END EXERCISES

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1. Discuss the formal, non – formal and informal education
2. Trace the various level of education.

1.13 SUGGESTED READINGS

- Alexander, R. (2000) Culture and Pedagogy. International comparisons in primary education, Oxford: Blackwell.
- D. Butts, “Distance Learning and Broadcasting”, in “Distance Learning and Evaluation” ed. F. Percival and H. Elligton (Kogan Page, London, 1981) p. 26
- B. Holmberg, “Distance Study in Educational Theory and Practice”, in “Educational Technology Twenty Years On”, ed. G.T. Page and O. A. Whitlock (Kogan Page, London, 1979) p.72

- B. Holmberg, “Status and Trends of Distance Education” (Kogan Page London, 1981) p. 97- 98.
- Fordham, P. E. (1993) ‘Informal, non-formal and formal education programmes’ in YMCA George Williams College ICE301 Lifelong Learning Unit 2, London: YMCA George Williams College.
- Rubenson, K.(1982) Interaction Between Formal and Non-Formal Education Paris, Paper for Conference of the International Council for Adult Education.
- UNESCO (1972) Learning to Be (prepared by Faure, E. et al), Paris: UNESCO.

1.14 ANSWERS TO CHECK YOUR PROGRESS

1. The word "Education" has been derived from the Latin term "Educatum" which means the act of teaching or training. A group of educationists say that it has come from another Latin word "Educare" which means "to bring up" or "to raise".
2. "Education is for liberation" – **Upanishad**
   "Nothing is more purifying on earth than wisdom." - **Bhagavad Gita**
3. Formal education corresponds to a systematic, organized education model, structured and administered according to a given set of laws and norms, presenting a rather rigid curriculum as regards objectives, content and methodology.
4. a) The Pre – Primary Stage
   b) The Primary Stage
   c) The Middle Stage
   d) The Secondary Stage
   e) Senior Secondary Stage
   f) The Under Graduate Stage
   g) The Post Graduate Stage

5. a) Views about the nature of Reality
   b) Views about the Human Nature
   c) Political ideologies and individual relationship
   d) Socio – Economic Problems
   e) Exploration of Knowledge

UNIT-II SOCIAL REALITIES OF INDIAN SOCIETY AND EDUCATION

Structure

2.1 Introduction

2.2 Objectives

2.3 Cultural Heritage

2.4 Diversity in Indian Society

2.5 Inequality and Marginalization

2.6 Schisms in terms of Caste, Religion, Language, Region and their demands on Education

2.7 Forms and Bases of Social Stratification

2.8 Impact of Social Stratification on Education and Vice versa

2.9 Culture and Education

2.10 Meaning and definitions of Culture

2.11 Characteristics of Culture

2.12 Dimensions of Culture

2.13 Cultural Lag

2.14 Cultural pluralism

2.15 Role of Education in Preservation, Transmission and Promotion of Culture

2.16 Let us Sum Up

2.17 Unit-End Exercises

2.18 Answers to Check Your Progress

2.19 Suggested Readings

2.1 INTRODUCTION

In this study you will study about the social realities of Indian society and education with detailed references on cultural heritage, diversity in Indian society, Inequality, Marginalization, caste, class, religion, Region and their demands on Education. The purpose of this unit is to bring into focus the Meaning and definitions of Culture, Characteristics of Culture, Dimensions of Culture, Cultural Lag and Cultural Pluralism. The impact of social stratification on education has been discussed in detail. At the end the unit suggests inter-cultural education for better understanding and improved human relationship. This unit will help teachers to inculcate in their students the values contemporary Indian society stands for.

2.2 OBJECTIVES

After learning this unit, you will be able to:

- acquire the knowledge of Cultural Heritage
- identify the Diversity in Indian Society
- state Inequality and Marginalization
- describe Schisms in terms of Caste, Religion, Language, Region and their demands on Education
- elicit the Forms and Bases of Social Stratification
- state the Impact of Social Stratification on Education and Vice versa
- describe Culture and Education
- acquire the Meaning and definitions of Culture, Characteristics of Culture, Dimensions of Culture, Cultural Lag and Cultural Pluralism
- describe the Role of Education in Preservation, Transmission and Promotion of Culture

2.3 CULTURAL HERITAGE

Cultural Heritage - Definition:

Cultural Heritage is an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values. Cultural Heritage is often expressed as either Intangible or Tangible.

Cultural Heritage (ICOMOS, 2002).

As part of human activity Cultural Heritage produces tangible representations of the value systems, beliefs, traditions and lifestyles. As an essential part of culture as a whole, Cultural Heritage, contains these visible and tangible traces form antiquity to the recent past. Cultural Heritage is a wide concept. We prefer to concentrate on the similarities between the various heritages sectors, instead of on their differences.

Cultural heritage is the indicators of the ways of living that a community developed, which are inherited from previous generations. It includes artwork, buildings, books, objects, songs, folklore, and oral history. Cultural heritage provides both tangible and intangible representations of the values, beliefs, traditions and lifestyles of prior generations. Though it comes from the past, cultural heritage is preserved in the present and valued by present generations.

Cultural Heritage types

Cultural Heritage can be distinguished in:

- Built Environment (Buildings, Townscapes, Archaeological remains)
- Natural Environment (Rural landscapes, Coasts and shorelines, Agricultural heritage)
- Artefacts (Books & Documents, Objects, Pictures)

Driving force behind all definitions of Cultural Heritage is:

it is a human creation intended to inform (John Feather, 2006).

Intangible and Tangible Cultural Heritage

Tangible cultural heritage refers to things that we can store or physically touch. Examples of tangible cultural heritage include traditional clothing, tools, buildings, artwork, monuments, and modes of transportation (e.g. wagons).

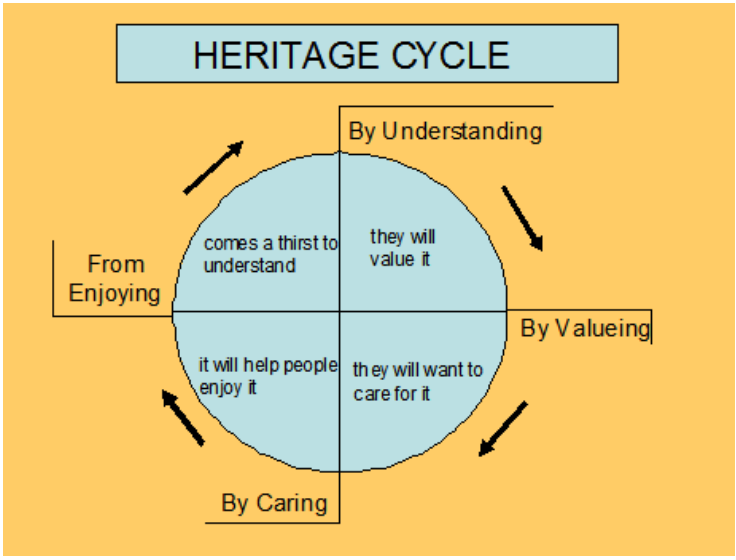
Intangible cultural heritage refers to things that are not physical items but exist intellectually. Intangible cultural heritage includes oral traditions songs, rituals, values, superstitions and myths, beliefs, social practices, and the knowledge and skills to produce traditional crafts. The stories

that Brigid's mother told her are a form of intangible cultural heritage, as is the Celtic prayer that they said before bed.

Heritage Cycle

The Heritage Cycle diagram gives us an idea how we can make the past part of our future (Simon Thurley, 2005). In a clockwise direction the wedges and arrows read:

- By understanding (cultural heritage)
  - people value it
- By valuing it
  - people want to care for it
- By caring for it
  - it will help people enjoy it
- From enjoying it
  - comes a thirst to understand
- By understanding it……..etc



The Arts

The arts as part of cultural heritage like literature, music, painting and sculpture are essential in a peaceful co-habitation of the human species as it will offer them an alternative point of view. In presenting a different picture people will be more lenient in accepting differences in real life as

well that in turn will stimulate mutual respect. That is why cultural heritage plays such a vital role in the democratization process.

Cultural heritage: without it we will loose our main source of self-expression and in the end our self-realization.

Cultural Heritage & Development

The power of culture and heritage have long been undervalued. Together with Unesco Culture in Development finds that culture is imperative for the development of any society. We consider Culture and Heritage as basic needs.

Social development

Development actors worldwide have been made progressively aware of the interlinkages between culture and development. Before, cultural heritage was merely looked at as a source of income. Recognizing culture as a dynamic and transformative force, they seek to explore culture as an indicator and facilitator of social development. Today, its role as an active agent of social transformation has been increasingly recognized.

The Importance of Protecting Cultural Heritage

All peoples make their contribution to the culture of the world. That's why it's important to respect and safeguard all cultural heritage, through national laws and international treaties. Illicit trafficking of artifacts and cultural objects, pillaging of archaeological sites, and destruction of historical buildings and monuments cause irreparable damage to the cultural heritage of a country. UNESCO (United Nations Educational, Scientific and Cultural Organization), founded in 1954, has adopted international conventions on the protection of cultural heritage, to foster intercultural understanding while stressing the importance of international cooperation.

The protection of cultural property is an old problem. One of the most frequently recurring issues in protecting cultural heritage is the difficult relationship between the interests of the individual and the community, the balance between private and public rights.

Ancient Romans established that a work of art could be considered part of the patrimony of the whole community, even if privately owned. For example, sculptures decorating the façade of a

private building were recognized as having a common value and couldn't be removed, since they stood in a public site, where they could be seen by all citizens.

Individualist and Collectivist Cultural Perspectives on Education

Individualist Perspective	**Collectivist Perspective**
Students work independently; helping others may be cheating.	Students work with peers and provide assistance when needed.
Students engage in discussion and argument to learn to think critically.	Students are quiet and respectful in class in order to learn more efficiently.
Property belongs to individuals, and others must ask to borrow it.	Property is communal.
Teacher manages the school environment indirectly and encourages student self - control.	Teacher is the primary authority, but peers guide each other's behavior.
Parents are integral to child's academic progress and participate actively.	Parents yield to teacher's expertise to provide academic instruction and guidance.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

1. What are the types of Cultural Heritage?

…….

……

2.4 DIVERSITY IN INDIAN SOCIETY

The sources of diversity in India may be traced through a variety of ways. The most obvious ones are the ethnic origins, religions, castes, tribes, languages, social customs, cultural and sub cultural beliefs, political philosophies and ideologies, geographical variations etc.

Racial Diversity

According to A.W.Green, "A race is a large biological human grouping with a number of distinctive, inherited characteristics which vary within a certain range."

A. Riseley's Racial Classification:

Sir Herbert Risely classified Indian population into seven racial types. They are:

1. The Turko Iranian: People having this strain in their blood are mainly found in Beluchisthan and Afghanisthan, which are now outside the political borders of India.
2. The Indo-Aryan: This strain is mainly found in East Punjab, Rajasthan and Kashmir, especially among the people belonging to the castes of Rajput, Khatri and Jat.
3. The Scytho-Dravidian: It is a mixed racial type of Scythians and Dravidians. People having this racial ancestry are said to be found in Saurashtra, Coorg and hilly tracts of Madhya Pradesh.
4. The Aryo-Dravidian: It is an ad-mixture of Indo-Aryan and Dravidian races. They are mainly found in U.P and Bihar. While the Aryan element is more pronounced among the Brahmins and other higher caste people, The Dravidian element is more prominent among the Harijans and other lower caste people of this region.
5. The Mongolo Dravidian: This racial type formed out of the intermixture of Dravidian and Mongolian Races, is believed to be Brahmins and the Kayasthas of Bengal and Odisha.
6. The Mongoloid: This racial element is mainly found among the tribal people of NorthEast Frontier and Assam.
7. The Dravidian: The people of South India and Madhya Pradesh are claimed to be of this stock.

Risley has not referred to the presence of Negrito element in Indian population. These seven racial types can, however be reduced to three basic races namely (1) The Dravidian (2) The Mongolian and (3) Indo-Aryan.

B) Classification of Haddon:

A.C.Haddon, having disagreed with the classification of Risley, has given his own classification of races in India. According to him the principal races in India are

(1) The PreDravidian

(2) The Dravidian

(3) The Indo- Aryan

(4) The Indo-Alpine and

(5) The Mongolian.

C) Classification of Dr. B.S. Guha:

Dr. B.S. Guha, after having revised the earlier classifications, has presented his own list of races that are believed to have composed the Indian population.

1. **The Negrito:** The presence of a Negrito substratum in Indian population is a controversial issue among the anthropologists. The protagonists are of the view that there is an element of Negrito race in Indian population. They claim that Negritos, even in a relatively pure form, are still found in the Andaman Island of the Bay of Bengal. As a further evidence, it is found from certain reports of traces of Negrito blood in the veins of some south Indian tribal people like the Kadar, some individuals in the Rajmahal hills in Bihar, the Nagas and also some people on North-Eastern Frontier between Assam and Burma. Keeping these facts in view, the protagonists of this view believe that the earliest occupants of India were Negritos, who were later displaced by the Proto-Australoids. The opponents of this view on the other hand maintain that there is no weighty evidence to prove conclusively the existence of Negrito element in Indian population. Whatever evidence is there is in their view inadequate to establish the presence of Negrito element in Indian population beyond reasonable doubt. It may safely be said that this race even if it existed in the past, has left little trace in India today.

2. **The Proto-Australoid or the Pre-Dravidian:** Indian tribal population by and large is dominated by this racial element. The mundas, the sandals, the Juangs, the Korwas, the Saras, the Parjas, the Khonds, the Chenchus, the Irulas arte only a few of the many tribes of this stock.

3. **The Mongoloid:** This race came into India from North-Western China via Tibet. People having this racial ancestry are mainly found in North-Eastern India. This race is found to consist two fundamental types namely (a) The Palaeo-Mongoloid: there are two sub-types of the palaeo mongoloid branch of mongoloid race: one is the long headed type and the other is the broadheaded type. (b) The Tibeto-Mongoloid: The people of Sikkim and Bhutan are said to the Tibeto Mongoloid branch of mongoloid race.

4. **The Mediterranian:** This race is one of the dominant races in India. This race is divided into Three types. They are: (a) The Palaeo Mediterranian: This racial type is represented by the Tamil and Telugu Brahmins of the South. (b) The Mediterranian: people of this racial type are believed to be the builders of the Indus Valley Civilization. (c) Oriental: This race groups are very much similar to the Mediterranian racial type.

5. **Western Brachycephals:** This race entered India from the West. The Alpinoid, the Dinaric and the Armenoid are three main types of this race (a) Alpinoid: the people of Saurashtra, Gujarat and also Bengal are said to have this strain in their blood. (b) Dinaric: This strain is claimed to be found among the peoples of Odisha, Bengal and Coorg. (c) Armenoid: the Parsees of Bombay are believed to be the true representatives of this racial type.

6. **Nordic race:** people belonging to this race came to India from the North and spread all over Northern India during the 2nd millennium B.C. At present this race is mainly found in Northern India rather in a mixed form with the Mediterranian race. The people of this stock are believed to have enriched Indian culture by contributing new ideas to its philosophy and literature and also by introducing new items like horses, iron etc. Of the 6 races, the first 3 namely the Negrito, the Proto-Australoid and the Mongoloid mainly constitute the Indian tribal population, while the other 3 races namely the Mediterranian, the Alpo Dinaric and the Nordic constitute the general population of India. The above discussion makes it amply clear that the Indian population is composed of almost all the important race of the world. The inter-mixture of races is so thorough that even in the same family, we find one brother quite fair and the other quite dark. India is thus, a melting pot of races. It has rightly been called as a museum of races.

Religious Diversity

India is a land where almost all major religions of the world are found. Here we find Hinduism, Islam, Christianity, Sikhism, Buddhism, Zorostrianism and Animism. All of these main religions have a number of sects of their own. In India, religious affiliations appear to be over-emphasised. As such, people in India some times, seem to be more loyal to their respective religions than to their nation. This religious diversity has been a factor and a source of disunity and disharmony in the country. As is well known, these religious differences were responsible for the development of the two nation theory and the consequent partition of the country in 1947. But, unfortunately the partition has neither solved the Muslim minority problem nor it has created a homogeneous population in India from a religious point of view.

A. Hinduism:

It is an amalgamation of Indo-Aryan, Dravidian and Pre-Dravidian religious elements. It is the religion of the majority of the people of India. The followers of Hinduism believe in the doctrine of 'Karma', 'Dharma', rebirth, immortality of soul, renunciation and salvation. Hinduism allows a number of possible conceptions of God. It also prescribes various alternative paths of attaining God. The Sakta, the Shaiva, the Satnami, the Lingayat, the Kabirpanthi, the Bramho Samaj, the Arya Samaj etc. are different sects of Hinduism. According to 1991 census, 697.4 million people (82.6%) in India practice Hinduism and provide a solid base for national unity through common beliefs, festivals, customs and traditions.

B. Islam:

Islam the religion of the Muslims, originated in Arebia. It came to India towards the last quarter of the 12th century A.D, with the Muslim invasions. The Muslim rulers in India patronized it. They established long dynasties over large chunks of the country and encouraged conversions from Hinduism and Buddhism. Islam does not believe in idol worship. It professes the fatalistic acceptance of Allah's will and considers Prophet Mohammed as the greatest prophet. The 'Quran', sacred book of Islam, ordains five primary duties of a true and devout Muslim, such as belief in God (Allah), prayers five times a day, the giving of alms, a month's fast every year and a pilgrimage to Mecca at least once in the life time of a Muslim.

C. Christianity:

Christians in India constitute more than 2% of its population. They are very widely scattered all over the country, but they are mainly concentrated in the south and especially in Kerala where they form nearly 25% of the state's population. In the North, Christianity has spread rather sporadically and its influence is mainly confined to certain sections of the tribal population and the depressed castes. There are mainly three sects in Christianity. They are (a) Roman-Syrians (b) Roman Catholics and (c) Protestants.

D. Sikhism:

It was founded by Guru Nanak in the 16th century A.D. The Sikhs were originally a part of the Vaishnava sect before they converted to it. Sikhism was later developed by a line of Sikh Gurus, who succeeded Guru Nanak. According to Rose " The Sikh creed involves belief in one God, condemning the worship of other deity; it prohibits idolatry, pilgrimage to the great shrines of Hinduism, faith in omens, charms or witchcraft; and does not recognize ceremonial impurity at birth and death. As a social system, it abolishes caste distinctions and as a necessary consequence, the Brahminical supremacy and usages in all ceremonies, at birth, marriage, death and so on." The Sikhs are ideologically nearer to the Hindus than to the Muslims. They as a group can easily be identified by anyone, because of the five "K"s they always wear. The 5 "K" s are Kesh (uncut

long hair), Kanga(wooden comb) Kaccha (shorts), Kara (iron bangle in the hand) and Kirpan (short sword). Sikh population in India is around 2% which is mainly concentrated in the Punjab and at the adjoining states.

E. Buddhism:

It originated in India during the 6th century B.C. Its founder was Gautama the Buddha. Buddhism enjoyed royal patronage for a long period beginning from the Great emperor Ashoka in the 3rd century B.C. As a result, Buddhism spread not only in India but also in countries outside India. It has two sects, namely the Hinayana and the 9 Mahayana. At present Buddhists are found in Sikkim and the adjoining hills, they are also found in Maharashtra as a result of the recent conversions under the leadership of Dr. Ambedkar. However the number of the Buddhists in India is very meager and it represents only less than 1% of the total population.

F. Jainism:

Lord Mahavir established Jainism in India in the 6th century B.C. It is very close to Hinduism. Many of the Hindu doctrines are retained in it. Jains like the Hindus, venerate and worship the cows, they often worship in the Hindu temples and also employ the services of the Brahmin priest in their domestic rites. They are even more scrupulous than the Hindus in maintaining caste distinctions. But it differs from Hinduism in its heretical views regarding the sanctity of the Vedas and in its strict insistence on the principle of Ahimsa. Jains represent only a small portion of the Indian population. They comprise about 0.45% of our population. Jains are divided into 3 sects: namely (a) The Digambaras, (b) The Sevetambaras and (c) The Dhundias. Jains are mainly urban people and are found in the town and cities of Punjab, U.P, Rajasthan, Gujarat and Maharashtra.

G. Zoroastrianism or Parsi:

The Parsis or the followers of Zoroaster of Zorathushtra came to India in the 7^{th} century A.D. from Persia in order to escape the forcible conversions to Islam. They worship fire. The expose their dead on the so-called “towers of Silence” to be eaten up by vultures so that the elements-earth, fire and water-are not defiled by the contact of the dead matter. Their number in India is negligible. They are about one lakh in total half of which live in the city of Bombay alone. As such they are mainly urban. They are the most literate and are on the top of the economic ladder of India.

H. Animism:

It is mainly a tribal faith. In India there are about 25 million people who believe in Animism. It is a primitive religion, according to which man is believed to be surrounded by a number of impersonal ghostly powers. These powers are said to reside in rocks, rivers, trees, stones etc.

The above discussion makes it amply clear that India is a land of numerous religions. It is in view of this religious diversity that independent India has declared secularism as one of the main principles of its State Policy. Today India strives to integrate its people into a great nation on secular lines. But in spite of the secular policy followed by the state, there have been occasional communal riots in India causing much loss of life and property. It is to be seen how far we will be able to cultivate the ideal of secularism in the minds of our people who are mainly religious minded.

Linguistic Diversity

India is called a 'veritable tower of Babel' and according to A. R. Desai, "India presents a spectacle of Museum of tongues." In 1971 census reports the presence of 1652 languages in India. Most of the languages are spoken in the North India. This multiplicity of languages creates new social cleavages in the already divided population of India by caste and creed and renders the task of inter-communication in the country difficult, if not impossible. The Indian languages can, however, be grouped into four different speech families such as:

(1) the Indo-Aryan,

(2) the Dravidian,

(3) the Austric and

(4) the Sino-Tibetan. Hindi, Urdhu, Punjabi, Assamese, Bengali, Odia, Gujarathi, Marathi and Kashmiri belong to the Indo-Aryan speech family. The Dravidian linguistic group includes four southern languages namely, Tamil, Telugu, Kannada and Malayalam. The tribes of central India speak Austric languages and the tribes of the North Eastern India speak the Sino-Tibetan languages. As a result, the domiciles of a particular state speak a particular language and the Constitution of India has recognized 22 major languages. The Dravidian language includes Tamil, Telugu, Malayalam and Kannada. English, Portuguese and French are included in the European language family. Portuguese and French are mostly spoken by people in Goa and Pondicherry respectively. Hindi has been accepted as the official language in India, English remains an associate language. Thus Linguistic diversity has posed a major threat to the unity and existence of our country.

Caste and Class Diversity

As a form of stratification, the caste is peculiar to the Indian society. It may be called as an extreme form of closed class system. The status of individuals in the social hierarchy is determined by birth. The caste system is also found in other parts of the world, but not in a complete form as it is evinced in India. The Indian caste system is divided into the Brahmins,

Kshatriyas, Vaishyas and Sudras. It is not confined to Hindus alone. We also find castes among other communities like Muslims, Christians or Sikhs. It is believed that there are about 3,000 castes in India. From this one can well imagine the extent of caste diversity in India. Every society classifies its population into different segments on the basis of occupation, wealth or education, which are considered predominant characteristics of class. Persons belonging to particular segment of society are pronounced as a separate class. They formulate their own values and aspirations for the efficient functioning of their community. Stronger the class consciousness, greater are the chances of social conflicts. In India which is also a closed society, the class consciousness has been intensified by the pace of social and economic change and this has threatened the old social order.

DIVERSITY OF PHYSICAL FEATURES

The unique feature about India is the extreme largest mountains covered with snow throughout the year. The Himalayas or the abode of snow is the source of the mighty rivers like Indus, Ganga and Yamuna. These perennial rivers irrigate extensive areas in the North to sustain the huge population of the country. At the same time Northern India contains and zones and the desert of Rajasthan where nothing grows accept a few shrubs.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

2. What is Racial Diversity?

……

……

2.5. INEQUALITY AND MARGINALIZATION

Presence of inequality and marginalization of certain groups of people are due to: a) Stratification of Indian Society with reference to Caste, Class , Gender, Region (Rural - urban disparity) and b)

Role of Education in addressing the needs of Marginalized groups in Indian society : SC/ST/OBC/EBC/NT, Women, Rural and remote region.

A) Meaning of social stratification:

Social Stratification: is the condition of being arranged in a social strata or classes within a group. In other words it is a system by which a society divides people and ranks them in categories. These categories are then placed in a hierarchy. This is shown by a pyramid where most fortunate ones are placed at the topmost level. Stratification is the trait of every society in every part of the world. It is not an issue of today but have persisted over the generations.

Ogburn and Nimkoff: The process by which individuals and groups are ranked in more or less enduring hierarchy of status is known as stratification.

Gisbert: Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordinations.

Stratification in Indian society: Stratification in an Indian society is based on ascription. It means it is a type of culture in which not on the basis of achievement. It could involve inequality on the basis of gender, economical status and caste system. Thus here, in an Indian society, people are placed in the stratification system by their ascribed status and the ideology is to follow the caste rules without questioning its credibility. Such a system is a classic example of closed Social Mobility. While the caste system depicts Closed Social Mobility, the Class system reflects Open Social Mobility. In a class system, even blood relatives may have different social status where one can move up and around the hierarchy based on personal merit and achievements. When stratification is done on the basis of wealth or income, a lot of mobility and fluidity is observed. No caste or class difference is observed. According to Davis Moore, "stratification has beneficial consequences for the operation of a society. When certain job can be performed by anyone, some other job demands the rare talent of people with extensive training". So, the greater the demand of a job, the more importance it is given and thus more reward is attached with it.

Problems caused by stratification:

The disadvantage of social stratification system is the conflict between various strata of the hierarchy. Inaccessibility of various resources and lack of social mobility further intensifies this conflict. The wealth and luxury remains highly concentrated at the top of the hierarchy. And those occupying the topmost strata always try to restrict upward mobility by controlling law and authorities with their wealth and influence. Joseph A. Schumpter, Richard Swedberg in their book "Capitalism, Socialism and democracy", have explained the vision of Karl Marx for a

stratification-free society where there would exist no inequality on the basis of richness and class. But the class conflict was so strong that it only resulted in the reconstruction of the society. The stratification hierarchy was just re-structured but never abolished. The wealth still remained concentrated at the top of the hierarchy pyramid, white-collar jobs offer little to the workers and the poor still remained at the bottom of the structure.

Stratification on basis of caste:

Under the caste system status is hereditary. It is based on birth, it is purely an ascribed status. Once such positions are assigned, they cannot advance and improve their social status in any way. Hence, caste as a major type of social stratification does not facilitate vertical social mobility. Impact of stratification due to caste: derogatory treatment to some castes, only certain sections had a chance to progress, low self esteem, division in society made it easier for foreigners to attack, loss of human resources.

Stratification on basis of class:

Class is an open system. Under this system vertical mobility is absolutely free. Movement from one status to another has no barrier. Status is based on achievement. It is determined by the talents, wealth, money, intelligence, power, education, income, etc. of a person. There is no inheritance of parental status.

Impact of stratification due to class: divides society into haves and have nots, could lead to crime, poor health, illiteracy, class struggle, benefits of progress limited to few, low GDP

Stratification on basis of gender:

Gender, perhaps is the oldest and permanent source of social differentiation. Gender goes beyond biological differences between male and female. Gender is a socio-cultural construction and provides a deeper analysis of inequalities existing between male and female. It refers to the social institutionalization of sexual difference.

Impact of stratification due to gender: stereotyped roles, secondary status to women, limits national and social progress, sex ratio is skewed, problems of the third gender, crimes against women. One finds urban rural disparity in the Indian society. We may find affluent villages with modern amenities and we may also find pockets of extreme poverty in urban areas. Thus rural urban disparity is not always with respect to wealth. In general we find disparity in educational opportunities, job opportunities, amenities available, health facilities. Many in rural India lack access to education, nutrition, health care, sanitation, land and other assets and they are trapped into poverty. In rural India there is high number of Infant Mortality with low Life Expectancy at

Birth Rate. According to 2011 census rural literacy stands at 68.9% and urban literacy is at 85%. The national levels of literacy are at 74%. Where amenities are concerned in case of availability of electricity, toilet facilities, availability of improved source of drinking water and such other indicators of human development, the urban areas are way ahead of the rural areas. Such type of stratification leads to marginalization and inequality. It is not easy to remove all inequality. What is necessary is to ensure equitable distribution of societal resources.

B) Role of Education in addressing the needs of Marginalized groups in Indian society: SC/ST/OBC/EBC/NT, Women , Rural and remote region the Encyclopedia of Public Health defines marginalized groups as: To be marginalized is to be placed in the margins, and thus excluded from the privilege and power found at the center. The following extract from the 12thFive Year Plan chapter 21 elucidates the role of education as a transforming power. Education is the most important lever for social, economic and political transformation. A well educated population, equipped with the relevant knowledge, attitudes and skills is essential for economic and social development in the twenty-first century. Education is the most potent tool for socioeconomic mobility and a key instrument for building an equitable and just society. Education provides skills and competencies for economic well-being. Education strengthens democracy by imparting to citizens the tools needed to fully participate in the governance process. Education also acts as an integrative force in society, imparting values that foster social cohesion and national identity.

2.6. SCHISMS IN TERMS OF CASTE, RELIGION, LANGUAGE, REGION AND THEIR DEMANDS ON EDUCATION

Caste

Caste in India is a social institution that performs multiple functions. It is a unit of social division, a source of discrimination and exclusion, a strong community consciousness based on ascribed status, and a social category chosen for a policy of protective discrimination by the state in independent India, all at the same time. The four functions mentioned above are not mutually exclusive . They feed into, and reinforce, each other. A strong caste consciousness creates boundaries along caste lines and helps in the making of a hierarchical social order.

A hierarchical order excludes those organised at the bottom from sharing the benefits of development. Their exclusion makes it essential for the democratic state to extend protective discrimination to them. Benefits extended on the basis of caste inevitably consolidate caste consciousness. Caste consciousness produces strong boundaries along caste lines and creates caste solidarities, cutting across region. The circle is closed and complete. Is it possible to break through the circle in order to diminish the role of caste in our social life?

Caste is not fixed and static but fluid and dynamic. Its meaning and connotation have changed with time. To take an example, a teenager growing in north Indian cities will recognise three major castes: upper castes, other backward classes and Dalits. Fifty years ago, none of the three categories would have figured in a discussion on caste. Although a local category, it can - given a little push from politics - acquire a pan-Indian connectivity and create solidarities on all-India basis.

Caste is a form of identity. Identities are historically constructed and, in their construction, are crucially dependent on major historical developments of the times. For instance, the pan-Indian communal identity that started developing from the end of the 19th century had a lot to do with the British decision to recognise religious community as an important unit for the purpose of census enumeration. As a result, there was a transformation from local, fuzzy and syncretic religious identities to sharply-demarcated, pan-Indian religious communities with distinct and neat dividing lines.

Creation of such pan-Indian religious communities fed into strong communal consciousness, which, in turn, consolidated communalism in Indian politics. This impeded both nation-making and a development of society along modern, democratic and civil libertarian lines. Even today, communalism is a great obstacle in India's modern development. Indian society since Independence has been involved in one of the most complex and comprehensive social transformations. To be precise, it is the transformation of nearly a fifth of humanity from a pre-modern static life to a modern, egalitarian and affluent conditions. Such a mammoth transition is bound to be painful and tortuous, and produce various sets of distortions. An acute sharpness in identity politics is one such distortion.

Caste, in its contemporary avatar, does not belong to antiquity, but is rooted in the distinctive nature of the country's transition to modernity. Any attempt to give it an official recognition for the purpose of a pan-Indian enumeration is, therefore, bound to create new caste solidarities and pan-Indian blocs of consolidated caste communities organised against one another. That would

inevitably create a huge obstacle in the country's transition to a social, economic and political modernisation of its people and society.

Religion

A schismatic is a person who creates schism in an organization or who is a member of a splinter group. Schismatic as an adjective means belonging to a schism or schisms, or to those ideas, policies, etc. that are thought to lead towards schism.

Use within Christianity

The words schism and schismatic have found perhaps their heaviest usage in the history of Christianity, to speak of splits within a church.

Within Christianity the word schism may refer to:

- The offense of creating divisions among Christians.
- The event of two groups of Christians ceasing to be in full communion with each other, so that, they decide they must worship separately because of disagreements between them.
- Any Christian communion or sect that has left the One Holy Catholic and Apostolic Church. Which church constitutes the One Holy Catholic and Apostolic Church has long been disputed: for instance, the Roman Catholic Church claims that title and thinks the Eastern Orthodox Communion to be in schism. The Eastern Orthodox Communion also claims that title and holds that the Catholic Communion is schismatic.
- The Protestant movement thinks that both are in error, so does the Restorationist movement.

Though it is very important to note the difference between schism and heresy. Heresy is to reject or doubt the beliefs of the Church after having been baptised. Schism means that the opposing parties have a disagreement within the establishment. Both groups have to accept that they are in schism. In the canon law of the Catholic Church, an act of schism, apostasy or heresy brings the penalty of excommunication.

Use within Islam

There are divisions between Sunni, Shia, and Kharijite Islam in CE 632 regarding the rightful successor to the prophet Muhammad. In 661 and 680 there were divisions regarding the rightful claimant to the Caliphate.

Use within Buddhism

In Buddhism, the first schism was set up by Devadatta, during Buddha's life. After Buddha's passing away, the early Buddhist schools developed various schisms. In the old texts, 18 or 20 early schools are mentioned. Later, there were the Mahayana and Vajrayana movements, which can be regarded as being schismatic in origin. There are now perhaps thousands of different Buddhist sects.

Use within Judaism

Throughout the Jewish history, Judaism survived many schisms. Today, major Jewish denominations are Orthodox Judaism and non-Orthodox: Reform, Conservative and Reconstructionist.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

3. What is the meaning of Social Stratification?

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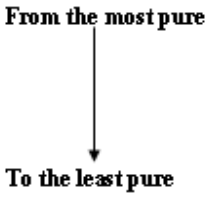
2.7. FORMS AND BASES OF SOCIAL STRATIFICATION

Social stratification is the term used to refer to the division of society into layers or strata that makes up a hierarchy of unequal groups, who are ranked one above the other on the basis of wealth, power and status. The social stratification system of any society is such that those at the top have generally more power and prestige than those at the base. Sociologists have identified some important forms of stratification systems. Some are based on religious beliefs, others on race, gender, age and others on class differentiation. For the purpose of this unit, some systems of stratification based on religion, age, ethnic and class differences will be discussed.

The Caste Stratification System

This system of stratification is mostly prominent in India and the Hindu religion. The Indian society divides its population into five major castes:

1. The Brahmins (priests/teachers/healers) From the most pure
2. The Kshatriyas (soldiers/warriors)
3. The Vaishyas (traders/merchants)
4. The Shudras (servants/labourers)
5. 5. The Untouchables (social outcastes/impure) To the least pure



In this type of stratification system status of individuals in each class is ascribed at birth in accordance with the Hindu religion, beliefs and customs and social mobility is completely close off to members of an inferior caste. This is because there is strict and rigid restrictions that are made to ensure the purity of higher caste. Thus, marriages are endogamous (permitted among members of same caste only) and caste membership determines social status, positions and occupations of individuals. In tribal societies, there is some evidence of caste but the rigidity and social inequality among different groups is much lesser than that of India.

The Age-set Stratification System

In such societies, allocation of rewards and status is primarily based on age set. In primitive societies, people have greater structural importance as they grow older. This is what is termed as rites de passage. Old people are seen as more experienced and their roles carry more prestige and these usually constitute their importance in decision making. Old people are also the foundation of political organisation within the tribe as well as serving as mediators to the gods.

However, in our modern society, the status of old people has changed considerably. In fact, there is a complete reversal of roles and status acquired. As the individual enters old age, his/her status fades with retirement and dependency in welfare. Old people have often marginal social positions and are discarded from decision making. Moreover, they tend to have lesser political influence and they are voiceless.

Elderly and Patterns of Poverty in an Unequal Society

American economist Galbraith (1958) argued that people are poor when their incomes fall remarkably below those of the community, even if they are sufficient for their survival. Besides all these they face marginal living and have degraded lifestyles. In this sense, the poor are thus devoid of all opportunities and are said to be an **underclass**. These can be classified into the following groups; the permanently unemployed, the **elderly,** the single parents, the disabled and large but low income families.

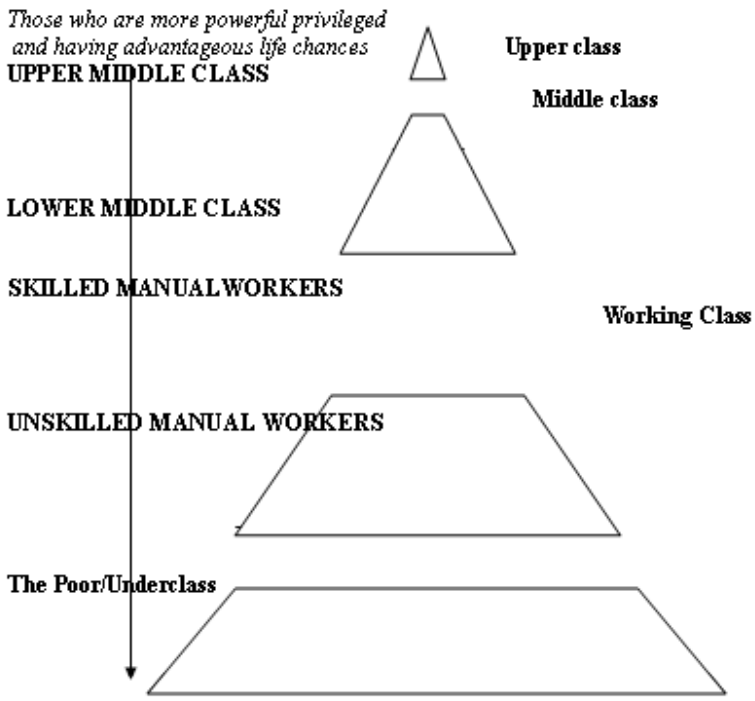
In respect to elderly of modern societies, we can note that the latter are unable to recover their full authority and prestige that they used to have before retirement. Many are faced with ageism, false stereotypes and prejudices as well as erroneous beliefs on their accounts. This resides in the fact that old people are also trapped in the class system since they lack certain prestige and power to lobby for their welfare and rights.

A Stratification System Based on Ethnic Differences

The apartheid system of South Africa illustrates a typical racial caste system of social stratification. After world war two, the population of South Africa was divided into four registration groups:

i) The 4.5 millions white descendants of European immigrants
ii) The 2.5 millions so called coloured people who have descendant from more than one race
iii) The 1 million people of Asian descent
iv) The 43 millions black Africans

The class stratification system: this is a typical modern type of stratification system that tends to be universal in nature. The class based stratification system group people who hold the same economic situations such as occupation, income and ownership of wealth together. Those who are better off are usually those who enjoy more privileges such as higher educational level, status and lifestyle, leisure activities and power. The diagram below represents a typical class system.



Those having a marginal position on the labour market.

From the above it can be said that, social stratification also varies in form from society to society. We distinguish between two main types of stratification systems:

(1) open and

(2) closed.

In open stratification systems, achievement rather than ascribed characteristics (that are those given by birth) determine one's social rank. In closed stratification systems, ascribed characteristics will determine the individual's social ranking

Bases of Social Stratification

Stratification is the process of grouping different members of society based on common factors. How a person is stratified depends on a variety of factors, but often grouping is done by race, social class, income, and religious beliefs. Anthropologists, sociologists, and historians can segregate people on a variety of different bases.

Ethnicity

Ethnicity in relation to stratification has to do with the inequalities and differences among people of different races. The different forms of racism contribute to further stratifying individuals. The two main components of ethnic stratification are based on a biological background and an ethnic background. Stratification based on biological background uses a person's skin color and other genetic determinants to place them within the stratification system. Ethnic background

stratification is based on discrimination and inequality of a person or group based on ethnicity. This discrimination denies the person or group advancement, opportunity and income.

Social Class

Social class stratification among members of a society divide people into different economic "classes," and this class has the potential to influence other stratification paradigms within the society. The social class system divides people within three categories: upper class, middle class, and lower class. People within one category are further segregated by occupation, health, age and race. Depending on the nation in question, social class can be determined either by open or closed stratification. In closed stratifying systems, a person or group is ascribed a class before birth and by birth they withhold a certain class among society. In open stratifying systems, a person can move from one class to another regardless of family background or lineage.

Religion

Like social class stratification, religious stratification separates society into different groups according to their belief system. People are stratified based on the open stratifying systems, meaning that even though an individual is born into a specific religion, they are not stratified based on what religion they were born into but rather the religion and belief they currently practice and associate with. Closed stratification, where a person is ascribed to a certain group can occur within religions however.

Income

Income stratification uses open stratifying systems to differentiate people within a society in relation to household income. Income can further divide people within society. Families with higher than average income tend to live in certain areas within the city. Income stratification is not static, meaning that individuals can move up and down the income groups depending on the amount of money they make.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

4. Define : The Caste Stratification System

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2.8. IMPACT OF SOCIAL STRATIFICATION ON EDUCATION AND VICE VERSA

Impact of Culture on Education

The aims and ideals of the education are influenced by the values and patterns of the society.

Curriculum: The curriculum is prepared according to the culture of society. The system of education tries to realize the cultural needs of society through curriculum which conditions all educational activities and programmes.

Methods of teaching: Culture and methods of teaching are intimately connected. The changing cultural patterns of a society exert its influence upon the methods of teaching. Previously teaching was teacher centered where teacher used to give knowledge to the child. Now it has become student centered. The teacher considers the needs, interests, aptitude, attitude, inclinations, behaviour etc before teaching. In this way education is a method of preparing child for the future for effective living. In short we can say that cultural and social conditions generate the methods and techniques of teaching in a powerful manner.

Discipline: Cultural values influence the concept of discipline. The present cultural patterns of thinking and living are directly linked to our concept of discipline where the democratic values are accepted all over the world.

Text Books: Curriculum is contained in the textbooks. Textbooks are written according to the formulated or determined curriculum. Only those textbooks are welcomed which foster and promote cultural values and ideals.

Teacher: Each individual teacher is imbibed with the cultural values and ideals of the society of which he/she happens to be an integral member. Only such teacher achieves his/her missions successfully. They infuse higher ideals and moral values in children.

School: A schools is a miniature of a society. The total activities and programmes of a school are organized according to the cultural ideals and values of the society which establishes and organize the school. Hence, school is the centre of promoting, moulding, reforming, and developing the cultural pattern of the society.

Impact of Education on Culture

Just as the culture influences education, in the same way education also influences culture of a country. It can be seen in the following manner:

Preservation of culture: Every country has a distinct culture of its own. Hence, it tries to preserve its culture and its distinctiveness in its original form. Education is the only means through which this task can be accomplished. Thus, education preserves the culture of a society.

Transmission of culture: The process of preservation includes the process of transmission from one generation to another. The famous sociologist Ottaway has rightly remarked 'The function of education is to transmit social values and ideals to the young and capable members of the society.'

Development of culture: The function of education is to bring the needed and desirable change in the cultural ideals and values for the progress and continued development of the society without which social progress can not take place. Education accultures an individual modifies cultural processes by research and deeper investigations into all areas of human requirements.

Continuity of culture: Culture is a life breadth of a society. Without which a society is bound to decay. Education upholds the continuity of culture through its diverse activities and programmes. A society establishes schools to preserve and transmit its culture to the coming generations. Children should be motivated to learn more and more from cultural interaction among various cultures. Thus cultural integration and assimilation will enrich the composite culture of a society.

Development of personality: Education aims at developing the personality of a child. It employs diverse cultural patterns of thinking, behaviour and cultural values so that children are physically, mentally, morally, socially and intellectually develop with the development of society to the maximum extent.

2.9. CULTURE AND EDUCATION

Culture and Education

Education is a fundamental human right and the bedrock of sustainable development: it contributes to all three dimensions of sustainable development - social, economic, and environment - and underpins governance, and security of the individual. The interconnected dividends that result from investments in equitable quality education are immeasurable - generating greater economic returns and growth for individuals and societies, creating a lasting impact on public health, decent work and gender equality, and leading to safer and more resilient and stable societies. As an enabling factor for the multiple dimensions of societal development, quality education is a key lever for sustainable development. It plays a crucial role in shaping personal and collective identities, promoting critical social capital and cohesiveness, and responsible citizenship based on principles of respect for life, human dignity and cultural diversity.

There has been a growing interest and support to recognize culture as an integral part of the broader development debate. Culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs. Culture shapes individual's worldviews and the way communities address the changes and challenges of their societies. For this reason, education serves as a critical vehicle for transmitting these value systems as well as for learning from the humanity's diversity of worldviews, and for inspiring future creativity and innovation.

Ensure cultural rights for all to promote inclusive social development Guaranteeing cultural rights, access to cultural goods and services, free participation in cultural life, and freedom of artistic expression are critical to forging inclusive and equitable societies. Leverage culture and partnerships with cultural agents for poverty reduction and inclusive economic development Culture, as knowledge capital and as a resource, provides for the needs of individuals and communities and reduces poverty. The capabilities of culture to provide opportunities for jobs and incomes should be enhanced, targeting in particular women and youth. Build on culture to

promote environmental sustainability Access to essential environmental goods and services for the livelihood of communities should be secured through the stronger protection and more sustainable use of biological and cultural diversity, as well as by the safeguarding of relevant traditional knowledge and skills in synergy with other forms of scientific knowledge. Mobilize culture and mutual understanding to foster peace and reconciliation In the context of globalization, and in the face of the identity challenges and tensions it can create, intercultural dialogue and the recognition of and respect for cultural diversity can forge more inclusive, stable and resilient societies.

Based on the above objectives, specific targets and indicators should be developed for inclusion within the Post-2015 Agenda, taking into account the following priority areas:

1) The need to strengthen normative, policy and institutional frameworks to support culture 2) The contribution of cultural and creative activities to economic growth and employment 3) Education and training systems to strengthen the role of culture and creativity in society 4) The protection, promotion and transmission of heritage It will therefore be necessary to foster innovative and sustainable mode of cooperation.

Education and Culture

Education as a part of culture has the twin functions of conservation and modification or renewal of the culture. Education is conceived as a systematic effort to maintain a culture. "In its technical sense education is the process by which society, through schools, colleges, universities and other institutions, deliberately transmit its cultural heritage, its accumulated knowledge, values and skills from one generation to another." Education is an instrument of cultural change. Education can impart knowledge, training and skills as well as inculcate new ideas and attitudes among the young. It is culture in which education germinates and flowers. It is the culture also upon which education exerts, in turn, a nourishing influence. The intimate relationship between culture and education is evident from the fact the one of the major aim of education is to impart to the child cultural heritage and social heritage. Every individual is born into a particular culture which provides him with definite patterns of behaviour and values which guide his/her conduct in different walks of life. Thus, culture plays an important role in the life of a person. To understand the nature of its importance, it will be easy to understand how education of various elements of culture can help a person. It can be seen in the following manner:

Adaptation to the natural environment: Everywhere man lives in a definite natural environment to which they adapt themselves. Without adaptation he/she can not survive. All the

inventions and experiments that he/she make in the process of this adaptation form an important part of the culture. Differences in the natural environment of different communities pave the way for differences in their cultures. In all the tribes of India, the members of the community behave in a particular way which is adapted by the coming generations of the particular community or tribe. It is this mode of behaviour which makes up culture.

Adaptation to the social environment: Culture includes customs, traditions, beliefs etc. All of these help the individual to adapt to his social environment. It must be kept in mind that all these elements undergo gradual changes as the social environment changes. Culture determines the patterns of social control, through which the individual is subjected to remain attached to that group. Hence, the advantage in communicating the culture of the group to the child through education is that he/she is thereby acquainted with the traditions, customs, values and patterns of conduct prevailing in his group. This knowledge enables him to adapt to social environment and thus achieve his socialization.

Development of personality: The personality of the individual is manifested through his pattern of behaviour. The behaviour is always influenced by the culture of his/her group. Culture influences the physical, mental, moral, social, aesthetic and emotional aspects of individual. Thus, the behaviour of the individual is greatly influenced by the culture.

Socialization as a process of acculturation: Many cultural anthropologists regard socialization as a process of acculturation or the culture of a group. In the words of Martin and Stendlar, "Culture refers to the total way of life of a people that complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits, acquired by man as a member of society." This means that for the adoption of a culture one must participate in the activities of the society. One must mix up with others to learn the habits etc, of the society to which he belongs. In other words to socialize oneself one must learn the culture of the society.

J.S. Brubacher has observed, "We cannot teach the coming generation to be good simply by teaching them to be wise. They must have plenty of opportunity to habituate themselves to moral ideals. Instead of learning lessons in school apart from life, school must incorporate into itself a social context of shops, laboratories, and play grounds. Moral learning in school and college must be continuous with moral training outside through field trips, community activities and the like. If schools fulfil this larger function, we may be assured that anything learned in an enterprise having an aim and in cooperation with others will be inescapable moral."

Society and Need for Schooling: Society is very keen that its young members should not lapse into barbarity and ignorance. Whatever, it has attained in social, cultural, religious and other fields it feels its bounden duty to transmit it to the next generation. As the society has become more complex and knowledge is piling up it feels the need for formal education and thus society starts schools to educate its members. The purpose is two fold:

- To transmit cultural heritage.
- To improve the society.

Transmission of culture heritage: To perpetuate present progress we should transmit the cultural heritage. Only physical reproduction is not sufficient; we should equip the new generation with our attainments in all fields of life. Here we should exploit the innate tendencies, needs and interests of the children for the purpose of education. Our education should also be in consonance with the mental 'make-up' of the students.

Improvement of the Society: Without improvement the society will stagnate. Education is not only to reflect the social conditions but also to improve them. With the advancement of science and technology our ways of life are also undergoing tremendous change. If we would not cope with the present advancement there would be 'cultural lag'. We must adjust ourselves with the fast changing world. So education must adapt itself to the changing conditions. But as always happens some new things are not very desirable. So we shall have to guard ourselves against the tendency of the schools to import everything new in the society. If old and out-dated things are to be discarded we shall have to be vigilant against blind and slavish imitation of the new developments. It is through education that we can prepare students to evaluate the past and understand the present and to be prepared for future. In short the students should be taught to get inspiration from the inspiring past, to live in the dynamic present and to face the challenging future.

Education is obviously reflection of the social, cultural and political conditions prevailing outside. It reflects the society but it has within it the seeds of dynamics of change and thus can keep pace with the fast changing world. The schools thus are not blind followers of the dictates of the society but when it degenerates they can improve it and enthuse it with new idea of thought and new horizons of desirable ideals.

Role of the School: The school has to give up its ivory tower isolation. It must be closely linked with the society. "The starting point of educational reform must be the relinking of the school to life and restoring the intimate relationship between them which has broken down with the

development of the formal tradition of education," recommends the Secondary Education Commission.

Mr. Branford writes "The school should be an idealized epitome or model of the world, not merely the world of ordinary affairs, but the whole of humanity, body and soul, past present and future."

T.M. Greene states, "The good school programme stems from community needs as an integral part of the life of the people. It is made by, for, and of those it would serve."

In the words Kandel "The schools exist to accelerate the impact of the essential aspects of culture which prevails in the society."

Harold Rugg thinks of school as an "enterprise in living both social and personal."

According to the Secondary Education Commission, "The Secondary School must make itself responsible for equipping its students adequately with civic as well as vocational efficiency and to lay their part worthily and competently in the improvement of national life. They should no longer emerge as helpless, shiftless individuals who do not know what to do with themselves."

According to J.S. Ross, 'Schools ought to stress the duties and responsibilities of individual citizen, they ought to train their pupils in the spirit of cheerful, willing and effective service - they will themselves be model communities."

School as a Community in Miniature: School is a social institution which has been established by the society for the purpose of transmitting among its members, those ideas, beliefs, attitudes and dispositions that will make them worthy members of the society. Schools are to be the reflection of the larger society outside its will in which life can be learnt by living. The school is to be looked at not as a place where traditional knowledge is inculcated as authoritative but as a place where experiments in life are carried on and where other experiments in life be read about and told about because of their results by which alone they are to be judged and not by their prestige.

2.10. MEANING AND DEFINITIONS OF CULTURE

The word culture is one of those terms that we use quite often, but what is it exactly? If you were to ask a group of anthropologists whose job it is to study culture, you may get a different definition from each of them. However, even though definitions of culture may differ, many of them do emphasize similar things. For the purposes of this lesson, we'll define culture as the complex whole of a society. So this can include everything that gives a society its identity, which would include such things as language, beliefs, values, customs, laws, cuisine, etc.

What is particularly fascinating about cultures is that each culture, no matter where it is located, shares at least five basic characteristics. This means the Mayan culture, which is now extinct, shared at least five basic characteristics with present-day American culture. The five basic characteristics that all cultures share are that they are learned, shared, based on symbols, integrated, and dynamic.

Learned and Shared

When we are born we don't automatically know all the values, words, beliefs, customs, etc. that our culture has adopted. We do not inherit culture. Culture is learned. While much of what we learn about a culture can be learned through school, family, peers, and the media, there are often many things about a culture that are learned subconsciously. For example, we may learn when particular holidays occur in school, like Christmas is always on December 25th. However, the norms and what it means to be 'in the Christmas spirit' is something we don't have a conversation about or read in a book. It comes from many years of observing others and just being around people who celebrate Christmas.

Shared culture

The concept of culture makes it a social construct. To learn a language, behavior, or tradition often involves interacting with other people. Thus, culture is largely shared. Despite the shared nature of culture, that doesn't mean that culture is the same for everyone. There can be certain things within a culture that are shared between some groups but not others. For example, American culture values freedom; however, beliefs on how to achieve that freedom may differ from group to group. Thus, there is not one universal American culture. American culture can create smaller groups who selectively share some aspects of the overall culture, but not others.

It is, Cooley, Argell and Car say,

“The entire accumulation of artificial objects, conditions, tools, techniques, ideas, symbols and behaviour patterns peculiar to a group of people, possessing a certain consistency of its own, and capable of transmission from one generation to another.”

Some of the other important definitions of culture are as follows. “Culture is the expression of our nature in our modes of living and our thinking. Intercourse in our literature, in religion, in recreation and enjoyment, says Maclver.

According to E.A. Hoebel,

“Culture is the sum total of integrated learned behaviour patterns which are characteristics of the members of a society and which are therefore not the result of biological inheritance.”

“Culture is the complex whole that consists of everything we think and do and have as members of society”, says Bierstedt. “Culture is the total content of the physio-social, bio-social and psycho-social universe man has produced and the socially created mechanisms through which these social product operate”, According to Anderson and Parker.

Mlinowlski defines culture” as the handiwork of man and the medium through which he achieves his ends.

According to H.T. Mazumadar,

“Culture is the sum total of human achievements, material as well as non-material, capable of transmission, sociologically, i.e., by tradition and communication, vertically as well as horizontally”.

Combining several of these definitions, we may define culture as the sum-total of human achievements or the total heritage of man which can be transmitted to men by communication and tradition. It is a way of life of the people in a certain geographical area. Life style and social pattern of a society being the direct consequence of the accumulated heritage of ages past distinguish and differentiate one community from another.

Culture therefore, is moral, intellectual and spiritual discipline for advancement, in accordance with the norms and values based on accumulated heritage. It is imbibing and making ours own, the life style and social pattern of the group one belongs to. Culture is a system of learned behaviour shared by and transmitted among the members of the group.

Culture is a collective heritage learned by individuals and passed from one generation to another. The individual receives culture as part of social heritage and in turn, may reshape the culture and introduce changes which then become part of the heritage of succeeding generations.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

5. What is impact of cultural on education?

……

…….

6.Define - Impact of education on culture

……

……

2.11. CHARACTERISTICS OF CULTURE

From various definition, we can deduce the following characteristics:

Culture Is Learned

The first essential characteristic of culture is that it is learned. A child born in the Philippines but was brought to the United States after birth may not develop traits characteristics of Filipinos. He may learn behavior pattern characteristics of American children, including language.

Culture is Shared by a Group of People

For a thought or action to be considered cultural, it must be commonly shared by some population or group of individuals. Even if some behavior is not commonly appropriate, it is cultural if most people think it is appropriate. For example, the idea that marriage involves only one man and one woman is cultural in our society.

Culture Is Cumulative

Knowledge is stored and passed on from one generation to the next, and new knowledge is being added to what is existing. Each culture has worked out solutions to the basic problems of life, which it then passes on to its children. The tricycles in the Philippines are good examples of the cumulative quality of culture. Their invention involved the use of materials which were invented in different places of the world (Hunt et al, 1995).

Cultures Change

All cultural knowledge does not perpetually accumulate. At the same time that new cultural traits are added, some old ones are lost because they are no longer useful. For example, most city dwellers today do not have or need the skills required for survival in a wilderness. Most would likely starve to death because they do not know how to acquire wild foods and survive the extremes of weather outdoors. What is more important in modern urban life are such things as the ability to drive a car, use a computer, and understand how to obtain food in a supermarket or restaurant (O'Neill,2005).

Culture Is Dynamic

This is a characteristic of culture that stems from its cumulative quality. No culture is ever in a permanent state. It is constantly changing because new ideas and new techniques are added and old ways are constantly modified and discarded. This is because of the rapid changes that occur which may be introduced from within or without. It also grows by the spread of traits from individual and from one group to another which is termed as diffusion. One form of diffusion is the growth of language. Filipino vocabulary has grown because of borrowed words from other languages like Spanish, Chinese and English.

Culture Is Ideational

Culture is an ideal pattern of behavior which the members are expected to follow. Man assigns meanings to his environment and experiences by symbolizing them. These are internalized by the individual and sees or approaches his world from the standpoint of this culture (Panopio, 1994).

Culture Is Diverse

The sum total of human culture consists of a great many separate cultures, each of them different. Culture as a whole, is a system with many mutually independent parts. For example, the choice of a marriage partner involves many different parts of culture as religion, economic class, education, etc.

Culture Gives Us A Range Of Permissible Behavior Patterns

Every culture allows a range of ways in which men can be men and women can be women. Culture also tells us how different activities should be conducted, such as how one should act as a husband, wife, parent, child, etc. these rules of permissible behavior are usually flexible to a degree- the are some alternatives rather than the hard rules. For instance, culture tells us how we should dress based on our gender, but it allows us to dress in different ways in different situations in order to communicate varied messages and statuses. The clothing patterns of women in this society can be particularly rich and complex. Their clothing can be intentionally businesslike, recreational, as well as sexually attractive, ambiguous, neutral, or even repulsive.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

7. What are the characteristics of culture?

……

……

2.12. DIMENSIONS OF CULTURE

Trompenaars and Hampden-Turner concluded that what distinguishes people from one culture compared with another is where these preferences fall in one of the following seven dimensions:

1. Universalism versus particularism.

2. Individualism versus communitarianism.
3. Specific versus diffuse.
4. Neutral versus emotional.
5. Achievement versus ascription.
6. Sequential time versus synchronous time.
7. Internal direction versus outer direction.

We'll look at each dimension in detail below.

1. Universalism versus Particularism.

Universalism

- Help people understand how their work ties into their values and beliefs.
- Provide clear instructions, processes, and procedures.
- Keep promises and be consistent
- Give people time to make decisions
- Use an objective process to make decisions yourself, and explain your decisions if others are involved.

Particularism

- Give people autonomy to make their own decisions.
- Respect others' needs when you make decisions.
- Be flexible in how you make decisions.
- Take time to build relationships and get to know people so that you can better understand their needs.
- Highlight important rules and policies that need to be followed.

2. Individualism versus Communitarianism.

Individualism

- Praise and reward individual performance.
- Give people autonomy to make their own decisions and to use their initiative.
- Link people's needs with those of the group or organization.
- Allow people to be creative and to learn from their mistakes.

Communitarianism.

- Praise and reward group performance.
- Don't praise individuals publically.
- Allow people to involve others in decision making.
- Avoid showing favoritism.

3. Specific versus Diffuse.

Specific

- Be direct and to the point.
- Focus on people's objectives before you focus on strengthening relationships.
- Provide clear instructions, processes, and procedures.
- Allow people to keep their work and home lives separate.

Diffuse

- Focus on building a good relationship before you focus on business objectives.
- Find out as much as you can about the people that you work with and the organizations that you do business with.
- Be prepared to discuss business on social occasions, and to have personal discussions at work.
- Try to avoid turning down invitations to social functions.

3. Neutral versus Emotional.

Neutral

- Manage your emotions effectively.
- Watch that your body language doesn't convey negative emotions.
- "Stick to the point" in meetings and interactions.
- Watch people's reactions carefully, as they may be reluctant to show their true emotions.

Emotional

- Open up to people to build trust andrapport .
- Use emotion to communicate your objectives.
- Learn to manage conflict effectively, before it becomes personal.
- Use positive body language .
- Have a positive attitude .

4. Achievement versus Ascription.

Achievement

- Reward and recognize good performance appropriately.
- Use titles only when relevant.
- Be a good role model. .

Aspiration

- Use titles, especially when these clarify people's status in an organization.
- Show respect to people in authority, especially when challenging decisions.
- Don't "show up" people in authority.
- Don't let your authority prevent you from performing well in your role.

5. Sequential Time versus Synchronous Time.

Sequential Time

- Focus on one activity or project at a time.

- Be punctual.
- Keep to deadlines.
- Set clear deadlines.

Synchronous Time

- Be flexible in how you approach work.
- Allow people to be flexible on tasks and projects, where possible.
- Highlight the importance of punctuality and deadlines if these are key to meeting objectives.

6. Internal Direction versus Outer Direction.

Internal Direction

- Allow people to develop their skills and take control of their learning.
- Set clear objectives that people agree with.
- Be open about conflict and disagreement, and allow people to engage in constructive conflict.

Outer Direction

- Provide people with the right resources to do their jobs effectively.
- Give people direction and regulat feedback, so that they know how their actions are affecting their environment.
- Reassure people that they're doing a good job.
- Manage conflict quickly and quietly.
- Do whatever you can to boost people's confidence.
- Balance negative and positive feedback.
- Encourage people to take responsibility for their work.

The Seven Dimensions of Culture model was created by Fons Trompenaars and Charles Hampden-Turner, and was published in their book, "Riding the Waves of Culture."

2.13. CULTURAL LAG

We are concerned not only with the perpetuation of society but with its improvement. The school is not an image of society where the virtues and vices of society are reflected It should serve as a laboratory for testing the traditions, values, beliefs, and attitudes, prevailing in a particular society and taking upon itself the task of making the society a better one, It brings us to the problem of

- Removal of social lags and
- Planning of model society.

Cultural lag is defined as the degree to which certain aspects of culture lag behind the changes in its other related aspects. In other words, the vast difference between the material and non material culture is known as social or cultural lag. All the parts of our modern culture are not changing at the same rate and since there is correlation or inter-dependence of parts, a rapid change in one part requires re-adjustment through other changes in various correlated parts. A culture lag occurs "when the different aspects of the society fail to adjust themselves to changes effected in some of its parts." The changes in ideas, beliefs and value systems, for example, will be slower than the changes in material conditions. In our society, the economic system is changing fast, industrial economy is replacing the rural economy. A lot of work is being done by machines or we can say that human labour is being replaced by machines. But the religious and social structures are not keeping pace with the changes in the economic structure. Education is the only means to bridge the cultural lag.

Instead of promoting social and national integration and making an active effort to promote national consciousness, several features of the educational system promote divisive tendencies; caste loyalties are encouraged in a number of private educational institutions; the rich and poor are segregated, the former attending the better type of private schools which charge fees while the latter are forced, out of circumstances, to attend free government or local authority schools of poor quality." Let us examine some of these lags in detail:

Lag in good and adequate school buildings.

Efforts to implement the constitutional directive regarding free and compulsory education have brought children of lower classes in education. The enrolment of children in rural areas has

increased a great deal. However, most of the villages lack good and adequate school buildings and even adequate number of classrooms and teachers.

Lag in school timing.

The British introduced a year round operation with a summer vacation to suit their needs. As the schools and colleges in those days were largely confined to big cities and towns, no difficulties had arisen as regards attendance of students. Now, when the school has spread to rural areas, this cannot work as village children are needed for assistance in work during the agricultural season and consequently they remain absent for many days in school.

Lag in curriculum

Today, the primary and secondary student population has become heterogeneous in terms of aspirations, abilities, socio-economic status and rural-urban upbringing. The needs and abilities of these different groups are different and sometimes the margins are very wide. Yet, in India, we go on with only one curricular programme with hardly any variation in the teaching and evaluating methods.

Lag in educational continuity and teacher training

The explosion of knowledge makes it difficult for one person to know everything in his subject. This necessitates refresher courses for teachers and technical employees at all levels. The concept of continuing education also becomes relevant.

Lag in evolving a common communication medium

The need to teach children in their mother-tongue at all levels has been recognized, but the efforts to realize these objectives are partial and halting. In India, we have the strange phenomenon of students studying through regional medium upto graduation and then required to learn through English medium at the post-graduate level. And even when the number of students who have learnt through the regional medium swells, English still remains the medium of instruction in a significantly large number of higher educational institutions. Besides, the medium of transaction of political, administrative, legal and economic processes in the country still continues to be English.

2.14. CULTURAL PLURALISM

Cultural pluralism is the condition in a society in which individuals, on the basis of ascribed or attained characteristics, are able to form and develop communities along the differences of race, age, sex, religion, language and cultural life styles. These communities are open systems and

members can select to belong to one or more communities at the same time. This condition can only exist in a society where there are two or more culturally diverse functioning communities, and where these communities adhere to a universal value that promotes the use of the resources of the society to fulfill the needs of all of its members. This condition is considered realized in a society where culturally different communities exist, are recognized and permitted to participate and to control those functions and resources which they consider vital to their community's functioning. Cultural pluralism can not exist in a society where culturally different communities exist in isolation from each other or/and in competition under unequal conditions for the life sustaining/ enhancing resources that the society produces.

Pluralism in a Society of Inequality

The condition of cultural pluralism, as we have described it, does not currently exist in our society. Instead, we have a society of culturally different groups living together under conditions of competition, hostility and polarization. The competition has its origins in the struggle for the life sustaining and enhancing resources and the opportunities for participation in decision making. Different groups achieve varying degrees of success in this competition. Some groups achieve success at the expense of others. Other groups achieve almost no success. The struggle results in a society of inequality - inequality of opportunities and of outcomes. This type of drama has been so institutionalized through social policies, processes and sets of relationships that it has become a way of thinking and functioning, an ideology, rather than an orchestrated arrangement that is organized and conducted by an identifiable and specific group of people.

Goals and Objectives for the Realization of Cultural Pluralism

Before proceeding it is necessary to address a number of critics that have categorized cultural pluralism as idealistic. We believe that these statements express a lack of faith in human beings to create a more humane society. In many of the dialogues that we have had with others regarding the concept of cultural pluralism, we are told that this condition is unrealizable. we have also been told that our ideas represent the beginnings of a facist state since cultural pluralism is viewed as the development of homogenized tightly controlling culturally communities. We specifically address the charge of facism because we believe that this is the accusation that has the greatest potential for destroying the movement. The emergence of facism will not develop from cultural pluralism. The provocation for a facist state comes from those groups who would use their power to prevent the elimination of inequality. We have the temerity of proceeding to evolve the concept because we believe that the goal of cultural pluralism is a necessary condition. It is not only a

valid goal, but it is the next logical step in the development of a more humane society. Any effort for systemic change to eradicate inequality within our society creates fear and counter positions of repression. Among the critics of cultural pluralism are those who fear that the continuous emergence and proliferation of groups demanding rights and resources, will only move our country towards a major upheaval. In our opinion, these fears whether they anticipate a major social upheaval or the development of a repressive society, they cannot be the reason for deliberately or unintentionally continuing to subject populations to social and economic disenfranchisement. In order for culturally different communities to function in a condition of cultural pluralism, it will require that members of our society adhere to certain regulative values. The concept of regulative values is borrowed from Donald L. Noel in his article, "A Theory of the Origin of Ethnic Stratification". Regulative values are those values commonly held throughout a society, generally adhered to by the members of the society and operationalized through policy positions, social institutions and other socialization processes. Priority regulative values enhancing cultural pluralism would include the following among others: - appreciation for a heterogeneous society - appreciation for one's own and one's fellow person's heritage - appreciation for the different and unique contributions of each group to the national heritage - value of the individual and his/her historical and cultural context These value positions would not need to be created de novo because they already exist in our society's culture. The policy statement for the Ethnic Heritage Program, (The Elementary and Secondary Education Act Amended in 1972) codifies several of these types of regulatory values. Other policies of the national and state government include similar lists of regulative values. The irony is that these value positions are institutionalized through the policies of our nation while at the same time other values directly opposing these are also included and competing with equal importance.

2.15. ROLE OF EDUCATON IN CULTURE

Culture influences education in the same way as education influences the culture of a country. The culture of any society should be preserved for the benefit of the coming generation. It should be transmitted properly from generation-to-generation. If culture is not conserved and promoted and then transmitted, all the human knowledge and experiences will be lost to the successive generations. Moreover, culture should be developed by dropping a few old elements and incorporating a few new elements according to the changing needs and demands of the society.

Role of education in preserving traditional cultures:

Independent of international assistance, the socioeconomic development and improvement of national health have been insignificant in several poor countries during the last 10-20 years. The main problems of these countries are multidisciplinary matters, both regarding causative factors and solutions. In the field of health, high priority medical problems are not found in the curative sector of medicine but rather within prevention, with environmental sanitation, water supply, family planning and nutrition. These are the most profitable fields for internal support as well as international assistance, offering lasting development effects and acceptable cost-benefit relations. Primary school education is of major importance in that it provides local tribal youngsters to be selected for training as auxiliary health workers for staffing of the chain of rural dispensaries, which seems to be the key to national health development, and to the WHO goal "health for all by the year 2000." In several developing countries, locally recruited youth with 5-7 years of primary education already constitute indispensable links between professional health services and delicate issues such as birth control and - usually illiterate - rural population.

Preservation, Transmission and Promotion of Culture

The school and the teacher can play an active role in the preservation, transmission and development of culture.

Preservation of Culture: The most important function of education is to preserve the culture of society. It is the school that has to consolidate the spiritual strength of a society or nation and maintains its historical continuity and secure its past achievements. Preservation of culture through education keeps the society alive.

Transmission of Culture: The process of preservation of culture is undertakes with a view to transmitting it from one generation to another. Prof. Ottaway has remarked thus, “The function of education or school is to transmit the social values and ideals to the young and capable members of society”. The traditions of the society cannot be preserved in the absence of culture transmission. Hence, both preservation and transmission of culture should go hand-in-hand for the benefit of society. Preservation of culture is meaningless unless it is transmitted to the ensuing generation. Education is the only tool through which such a function can be carried on effectively.

Promotion of Culture: The function of education is to bring about the needed as well as desirable changes in the cultural pattern, ideals and values for the progress and continuous development of society. Social progress will stratify and come to naught if there is no promotion of culture in the society. In other words, education civilizes individuals, modifies cultural progress by research and deeper investigation into all areas of human requirements. D.J.O. Cannon remarks, "If each generation had to learn for itself what has been learned by its predecessors no sort of intellectual or social development would be possible.

2.16. LET US SUM UP

In this unit you have studied the social realities of Indian society and education with detailed references on cultural heritage, diversity in Indian society, Inequality, Marginalization, caste, class, religion, Region and their demands on Education. The Unit also analyses the meaning and definition of culture, characteristics of culture and cultural lag.

2.17. UNIT-END EXERCISES

1. As a teacher, how can you tackle caste and language disparities in a school?
2. Do you feel that tribal and folk cultures need to be encouraged in today's schools? Why?

2.18. SUGGESTED READINGS

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5. Bruce Gaarder, "Cultural Pluralism and the United States Office of Education," December, 1971.

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15. Amelia Bass and Associates, Rationale for Social Change (Philadelphia: The Grey Panthers, 1972) Page 1.

16. Novak, Michael, The Rise of the Unmeltable Ethnics (New York, New York: The MacMillan Company, 1972) P. 236.

17. Noel, Donald L., "A Theory of the Origin of Ethnic Stratification", The Journal of Social Problems, Vol. 16, No. 2, Fall, 1968, PP. 167-172.

18. India: Education And Society By Sharad Sharma 27 July, 2009.Countercurrents.org

19. Source: Adapted from Individualist and Collectivist Perspectives on Education, from the Diversity Kit (2002) Providence, R.I.: The Education Alliance.

2.19. ANSWERS TO CHECK YOUR PROGRESS

1. a) Built Environment (Buildings, Townscapes, Archaeological remains)
   b) Natural Environment (Rural landscapes, Coasts and shorelines, Agricultural heritage)
   c) Artefacts (Books & Documents, Objects, Pictures)

2. According to A.W.Green, “A race is a large biological human grouping with a number of distinctive, inherited characteristics which vary within a certain range.”

3. Social Stratification is the condition of being arranged in a social strata or classes within a group.

4. This system of stratification is mostly prominent in India and the Hindu religion. The Indian society divides its population into five major castes:

a) The Brahmins (priests/teachers/healers) From the most pure

b) The Kshatriyas (soldiers/warriors)

c) The Vaishyas (traders/merchants)

d) The Shudras (servants/labourers)

e) The Untouchables (social outcastes/impure) To the least pure

5. Curriculum, Methods of teaching, Discipline, Text books, Teacher, School.

6. Preservation of culture, Transmission of culture, Development of culture, Continuing of culture, Development of personality.

7. a) Cultural is Learned

b) Culture is Cumulative

c) Culture is Change

d) Culture is Dynamic

UNIT III - EDUCATION, SOCIAL CHANGE AND SOCIAL TRANSFORMATION

3.1 Introduction

3.2 Objectives

3.3 The Concepts of Social Change

- 3.3.1 Definitions of social Change
- 3.3.2 Characteristics of Social Change:

3.4 Technology Factors of Social Change

- 3.4.1 Sources of Technological Change
- 3.4.2 Effects of Technology
- 3.4.3 Technology and Different Process
- 3.4.4 Technology and Social Life
- 3.4.5Technology and Economic Life

3.5 Role of Education in the process of Social Change

- 3.5.1 Education as a Necessary condition of Social Change
- 3.5.2 Education as an Outcome of Social Change
- 3.5.3 Education as an Instrument of Social Change

3.6 Agencies of Socialization

- 3.6.1 Ultra Committed Change – Makers
- 3.6.2 Faith – Inspired Givers
- 3.6.3 Socially Conscious Consumers
- 3.6.4 Purposeful Participants
- 3.6.5 Casual Contributors
- 3.6.6 Social Change Spectators

3.7 Factors influencing the Learner

- 3.7.1 Intellectual Factor
- 3.7.2 Learning factors
- 3.7.3 Physical Factors
- 3.7.4 Mental Factors
- 3.7.5 Emotional and Social Factors
- 3.7.6 Teacher’s Personality

3.7.7 Environmental Factors
3.8 Socio – Cultural Factors
3.8.1 Family
3.8.2 School Environment
3.8.3 Community
3.8.4 Peer Group
3.9 Political: Policies and Provisions
3.10 Socio –Economic
3.10.1 Poverty
3.10.2 Gender
3.10.3 Religion
3.10.4 Caste and Class
3.11 Psycho-Social
3.11.1 Parents
3.11.2 Teachers
3.11.3 Classroom Climate
3.11.4 School
3.11.5 Ethnicity
3.12 Let us sum up
3.13 Unit End Exercises
3.14 Suggested Reading
3.15Answer to check your progress

3.1 INTRODUCTION

In this unit, we will study about education, social change and social transformation. It also clarifies the inter-relationships of education with the socio culture of society such as family, school environment, community, peer group. This unit acquaints the teacher with the role of education in bringing about social change. The description of the school as a social unit has been provided. Thus, this unit provides a background to teachers to guide their social role with efficiency and diligence.

3.2 OBJECTIVES

- Identify the technology factors of social change
- Explain the relationship between education and other socio culture i.e family, school environment, community and peer group
- Discuss the points related to education as an instrument of social change
- Describe the role of school as a social unit.

3.3 THE CONCEPTS OF SOCIAL CHANGE

Change implies all variations in human societies. When changes occur in the modes of living of individuals and social relation gets influenced, such changes are called social changes.Social change refers to the modifications which take place in life pattern of people. It occurs because all societies are in a constant state of disequilibrium.

The word ‘change’ denotes a difference in anything observed over some period of time. Hence, social change would mean observable differences in any social phenomena over any period of time.

Social change is the change in society and society is a web of social relationships. Hence, social change is a change in social relationships. Social relationships are social processes, social patterns and social interactions. These include the mutual activities and relations of the various parts of the society. Thus, the term ‘social change’ is used to describe variations of any aspect of social processes, social patterns, social interaction or social organization.Social change may be defined as changes in the social organization, that is, the structure and functions of the society.Whenever one finds that a large number of persons are engaged in activities that differ from those which their immediate forefathers were engaged in some time before, one finds a social change.

Whenever human behaviour is in the process of modification, one finds that social change is occurring. Human society is constituted of human beings. Social change means human change, since men are human beings. To change society, as says Davis, is to change man.

Theorists of social change agree that in most concrete sense of the word ‘change’, every social system is changing all the time. The composition of the population changes through the life cycle and thus the occupation or roles changes; the members of society undergo physiological changes;

the continuing interactions among members modify attitudes and expectations; new knowledge is constantly being gained and transmitted.

3.3.1 Definitions of social Change

The question to what social change actually means is perhaps the most difficult one within the scientific study of change. It involves the often neglected query of what 'kind' and degree of change in what is to be considered social change.

Most analysts of social change deal with this question implicitly somewhere in their theoretical system or in the context of the latter's application to some empirical case. For the present purpose it should suffice to examine definitions that are frequently used to conceptualise change.

"Social change is a term used to describe variations in, or modifications of any aspect of social processes, social patterns, social interaction or social organization"- **Jones**

"By Social change is meant only such alternations as occur in social organization – that is, the structure and functions of society" - **Kingsley Davis**

"Social change refers to a process responsive to many types of changes; to changes the man in made condition of life; to changes in the attitudes and beliefs of men, and to the changes that go beyond the human control to the biological and the physical nature of things" - **Maclver and Page**

"By social change, I understand a change in social structure, e.g., the size of the society, the composition or the balance of its parts or the type of its organization" -**Morris Ginsberg**

"Social changes are variations from the accepted modes of life; whether due to alternation in geographical conditions, in cultural equipment, composition of the population or ideologies and brought about by diffusion, or inventions within the group" - **Gillin and Gillin**

By analyzing all the definitions mentioned above, one could reach at the conclusion that the two types of changes should be treated as two facets of the same social phenomenon. Two types of changes are e.g. (i) changes in the structure of society, (ii) changes in the values and social norms which bind the people together and help to maintain social order. These two type of changes should not, however, be treated separately because a change in one automatically induces changes in the other.

For example, a change in the attitude of the people may bring about changes in the social structure. Towards the close of the 19 century, there was a tendency in the countries of Western Europe for families to grow smaller in size. There is a general agreement that this has been brought about mainly by voluntary restriction of births".

In this case, a change in the attitude of the people is mainly responsible for change in the social structure. On the other hand, a change in the social structure may bring about attitudinal change among the members of the society. Transformation of rural society into industrial society is not simply a change in the structure of society. For example, industrialisation has destroyed domestic system of production.

The destruction of domestic system of production has brought women from home to factory and office. The employment of women gave them a new independent outlook. The attitude of independence instead of dependence upon men has become the trait of women's personally. Hence, these two type of changes should not be treated separately,rather they should be studied together.

The problem of social change is one of the central foci of sociological inquiry. It is so complex and so significant in the life of individual and of society that we have to explore the 'why' and 'how' of social change in all its ramifications.

3.3.2 Characteristics of Social Change:

The fact of social change has fascinated the keenest minds and still poses some of the great unsolved problems in social sciences. The phenomenon of social change is not simple but complex. It is difficult to understand this in its entirety. The unsolved problems are always pressurising us to find an appropriate answer. To understand social change well, we have to analyse the nature of social change which are as follows:

1. Social Change is Social:

Society is a "web of social relationships" and hence social change obviously means a change in the system of social relationships. Social relationships are understood in terms of social processes and social interactions and social organizations.

Thus, the term social change is used to describe variation in social interactions, processes and social organizations. Only that change can be called social change whose influence can be felt in a

community form. The changes that have significance for all or considerable segment of population can be considered as social change.

2. Social Change is Universal:

Change is the universal law of nature. The social structure, social organization and social institutions are all dynamic. Social change occurs in all societies and at all times. No society remains completely static.

Each society, no matter how traditional and conservative, is constantly undergoing change. Just as man's life cannot remain static, so does society of all places and times. Here adjustment takes place and here conflict breaks down adjustment. Here there is revolution and here consent. Here men desire for achieving new goals, and here they return to old ones.

3. Social Change occurs as an Essential law:

Change is the law of nature. Social change is also natural. Change is an unavoidable and unchangeable law of nature. By nature we desire change. Our needs keep on changing to satisfy our desire for change and to satisfy these needs, social change becomes a necessity. The truth is that we are anxiously waiting for a change. According to Green, "The enthusiastic response of change has become almost way of life.

4. Social Change is Continuous:

Society is an ever-changing phenomenon. It is undergoing endless changes. It is an "ongoing process". These changes cannot be stopped. Society is subject to continuous change. Here it grows and decays, there it finds renewal, accommodates itself to various changing conditions.

Society is a system of social relationship. But these social relationships are never permanent. They are subject to change. Society cannot be preserved in a museum to save it from the ravages of time. From the dawn of history, down to this day, society has been in flux.

Social change manifests itself in different stages of human history. In ancient times when life was confined to caves (Stone Age), the social system was different from that of the computer age today. There is no fixity in human relationships. Circumstances bring about many a change in the behaviour patterns.

5. Social Change Involves No-Value Judgement:

Social change does not attach any value judgement. It is neither moral nor immoral, it is amoral. The question of "what ought to be" is beyond the nature of social change. The study of social change involves no-value judgement. It is ethically neutral. A correct decision on what is empirically true is not the same as correct decision on what ought to be.

6. Social Change is Bound by Time Factors:

Social change is temporal. It happens through time, because society exists only as a time-sequences. We know its meaning fully only by understanding it through time factors. For example, the caste system which was a pillar of stability in traditional Indian society, is now undergoing considerable changes in the modern India.

There was less industrialisation in India during 50s. But in 90s, India has become more industrialized. Thus, the speed of social change differs from age to age. The reason is that the factors which cause social change do not remain uniform with the changes in time.

7. Rate and Tempo of Social Change is Uneven:

Though social change is a must for each and every society, the rate, tempo, speed and extent of change is not uniform. It differs from society to society. In some societies, its speed is rapid; in another it may be slow. And in some other societies it occurs so slowly that it may not be noticed by those who live in them. For example, in the modern, industrial urban society the speed and extent of change is faster than traditional, agricultural and rural society.

8. Definite Prediction of Social Change is Impossible:

It is very much difficult to make out any prediction on the exact forms of social change. A thousand years ago in Asia, Europe and Latin America the face of society was vastly different from that what exists today. But what the society will be in thousand years from now, no one can tell.

But a change there will be. For example, industrialisation and urbanisation has brought about a series of interrelated changes in our family and marriage system. But we cannot predict the exact forms which social relationships will assume in future. Similarly, what shall be our ideas, attitudes and value in future, it is unpredictable.

9. Social Change Shows Chain-Reaction Sequences:

Society is a dynamic system of interrelated parts. Changes in one aspect of life may induce a series of changes in other aspects. For example, with the emancipation of women, educated young women find the traditional type of family and marriage not quite fit to their liking.

They find it difficult to live with their parents-in-law, obeying the mother-in-law at every point. They desire separate homes. The stability of marriages can no longer be taken for granted. The changing values of women force men to change their values also. Therefore, society is a system of interrelated parts. Change in its one aspect may lead to a series of changes in other aspects of the society.

10. Social Change takes place due to Multi-Number of Factors:

Social change is the consequence of a number of factors. A special factor may trigger a change but it is always associated with other factors that make the triggering possible. Social change cannot be explained in terms of one or two factors only and that various factors actually combine and become the 'cause' of the change. M. Ginsberg observes: "A cause is an assemblage of factors which, in interaction with each other, undergo a change". There is no single master key by which one can unlock all the doors leading to social change. As a matter of fact, social change is the consequence of a number of factors.

11. Social Changes are chiefly those of Modifications or of Replacement:

Social changes may be considered as modifications or replacements. It may be modification of physical goods or social relationships. For example, the form of our breakfast food has changed. Though we eat the same basic materials such as meats, eggs corn etc. which we ate earlier, their form has been changed.

Ready-to-eat cornflakes, breads, omelets are substituted for the form in which these same materials were consumed in earlier years. Further, there may be modifications of social relationships. For example, the old authoritarian family has become the small equalitarian family. Our attitudes towards women's status and rights, religion, co-education etc. stand modified today.

12. Social Change may be Small-scale or Large-scale:

A line of distinction is drawn between small-scale and large scale social change. Small-scale change refers to changes within groups and organizations rather than societies, culture or civilization.

According W.E. Moore, by small-scale changes we shall mean changes in the characteristics of social structures that though comprised within the general system identifiable as a society, do not have any immediate and major consequences for the generalised structure (society) as such.

13. Short-term and Long-term Change:

The conceptualization of the magnitude of change involves the next attribute of change, the time span. That is to say, a change that may be classified as 'small-scale from a short-term perspective may turn out to have large-scale consequences when viewed over a long period of time, as the decreasing death rate since the 1960 in India exemplifies.

14. Social Change may be Peaceful or Violent:

At times, the attribute 'peaceful' has been considered as practically synonymous with 'gradual' and 'violent' with 'rapid'. The term 'violence' frequently refers to the threat or use of physical force involved in attaining a given change. In certain sense, rapid change may 'violently' affect the emotions, values and expectations of those involved.

According to W.E. Moore, "A 'true' revolution, a rapid and fundamental alternation in the institutions or normative codes of society and of its power distribution, is rapid and continuous by definition and is likely to be violent, but may well be orderly as opposed to erratic".

'Peaceful' has to do with the changes that take place by consent, acceptance or acquisition and that are enforced by the normative restraints of society.

15. Social Change may be Planned or Unplanned:

Social change may occur in the natural course or it is done by man deliberately. Unplanned change refers to change resulting from natural calamities, such as famines and floods, earthquakes and volcanic eruption etc. So social change is called as the unchangeable law of nature. The nature is never at rest.

Planned social change occurs when social changes are conditioned by human engineering. Plans, programmes and projects are made by man in order to determine and control the direction of social change.

Besides that by nature human beings desire change. The curiosity of a man never rests; nothing checks his desire to know. There is always a curiosity about unknown. The needs of human beings are changing day by day. So to satisfy these needs they desire change.

16. Social Change may be Endogenous or Exogenous:

Endogenous social change refers to the change caused by the factors that are generated by society or a given subsystem of society. Conflict, communication, regionalism etc. are some of the examples of endogenous social change.

On the other hand, exogenous sources of social change generally view society as a basically stable, well-integrated system that is disrupted or altered only by the impact of forces external to the system (e.g., world situation, wars, famine) or by new factors introduced into the system from other societies. For example, technological transfer and brain drain, political and cultural imperialism may lead to the diffusion of cultural traits beyond the limits of single societies.

17. Change Within and Change of the System:

The distinction between kinds of change has been developed by Talcott Parsons in his analysis of change 'within' and change 'of the system, i.e., the orderly process of ongoing change within the boundaries of a system, as opposed to the process resulting in changes of the structure of the system under consideration. Conflict theorists draw our attention to the fact that the cumulative effect of change 'within' the system may result in a change 'of' the system.

To conclude, some of the attributes most frequently used in describing change are: magnitude of change (small-scale, large-scale changes), time pan, direction, rate of change, amount of violence involved. These dimensions should not be taken as either/or attributes but rather as varying along a continuum from one extreme to another (e.g., revolutionary vs evolutionary).

Other categorization that have been devised involve division of changes on the basis of such characteristics as continuous vs spasmodic, orderly vs erratic and the number of people (or roles) affected by or involved in change.

Although no hard and fast categories have yet been developed into which we can fit different types of change, the use of the foregoing distinctions, may be helpful in clarifying one's conceptualization of any type of change or at least, they can help one to understand the complexities involved in developing a definition of the subject of social change.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

1. Write some definitions of Social Change?

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2. write any four characteristics of Social Change?

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3.4 TECHNOLOGICAL FACTOR OF SOCIAL CHANGE

The technological factors also play important role in causing social change. Then what is technology? How it brings social change?

In the study of sociology, technology has a wider connotation. It implies an appropriate organization and systematic application of scientific knowledge to meet the human requirements. Technology is a product of utilization. When the scientific knowledge is applied to the problems of life, it becomes technology. Technology is fast growing. Modern age is the "Age of Technology".

According to W.F. Ogburn, "Technology changes society by changing our environments to which we In turn adopt. This change is usually in the material environment and the adjustment that we make with these changes often modifies customs and social institution initiates a corresponding social change.

3.4.1 Sources of Technological Change:

There are mainly two important sources of technological change. They are:

(i) Inventions.

(ii) Discovery.

(i) Invention denotes creation of new ways of using existing knowledge or new ways of combining existing artifacts. A single invention in technology can produce a large scale change in society. One important example of invention is the invention of automobile.

(ii) Discovery means the new way of looking at the environment. Technological innovation originates also from another source called discovery.

Example-Discovery of modern medicines is the result of discoveries in biology and partly the result of invention.

Invention and discovery are significant characteristics of the present age. Apart from these two, there are three technological factors which are mainly responsible for social change.

They are:

(a) Technological Innovations.

(b) Changes in production technology.

(c) Changes in transportation and communication.

(a) Technological Innovations:

The technological innovations have brought about revolutionary changes in man's idea about the world and universe. The world is no more a mysterious creation for man because even in case of the natural calamities like flood, cyclone, earthquake and drought etc. are no more being viewed as the divine punishments against man's bad deeds. No man has been able to find out their causes. As a result of which the degree of gaining control over them has increased.

(b) Changes in production technology:

Invention of new agricultural tools and chemical measures has led to the gradual development of an agrarian system. Industrialization has caused a number of changes in family, status of women, mode of living of people, religion and ideologies of people etc. It has also led to the growth of urban centers with new types of social organization.

(c) Changes in transportation and communication:

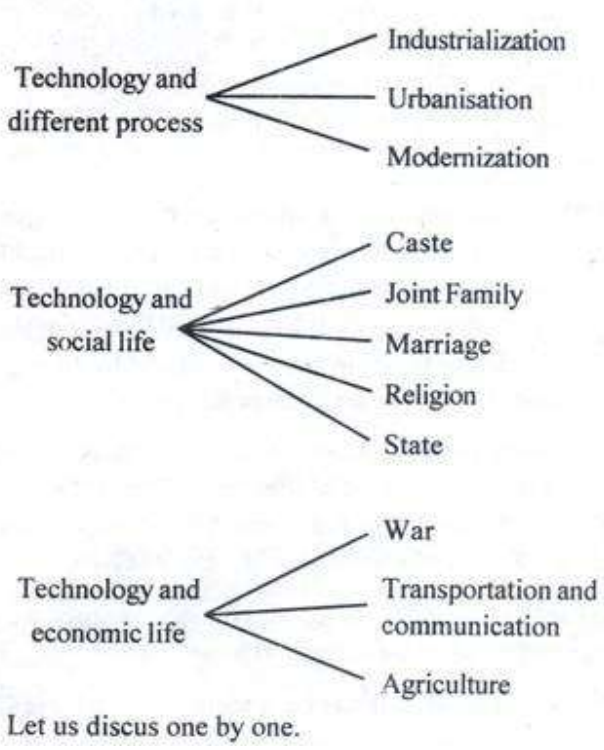
Rapid development in transportation and communication has greatly influenced the socio-cultural life. It has broken down the regional barriers. Due to transportation world wide trade and commerce has been possible and communication technology has increased national awakening.

Apart from the above factors, cultural factors play significant role in bring about technological change. Customs, traditions, folkways, mores habits, conservatism etc. have resisted the technological inventions and contribute to it.

3.4.2 Effects of Technology:

No device, technological or otherwise, whether originating within a society or borrowed from outside, obviously set up a network of effects. The status of the individual is no more ascribed rather achieved. A man is judged in what he has, not what he is.

The social relation is gradually becoming superficial, temporary as well as selfish by nature. Changes in technology have resulted in some fundamental changes in social structure. The impact of technological changes may be discussed under the following broad headings.



Let us discus one by one.

3.4.3 Technology and Different Process:

(a) Industrialisation:

Industrialisation refers to the process by which industries have been set up. It has given birth to the factory system and replaced domestic system. The invention of machines has led to the creation of big factories which employ thousands of people and where most of the work is performed automatically. It has created new social class and has improved the condition of women. It has affected the nature, character and the growth of economy.

(b) Urbanization:

Industrialisation has led to urbanization. As a result of industrialisation people have started moving towards the industrial areas, the areas neither very far from the cities nor from the villages with the hope of getting employment in those industries and factories. Hence only when a large portion of inhabitants in an area comes to cities, urbanization is said to occur. Towns like Kanpur, Jamshedpur and Ahmadabad in India owe their birth to the factories established there.

(c) Modernization:

It is a process by which adoption of the modern ways of life and values take place. It has brought about remarkable changes in social relationship and installed new ideologies in the place of traditional areas. It has changed the social structure, which adds impetus to the growth of science and technology. As a result of which the rate of change increases rapidly.

3.4.4 Technology and Social Life:

The changes in technology have changed the whole gamut of social life. It has performally altered out modes of life and thought. The different institutions which are already changed may be discussed below one by one. They are:

(a) Caste:

Due to technological changes the structure as well as the functions of caste is already changed.

(i) The ascribed status has been replaced by achieved status.

(ii) There is no restriction on food, water as well as social relationship.

(iii) Marriage under caste system is no more endogamous.

(iv) Hereditary occupational structure has been replaced by occupation based on one's own choice depending on one's own capacity, ability and talent.

(b) Joint Family:

Indian traditional family which was purely of joint pattern has started changing its size, structure and functions by the impact of technology.

(i) Change in its unity and natural co-operation of its members.

(ii) Change in the control and rub of Karta.

(iii) Fragmentation of land or distribution of common property.

(iv) It has lost its importance and has started disintegrating day by day.

(c) Marriage:

Marriage is an important institution which has been undergoing tremendous changes due to the impact of technology.

(i) It has lost its sanctity.

(ii) It is treated more as a civil contract than a sacred bond.

(iii) It is becoming more and more unstable.

(iv) The rate of divorce is increasing rapidly day by day.

(d) Religion:

Religion has undergone the following changes.

(i) The role of superstition has been declined.

(ii) People are becoming more and more secular, rational and scientific in their outlook.

(iii) Conservative or orthodox religious activities have been replaced by simple activities.

(iv) The religious toleration among the people has been destroyed.

(e) State:

State have undergone the following changes.

(i) State have become secular in nature.

(ii) There is a shift of functions from local government to the central government of the whole state.

(iii) Modern inventions have strengthened nationalism.

(iv) It has increased the size and power of bureaucracy.

3.4.5 Technology and Economic Life:

Technology has altered man's economic life in many ways.

(a) War:

The highly dangerous effect of technology is evident through war. The most spectacular invention of our age, the atomic energy, has vastly influenced our life. As an agent of war, it brought about the most appalling annihilation of people in Hiroshima and Nagasaki. As an agent of peace it may bring an unprecedented era of plenty and prosperity.

(b) Transportation and Communication:

Great technological advancement have contributed significantly to the field of transportation and communication. The means of transport has progressed at a surprising rate. The intermixing of people belonging to various countries led to the removal of much misunderstanding, hatred and jealously. It has encouraged the sense of universal brotherhood. The introduction of machinery into industry, news paper, radio, television, telephone, telegraph etc. have facilitated the spread of new principles and have become propaganda machines for political parties.

(c) Agriculture:

Changes in technology have led to the development of new techniques in agriculture. Agricultural production is increased due to the use of modern equipments, improved seeds in quantity and quality. Hence it has greatly affected the rural community. As India is predominantly an agricultural country, its future depends upon the progress of agriculture.

From the above analysis we come to know that with the development of technology changes in different areas are constantly increasing and these are becoming more stable.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

3. Write down the technology and economic life.

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3.5 ROLE OF EDUCATION IN THE PROCESS OF SOCIAL CHANGE

Education is an important instrument to bring social revolution among all the instruments education is considered as the most powerful. Education for all, at all levels, and at all ages of children is the only remedy to bring about the desired social change in Indian society.

The relationship between education and social change takes a dual form-education as an instrument and education as a product.

This implies that education as an instrument is used as a means for bringing about desired changes in the society and in the later case changes in the educational structure follows as a consequence of changes which have already taken place in the society.

There are three types of relationship between education and social change which are as follows:

3.5.1. Education as a Necessary Condition of Social Change.

Historical experience of advanced countries has shown that for any social revolution education is the pre-condition. Illiterates remain satisfied with their existing conditions and feel that they are destined to be what they are.

They never bother to exert to bring change in their present social and economic conditions. They are guided by orthodoxy, traditions and fate rather than by rationality in their actions. Education helps people to make them rational in their thinking and approach.

3.5.2. Education as an Outcome of Social Change

There is inter-dependent relationship between education and social change. On the one hand it brings change in social conditions. On the other hand it is influenced by social change, which means social change helps spreading education.

Education follows social change. It has its place before and after social change First come social changes and then teaching process is changed according to those social changes. Education system changes according to the needs of society.

3.5.3. Education as an Instrument of Social Change

Education as an instrument of social change means how education helps people to bring social change. Education changes the outlook and the tradition approach towards social and economic problems. It sharpens the skills and knowledge of the children.

Technical education helps in the process of industrialization which results in vast changes in society. Education not only preserves the cultural traditions i.e., customs, traditions and values etc. of the society but also transmits them to the next generation.

It also motivates the children to adopt new pattern in order to remain dynamic and forward looking. Education fulfils the needs of the society and propagates such ideas which promote social changes in all fields of life.

3.6 Agencies of Socialization

The Positive social change occurs when individuals strongly believe they have the power to make a difference — and they take action. On average, 92% of adults say they have done something to engage in positive social change at some point in their lives. But who are these people creating and contributing to positive social change?

Six distinct types of social-change agents exist around the world.

As revealed in Walden University's "2013 Social Change Impact Report," released this past week, six distinct types of social-change agents exist around the world:

- Ultra committed Change-Makers,
- Faith-Inspired Givers,
- Socially Conscious Consumers,
- Purposeful Participants,
- Casual Contributors and
- Social Change Spectators.

Each type of social change agent is unique in terms of engagement levels, motivating factors and issues of importance.

"Everyone has the power to make a difference, whether big or small or local or global," said Dr. Cynthia Baum, Walden University president. "Our study has now identified the different kinds of individuals who are doing important work around the world."

Baum explained that by segmenting these groups in the 2013 survey, researchers found new insights to understanding the ways in which social change agents are alike and different."

3.6.1 Ultra committed Change-Makers

True to the name, Ultra committed Change-Makers have been known to dedicate their lives to leading positive social change. They may be interested in many different causes, believe strongly in their ability to make a real difference in their communities and feel happy as a result of their involvement.

Ultra committed Change-Makers have been known to dedicate their lives to leading positive social change.

Plugged into technology, these Change-Makers often can be found initiating conversations about social change to others online and feel social change should be taught at a young age. When growing up, many in this profile probably had parents who were active in social change.

As adults, many members of this segment now engage in a social change activity at least once a month. Compared with social change agents overall:

- Most say it is very important to them personally to be involved in positive social change (71%, on average, of Ultra committed Change-Makers vs. 39%, on average, of social change agents overall).
- Nearly half do something to engage in positive social change at least once a month (46%, on average, vs. 30%, on average).
- Most say they engage in positive social change because it is a lifelong commitment (74%, on average, say this describes them completely or very well vs. 45%, on average).
- They want to make a difference in people's lives because others have made a difference in theirs (92%, on average, vs. 74%, on average).

3.6.2 Faith-Inspired Givers

Religion is a driving force behind Faith-Inspired Givers who cite their faith, not work or school, as a major influence in their commitment to social change. Many sharing this profile tend to be older than other social-change agents and tend to be less likely to connect online.

Religion is a driving force behind Faith-Inspired Givers.

Like many others, Faith-Inspired Givers' parents participated in social change when they were growing up, and now they want to set an example for their own children. They may feel blessed in their lives and want to give back to their community, attend a religious service regularly and feel a moral obligation to participate in social change. Compared with social change agents overall:

- Three-quarters say they engage in positive social change because it is part of their faith or religious beliefs (75%, on average, of Faith-Inspired Givers say this describes them completely or very well vs. 39%, on average, of social-change agents overall).
- Nine in 10 attend a religious service at least once a month (92%, on average, vs. 35%, on average).
- Faith-Inspired Givers are less motivated by websites (23%, on average, vs. 47%, on average).

3.6.3 Socially Conscious Consumers

Supporting others who support social change, Socially Conscious Consumers often seek out products and services from companies they perceive as behaving responsibly toward the people

and the environment in the communities where they operate. These social change agents tend to be influenced by a sense of social justice and drawn to the environment or "green" issues.

Socially Conscious Consumers often seek out products and services from companies they perceive as behaving responsibly.

One can often find this group connecting online, educating others about causes both local and global. For many, social change can be a lifelong commitment. Compared with social change agents overall:

- Nine in 10 report that when purchasing a product or service, they make an effort to choose a company that behaves responsibly toward the people and environment in the communities where it operates (91%, on average, of Socially Conscious Consumers vs. 82%, on average, of social change agents overall).
- Eight in 10 say that social justice (e.g., anti-discrimination, tolerance, civil rights, etc.) is among the social-change topics that are most important to them (81%, on average, vs. 71% on average).
- Three-quarters say that the environment and "green" issues (e.g., global warming, climate change, pollution, etc.) are among the social-change topics most important to them (76%, on average, vs. 60%, on average).

3.6.4 Purposeful Participants

While other social change agents may be motivated by personal beliefs, Purposeful Participants tend to engage in social change primarily to help them succeed at school or work. Perhaps more pragmatic in nature, many place less importance on being personally involved in social change and are less likely to donate money or services.

Purposeful Participants tend to engage in social change primarily to help them succeed at school or work.

Among social-change agents, Purposeful Participants tend to report the highest levels of personal sacrifice or risk in pursuing social change. Compared with social change agents overall:

- Six in 10 say it was important for applying to enter a college or university (58%, on average, of Purposeful Participants vs. 29%, on average, of social-change agents overall), it was to fulfill a requirement for a class, school or education program (63%, on average,

vs. 33%, on average) or their employer or job encouraged it (60%, on average, vs. 37%, on average).

- Two-thirds say it was important for their resume or applying for a job (65%, on average, vs. 31%, on average).
- More than half have had relationships with friends or family suffer because of their beliefs about positive social change (52%, on average, vs. 31%, on average).

3.6.5 Casual Contributors

For Casual Contributors, local community issues are most likely to drive their social-change activities. While they see social change as important, this group probably is not likely to make it a lifelong commitment or typically act on it.

For Casual Contributors, local community issues are most likely to drive their social-change activities.

Many are older adults without children and often are not influenced by work or religious beliefs. Compared with social change agents overall:

- About one-quarter say it is very important to them personally to be involved in positive social change (27%, on average, of Casual Contributors vs. 39%, on average, of social-change agents overall).
- About one-quarter do something to engage in positive social change at least once a month (24%, on average, vs. 30%, on average).
- Casual Contributors are less likely to have participated in positive social change because they were motivated by something that they learned about on a website other than a social-networking site (27%, on average, vs. 47%, on average) and because it was important for their resume or applying for a job (9%, on average, vs. 31%, on average).

3.6.6 Social Change Spectators

While Social Change Spectators have engaged in social change at some point, they may not be active participants. In general, they do not see their actions as impacting positive change in their community and had little experience with participating in social change in their youth.

While Social Change Spectators have engaged in social change at some point, they may not be active participants.

Typically Social Change Spectators do not believe it is important to be personally involved in social change — whether in person or online. Compared with social change agents overall:

- Hardly any say it is very important to them personally to be involved in positive social change (4%, on average, of Social Change Spectators vs. 39%, on average, of social change agents overall).
- About one in 10 do something to engage in positive social change at least once a month (9%, on average, vs. 30%, on average).
- Very few say they engage in positive social change because it is a lifelong commitment (6%, on average, say this describes them completely or very well vs. 45%, on average).
- Social Change Spectators are less likely than other social-change agents overall to have participated in positive social change activities or volunteered when they were in high school (46%, on average, vs. 74%, on average).

Furthermore, in each country a segment of the population says it never engages in positive social change.

In addition to establishing these profiles, the 2013 survey also found that participation in social change has maintained its importance, is widespread and is moving forward as a result of people working together to address the issues most important to them.

What's more, findings reveal that education continues to play a vital role in providing opportunities for social-change engagement, which, if modeled to children and started at a young age, may lead to more involvement in adulthood.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

4. What is the role of education in the process of Social Change?

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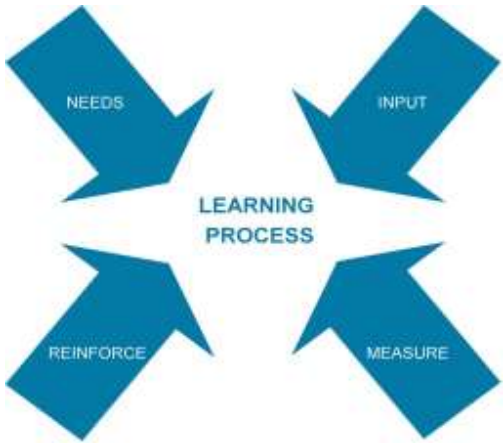
3.7 FACTORS INFLUENCING THE LEARNER

It has been found out that the pupil's difficulty in learning may be due to many factors within the child himself.



3.7.1 Intellectual factor:

The term refers to the individual mental level. Success in school is generally closely related to level of the intellect. Pupils with low intelligence often encounter serious difficulty in mastering schoolwork. Sometimes pupils do not learn because of special intellectual disabilities.

A low score in one subject and his scores in other subjects indicate the possible presence of a special deficiency. Psychology reveals to use that an individual possess different kinds to intelligence. Knowledge of the nature of the pupil's intellect is of considerable value in the guidance and the diagnosis of disability.

The native capacity of the individual is of prime importance in determining the effectiveness of learning process.

3.7.2 Learning factors:

Factors owing to lack of mastery of what has been taught, faulty methods of work or study, and narrowness of experimental background may affect the learning process of any pupil. If the school proceeds too rapidly and does not constantly check up on the extent to which the pupil is mastering what is being taught, the pupil accumulates a number of deficiencies that interfere with successful progress.

In arithmetic, for instance, knowledge of basic addition is essential to successful work in multiplication. Weakness in addition will contribute directly to the deficiency in multiplication. Likewise, failure in history may be due to low reading ability or weakness in English.

Similarly, because of faulty instruction, the pupil may have learned inefficient methods of study. Many other kinds of difficulty which are directly related to learning factors may interfere with progress.

3.7.3. Physical factors:

Under this group are included such factors as health, physical development, nutrition, visual and physical defects, and glandular abnormality. It is generally recognized that ill health retards physical and motor development, and malnutrition interferes with learning and physical growth.

Children suffering from visual, auditory, and other physical defects are seriously handicapped in developing skills such as reading and spelling. It has been demonstrated that various glands of internal secretion, such as the thyroid and pituitary glands, affect behavior. The health of the learner will likely affect his ability to learn and his power to concentrate.

3.7.4. Mental factors:

Attitude falls under mental factors attitudes are made up of organic and kinesthetic elements. They are not to be confused with emotions that are characterized by internal visceral disturbances. Attitudes are more or less of definite sort. They play a large part in the mental organization and general behavior of the individual.

Attitudes are also important in the development of personality. Among these attitudes are: interest, cheerfulness, affection, prejudice, -open mindedness, and loyalty. Attitudes exercise a stimulating effect upon the rate of learning and teaching and upon the progress in school.

The efficiency of the work from day to day and the rapidity with which it is achieved are influenced by the attitude of the learner. A favorable mental attitude facilitates learning. The factor of interest is very closely related in nature to that of symbolic drive and reward.

3.7.5. Emotional and social factors:

Personal factors, such as instincts and emotions, and social factors, such as cooperation and rivalry, are directly related to a complex psychology of motivation. It is a recognized fact that the various responses of the individual to various kinds of stimuli are determined by a wide variety of tendencies.

Some of these innate tendencies are constructive and others are harmful. For some reason a pupil may have developed a dislike for some subject because he may fail to see its value, or may lack foundation. This dislike results in a bad emotional state.

Some pupils are in a continuing state of unhappiness because of their fear of being victims of the disapproval of their teachers and classmates. This is an unwholesome attitude and affects the learning process to a considerable degree. This is oftentimes the result of bad training.

Social discontent springs from the knowledge or delusion that one is below others in welfare.

3.7.6. Teacher's Personality:

The teacher as an individual personality is an important element in the learning environment or in the failures and success of the learner. The way in which his personality interacts with the personalities of the pupils being taught helps to determine the kind of behavior which emerges from the learning situation.

The supreme value of a teacher is not in the regular performance of routine duties, but in his power to lead and to inspire his pupils through the influence of his moral personality and example. Strictly speaking, personality is made up of all the factors that make the individual what he is, the complex pattern of characteristics that distinguishes him from the others of his kind. Personality is the product of many integrating forces.

In other words, an individual's personality is a composite of his physical appearance, his mental capacity, his emotional behavior, and his attitudes towards others. Effective teaching and learning are the results of an integrated personality of the teacher.

Generally speaking, pupils do- not like a grouchy teacher who cannot control his temper before the class. It is impossible for a teacher with a temper to create enthusiasm and to radiate light and sunshine to those about him.

Pupils love a happy, sympathetic, enthusiastic, and cheerful teacher. Effective teaching and learning are the results of love for the pupils, sympathy for their interests, tolerance, and a definite capacity for understanding.

The teacher must therefore recognize that in all his activities in the classroom he is directly affecting the behavior of the growing and learning organism.

3.7.7. Environmental factor:

Physical conditions needed for learning is under environmental factor. One of the factors that affect the efficiency of learning is the condition in which learning takes place. This includes the classrooms, textbooks, equipment, school supplies, and other instructional materials.

In the school and at the home, the conditions for learning must be favorable and adequate if teaching is to produce the desired results. It cannot be denied that the type and quality of instructional materials and equipment play an important part in the instructional efficiency of the school.

Factors That Influence Learning

Two factors that influence learning are

1. Factors Associated with Leaner and

2. Factors Related to Learning Process!

I. Factors associated with learner:

Learner is the focal point in any learning. Without learner there cannot be learning.

The following are some of the factors associated with learner:

1. Motivation:

It is the most important factor influencing the learner. If the learner has no motivation to learn, any amount of force will be futile. More the motivation better will be the learning. In addition to motivation, the learner should have a definite goal. It will direct the individual appropriately and help him to achieve the goal.

2. Readiness and will power:

This is just like motivation. If the learner is ready to learn, he will develop motivation to learn. Along with readiness a strong willpower is also essential to overcome hurdles and problems. Readiness will help to develop a positive attitude in learner.

3. Ability of the learner:

This refers to the level of intelligence, creativity, aptitude and such other abilities necessary for learning.

Intelligence enables the learner to learn better and understand things and relationship between them. It includes both general and specific intelligence related to specific area of learning.

4. Level of aspiration and achievement:

Learning depends upon the level of aspiration to achieve. If the aspiration level is high, the learner will work hard and achieve more. However, the aspiration level should be in accordance with the ability of the learner.

Otherwise, it may affect negatively leading to feelings of inferiority. At times the learner may not realize his ability and keep low level of aspiration resulting in low achievement, which is also a tendency to be rectified.

5. Attention:

Learner must learn to concentrate his attention on learning. Attentiveness helps to grasp learning material. Distraction of attention affects learning.

6. General health condition of the learner:

The general health includes the physical and mental health of the learner. The learner should have good physical health. Organic defects like blindness, myopia, hypermetropia, deafness, paralysis, mutism, severe handicappedness, etc., will affect learning. Problem in sense organs will lead to improper perception. Chronic illnesses may lead to fatigue and lack of interest.

In addition to physical health, the mental health of learner is also important. Adjustmental problems, minor mental problems like worry, anxiety, stress, and inferiority complexes will affect learning.

7) Maturation of the learner:

Maturation and learning go hand in hand. We learn things only according to maturity of our body. For example, a child of 6 months cannot learn to ride a bicycle even after vigorous training, because it requires muscular or physical maturity.

Factors related to learning material:

The nature of learning material is also important. The meaningful material can be learnt better and more quickly than meaningless material. Because understanding of lessons create interest in the learner. In addition to meaning, the simple material can be learnt better than the complex material.

II. Factors Related to Learning Process:

1. Methods of learning:

Effective learning depends upon the methods of study also. There are certain methods which save the energy and time of the learner. These are called 'economic methods of learning'. They are:

a. Part v/s whole method:

Smaller and shorter lessons may be learnt at a stretch-called whole method. If the material is too lengthy, it must be divided into parts, so that it will be easy for learning. After reading in parts the learnt material should be connected or associated with each other.

b. Spaced v/s un-spaced method:

Learning continuously without gap leads to interference in memory called inhibition. Hence, it is always advisable to keep small interval between each reading.

c. Recitation v/s repetition: Just repetition of lessons becomes rote learning in which chances of forgetting are more. In recitation the learner will check the weak points which may be forgotten and put more emphasis on those points. This process will help to overcome missing of points from the memory.

2. Over learning:

It is experimentally proved that over learning helps better learning and memory.

3. Knowledge of results as feedback:

It is essential to know the amount of material grasped, so that changes may be made in process of learning. Knowledge of results refers to getting feedback by means of testing, examination, interview, etc.

4. Good physical atmosphere:

Sufficient light and ventilation, calm and clean place, normal temperature, some minimum furniture will help learning processes.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

5. What are the factors influencing the learner?

……..

……..

6. Write a short note on Teacher's Personality?

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3.8 SOCIO – CULTURAL FACTORS

Sociocultural factors are customs, lifestyles and values that characterize a society or group. Cultural aspects include concepts of beauty, education, language, law and politics, religion, social organizations, technology and material culture, values and attitudes. Social factors include reference groups, family, role and status in society, time and available resources. An

understanding of sociocultural factors is crucial in developing marketing strategies for businesses or organizations seeking action from particular groups.

3.8.1 The family:

The child's first world is that of his family. It is a world in itself, in which the child learns to live, to move and to have his being. Within it, not only the biological tasks of birth, protection and feeding take place, but also develop those first and intimate associations with persons of different ages and sexes which form the basis of the child's personality development.

The family is the primary agency of socialisation. It is here that the child develops an initial sense of self and habit-training—eating, sleeping etc. To a very large extent, the indoctrination of the child, whether in primitive or modem complex society, occurs within the circle of the primary family group. The child's first human relationships are with the immediate members of his family—mother or nurse, siblings, father and other close relatives.

Here, he experiences love, cooperation, authority, direction and protection. Language (a particular dialect) is also learnt from family in childhood. People's perceptions of behaviour appropriate of their sex are the result of socialisation and major part of this is learnt in the family.

As the primary agents of childhood socialisation, parents play a critical role in guiding children into their gender roles deemed appropriate in a society. They continue to teach gender role behaviour either consciously or unconsciously, throughout childhood. Families also teach children values they will hold throughout life. They frequently adopt their parents' attitudes not only about work but also about the importance of education, patriotism and religion.

3.8.2 School Environment

After family the educational institutions take over the charge of socialisation. In some societies (simple non-literate societies), socialisation takes place almost entirely within the family but in highly complex societies children are also socialised by the educational system. Schools not only teach reading, writing and other basic skills, they also teach students to develop themselves, to discipline themselves, to cooperate with others, to obey rules and to test their achievements through competition.

Schools teach sets of expectations about the work, profession or occupations they will follow when they mature. Schools have the formal responsibility of imparting knowledge in those

disciplines which are most central to adult functioning in our society. It has been said that learning at home is on a personal, emotional level, whereas learning at school is basically intellectual.

3.8.3 Community

High-quality, easily accessible services that provide support not only to young people but also to their families are important in minimising the impact of social and cultural risk factors such as unemployment or single parent families.

Just as important as access to 'structured' community resources are the intangible community supports which allow families and their children to feel a connection and a sense of belonging within the community.

Often rural and remote communities lack adequate organizations/services/resources to support parents and young people. As a consequence the informal linkages and support networks become even more important in providing a strong feeling of belonging and support for both parents and young people.

3.8.4 Peer group:

Besides the world of family and school fellows, the peer group (the people of their own age and similar social status) and playmates highly influence the process of socialisation. In the peer group, the young child learns to confirm to the accepted ways of a group and to appreciate the fact that social life is based on rules. Peer group becomes significant others in the terminology of G.H. Mead for the young child. Peer group socialisation has been increasing day by day these days.

Young people today spend considerable time with one another outside home and family. Young people living in cities or suburbs and who have access to automobiles spend a great deal of time together away from their families. Studies show that they create their own unique sub-cultures—the college campus culture, the drug culture, motorcycle cults, athletic group culture etc. Peer groups serve a valuable function by assisting the transition to adult responsibilities.

Teenagers imitate their friends in part because the peer group maintains a meaningful system of rewards and punishments. The group may encourage a young person to follow pursuits that society considers admirable.

On the other hand, the group may encourage someone to violate the culture's norms and values by driving recklessly, shoplifting, stealing automobiles, engaging in acts of vandalism and the like. Some studies of deviant behaviour show that the peer group influence to cultivate behaviour patterns is more than the family.

Why do some youths select peer groups which generally support the socially approved adult values while others choose peer groups which are at war with adult society? The choice seems to be related to self-image. Perhaps, this dictum works—"seeing- is behaving". How do we see ourselves is how we behave.

The habitual delinquent sees himself as unloved, unworthy, unable, unaccepted and unappreciated. He joins with other such deprived youths in a delinquent peer group which reinforces and sanctions his resentful and aggressive behaviour. The law-abiding youth sees himself as loved, worthy, able, accepted and appreciated. He joins with other such youths in a conforming peer group which reinforces socially approved behaviour.

3.9 POLITICAL POLICIES AND PROVISIONS

Politics in India take place within the framework of its constitution, as India is a federal parliamentary democratic republic, in which the President of India is the head of the country and the Prime Minister of India is the head of the government. India follows the dual polity system, i.e. a double government which consists of the central authority at the centre and states at the periphery. The constitution defines the organisation, powers and limitations of both central and state governments, and it is well-recognised, rigid and considered supreme; i.e. laws of the nation must conform to it.

There is a provision for a bicameral Union legislature consisting of an Upper House, i.e. Rajya Sabha, which represents the states of the Indian federation and a lower house i.e. Lok Sabha, which represents the people of India as a whole. The Indian constitution provides for an independent Judiciary which is headed by the Supreme Court. The court's mandate is to protect the constitution, to settle disputes between the central government and the states, inter-state disputes, to nullify any central or state laws that go against the constitution and protect fundamental rights of citizens, issuing writs or their enforcement, in case of violation.

Political parties and alliances

For other political parties see List of political parties in India. An overview on elections and election results is included in Elections in India.

Compared to other democratic countries, India has a large number of political parties. It has been estimated that over 200 parties were formed after India became independent in 1947.

Some features of the political parties in India are that the parties are generally woven around their leaders, the leaders actively playing a dominant role, and that the role of leadership can be transferred, thus tending to take a dynastic route. The two main parties in India are the Bharatiya Janata Party and the Indian National Congress. On the left-right political spectrum, the Indian National Congress is the typical far-left party, whereas the BJP is the typical center-right party.

Types of political parties

There are two types of political parties in India - National Party and Regional/State party. Every political party must bear a symbol and must be registered with the Election Commission of India. Symbols are used in Indian political system so that illiterate people can also vote by recognizing symbols of party.

In the current amendment to the Symbols Order, the Commission, has infused the following five principles, which, in its view, should govern the polity in the country, situate as it is in its present state

Legislative presence is a must for recognition as a National or State party.

1. For a National party, it must be the legislative presence in the Lok Sabha and for a State party, the legislative presence must be reflected in the State Assembly.
2. In any election, a party can set up a candidate only from amongst its own members.
3. A party, that loses its recognition, shall not lose its symbol immediately, but shall be given the facility to use that symbol for some time to try and retrieve its status. [However, the grant of such facility to the party to use its symbol will not mean the extension of other facilities to it, as are available to recognized parties, like, free time on Doordarshan/AIR, free supply of copies of electoral rolls, etc.

4. Recognition should be given to a party only on the basis of its own performance in elections and not because it is a splinter group of some other recognized party.

Indian Politics and Politicians

Indian Politics refers to the activities of the political parties associated with the governance of India as a country.

A Politician is person who is professionally involved in politics. Usually, he has good influence over the general people.

It is often said that politics is the art and technique of government. Every idea contains an intention, similarly political idea also contains intention for implementation, but recently people observe negative sense.

Mahatma Gandhi stated regarding the place of ethics in politics. He told that politics without ethics and principles were not desirable. The principles are the moral principles. According to his philosophy political, life should be governed by truth, morality and self-purification. Gandhiji's politics were bound up with truth and non-violence. He also prescribed that country should concern with the morals of her leaders. Devotion to truth was drawn by him to half corruption. He had no intention to indulge the religious matter. He interpreted that religious matter is a death-trap because it kills the soul.

He also expressed that "For me there is no politics without religion, not the religion of the superstitions or the blind religion that hates and fights, but the universal religion of toleration".

Roles and responsibilities of Politicians

The role of the Politicians is to deal with national issues and are driving the country in full gear.

It is the duty of the Politicians to check Corruption, nepotism, crisis in politics and ethnic problems. They should work to bring communal harmony.

They should exercise wisdom in every work of national politics. They should practice ethical culture. The political parties should try to build confidence of political wisdom by their good work.

People expect good qualities in a politician. They expect them to be trustworthy.

They should come forward to check and stop unlawful activities.

Disappointment

People go to vote but they have unpopular leaders of popular parties. Only symbols are elected not politicians. Actually, scenario shows that people are being disappointed by our political leaders. They are always eroding the very essence of democracy. They are devaluing public-moral.

Money also plays a dominant role in the Indian politics, especially during election. Vote is purchased by the party men. Ambitions of influential people have impact on every country's political set up.

Check Your Progress

Notes : a) write your answer in the space given below
b) Compare your answer with the one given at the end of the unit

7. What are the types of Political Parties?

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3.10 SOCIO – ECONOMIC

Socioeconomics (also known as social economics) is the social science that studies how economic activity affects and is shaped by social processes. In general it analyzes how societies progress, stagnate, or regress because of their local or regional economy, or the global economy.

3.10.1 Poverty

There are several definitions of poverty, and scholars disagree as to which definition is appropriate for India. Inside India, both income-based poverty definition and consumption-based poverty statistics are in use. Outside India, the World Bank and institutions of the United Nations use a broader definition to compare poverty among nations, including India, based on purchasing power parity (PPP), as well as nominal relative basis. Each state in India has its own poverty threshold to determine how many people are below its poverty line and to reflect regional economic conditions. These differences in definition yield a complex and conflicting picture about poverty in India, both internally and when compared to other developing countries of the world.

As with many countries, poverty was historically defined and estimated in India using a sustenance food standard. This methodology has been revised. India's current official poverty rates are based on its Planning Commission's data derived from so-called Tendulkar methodology. It defines poverty not in terms of annual income, but in terms of consumption or spending per individual over a certain period for a basket of essential goods. Further, this methodology sets different poverty lines for rural and urban areas. Since 2007, India set its official threshold at ₹ 26 a day ($0.43) in rural areas and about ₹ 32 per day ($0.53) in urban areas. While these numbers are lower than the World Bank's $1.25 per day *income*-based definition, the definition is similar to China's US$0.65 per day official poverty line in 2008. The World Bank's international poverty line definition is based on purchasing power parity basis, at $1.25 per day. This definition is inspired by the reality that the price of same goods, and services such as a haircut, are quite different in local currencies around the world. A realistic definition and comparison of poverty must consider these differences in costs of living, or must be on purchasing power parity (PPP) basis. On this basis, currency fluctuations and nominal numbers become less important, the definition is based on the local costs of a basket of essential goods and services that people can purchase. By World Bank's 2014 PPP definition, India's poverty rate is significantly lower than previously believed.

Four main causes of poverty in India are as follows:

It is said that "a country is poor because it is poor." This idea has come down from Ragnar Nurkse who pinpointed the problem of the vicious circle of poverty. Low level of saving reduces

the scope for investment; low level of investment yields low income and thus the circle of poverty goes on indefinitely.

Rural poverty is a multi-dimensional social problem. Its causes are varied. They are as follows:

1. Climatic factors:

Climatic conditions constitute an important cause of poverty. The hot climate of India reduces the capacity of people especially the ruralites to work for which production severely suffers. Frequent flood, famine, earthquake and cyclone cause heavy damage to agriculture. Moreover, absence of timely rain, excessive or deficient rain affect severely country's agricultural production.

2. Demographic factors:

The following demographic factors are accountable for poverty in India.

(i) Rapid growth of population:

Rapid growth of population aggravates the poverty of the people. The growth of population exceeds the rate of growth in national income. Population growth not only creates difficulties in the removal of poverty but also lowers the per capita income which tends to increase poverty. The burden of this reduction in per capita income is borne heavily by the poor people. Population growth at a faster rate increases labour supply which tends to lower the wage rate.

(ii) Size of family:

Size of the family has significant bearing on rural poverty. The larger the size of family, the lower is the per capita income, and the lower is the standard of living. The persistence of the joint family system has contributed to the health and earning capacity of the ruralites.

3. Personal causes:

(i) Lack of motivation:

Lack of motivation is an important cause of rural poverty. Some ruralites do not have a motive to work hard or even to earn something. This accounts for the poverty of the ruralites.

(ii) Idleness:

Most of the rural people are lazy, dull and reluctant to work. Hence they rot in poverty.

4. Economic causes:

(i) Low agricultural productivity:

Poverty and real income are very much interrelated. Increase in real income leads to reduction of the magnitude of poverty. So far as agricultural sector is concerned, the farmers even today are following the traditional method of cultivation. Hence there is low agricultural productivity resulting in rural poverty.

(**ii) Unequal distribution of land and other assets:**

Land and other forms of assets constitute sources of income for the ruralites. But, unfortunately, there has been unequal distribution of land and other assets in our economy. The size-wise distribution of operational holdings indicates a very high degree of concentration in the hands of a few farmers leading to poverty of many in the rural sector.

(iii) Decline of village industries:

At present consequent upon industrialization new factories and industries are being set up in rural areas. Village industries fail to compete with them in terms of quality and price. As a result they are closed down. The workers are thrown out of employment and lead a life of poverty.

(iv) Immobility of labour:

Immobility of labour also accounts, for rural poverty. Even if higher wages are offered, labourers are not willing to leave their homes. The joint family system makes people lethargic and stay-at-home.

The ruralites are mostly illiterate, ignorant, conservative, superstitious and fatalistic. Poverty is considered as god-given, something preordained. All these factors lead to abysmal poverty in rural India.

(v) Lack of employment opportunities:

Unemployment is the reflection of poverty. Because of lack of employment opportunities, people remain either unemployed or underemployed. Most of these unemployed and underemployed workers are the small and marginal farmers and the landless agricultural labourers.

5. Social causes:

(i) Education:

Education is an agent of social change and egalitarianism. Poverty is also said to be closely related to the levels of schooling and these two have a circular relationship. The earning power is endowed in the individual by investment in education and training. But this investment in people takes away money and lack of human investment contributes to the low earning capacity of individuals.

In this way people are poor because they have little investment in themselves and poor people do not have the funds for human capital investment.

(ii) Caste system:

Caste system in India has always been responsible for rural poverty. The subordination of the low caste people by the high caste people caused the poverty of the former. Due to rigid caste system, the low caste people could not participate in the game of economic progress.

A Shudra was not allowed to become a trader and a Vaisya could earn his bread only by trade.

Birth would decide their occupation and their economic fate. K. V. Verghese rightly observes, "Caste system acted as a springboard for class exploitation with the result that the counterpart of the poverty of the many is the opulence of the few. The second is the cause of the first."

(iii) Joint family system:

The joint family system provides social security to its members. Some people take undue advantage of it. They live upon the income of others. They become idlers. Their normal routine of life consists in eating, sleeping and begetting children.

In this way poverty gets aggravated through joint family system.

(iv) Social customs:

The ruralites spend a large percentage of annual earnings on social ceremonies like marriage, death feast etc. As a result, they remain in debt and poverty.

(v) Growing indebtedness:

In the rural sector most of the ruralites depend on borrowings from the money-lenders and land-lords to meet even their consumption expenses. Moneylenders, however, exploit the poor by charging exorbitant rates of interest and by acquiring the mortgaged land in the event of non-payment of loans.

Indebted poor farmers cannot make themselves free from the clutches of moneylenders. Their poverty is further accentuated because of indebtedness. Such indebted families continue to remain under the poverty line for generations because of this debt-trap.

3.10.2 Gender

It is generally accepted that early gender socialization is one of the most pertinent issues in early childhood, affecting both boys and girls. The foundations for stereotypes in gender roles are laid through early gender socialization.

Early gender socialization starts at birth and it is a process of learning cultural roles according to one's sex. Right from the beginning, boys and girls are treated differently by the members of their own environment, and learn the differences between boys and girls, women and men. Parental and societal expectations from boys and girls, their selection of gender-specific toys, and/or giving gender based assignments seem to define a differentiating socialization process that can be termed as "gender socialization". There are numerous examples from varied parts of the world confirming that gender socialization is intertwined with the ethnic, cultural, and religious values of a given society. And gender socialization continues throughout the life cycle.

Gender socialization is the process by which people learn to behave in a certain way, as dictated by societal beliefs, values, attitudes and examples. Gender socialization begins as early as when a woman becomes pregnant and people start making judgments about the value of males over females. These stereotypes are perpetuated by family members, teachers and others by having different expectations for males and females.

Imagine the following scenario: a young pregnant woman is about to have her first child. When asked whether she wishes to have a girl or boy, she replies that it doesn't matter. But, sitting next to her is an older relative who says "Oh, hopefully it will be a boy." In small, but meaningful ways such as this, gender socialization starts even before birth.

Children start facing norms that define "masculine" and "feminine" from an early age. Boys are told not to cry, not to fear, not to be forgiving and instead to be assertive, and strong. Girls on the other hand are asked not to be demanding, to be forgiving and accommodating and "ladylike". These gender roles and expectations have large scale ramifications. In many parts of the world, girls face discrimination in the care they receive in terms of their access to nutritious foods and health care, leading them to believe that they deserve to be treated differently than boys. The degree of gender differences observed varies in all cultures in respect to infant, toddler and young child health, nutrition, care developmental activities, education, hygiene and protection.

UNICEF, guided by the Convention on the Rights of the Child, advocates for gender equality and equity in care, protection and development of all children.

Socialization refers to the process of inheriting the societal ideologies, norms and customs. This process play a significant role in the society since it gives the individual members of the society the habits and skills that are necessary for them to participate effectively in their own society. However, socialization is not normative since it describes only the influence of the society on an individual since through socialization it is not automatic that an individual will realize a desirable moral outcome. Moreover, most sociologist have often argued that socialization only gives a partial understanding of the behaviors and beliefs as they are determined in prior by the environment.

Family is one of the most influential agents of socialization as well as the first agent of socialization. The family grabs the child at a very tender age and let the child remain in the family for almost half his or her life. The family therefore plays a very important role in socialization process. Through the family, a child acquires the first behaviors that would determine his or her moral conduct in future. This kind of socialization is important because it gives the first civilized behavior, it is where all the gender roles; the feminine and masculine behavior begins in which the social world is normally divided into women and men. Families also affect an individual personality, emotional health and identity and hence structure an individual in respect to those categories. However, socialization in the family may not be a good thing since it is the origin of

racism and ethnocentricism, which is not desirable for the society since it may be the beginning of discrimination.

The media form the second agent of socialization, which also come at an early age of about 2 to 3 years. The first encounter of media as an agent of socialization may include the radios, televisions, music and movies. This is through the various televisions, radio show, and other programs, which are often commercialized. Most of the shows are very good and affect positively on the children in helping them develop the right norms and morals in the society. They teach the roles of the females and the males in the society. This defines the participation of men and women in the society depending on what the media is putting on air. However, the process of socialization through the media my not be desirable if the contents of the media is not well screened according to the audience. Certain programs such as sop operas and advertisement by celebrities have a great impact on gender in the society since they influence the lifestyle of the society that may not be desirable.

The school also plays an important role in socialization of both boys and girls in the society. In the past, children used to start schooling at the age of seven or above, these days' things have changed. At the age of five or four, most children have left their parents and spend much of their times in school. School therefore plays a very important role in nurturing the already acquired behavior within the family. Even though the family and media still play important roles in socialization, the schools serves a lot. In schools, socialization takes place through social curriculum, official curriculum or through the hidden curriculum. Both the social and official curriculum involves those behaviors acquired by the children from their teachers that also affect their moral. The pupils learn good behavior and their role in the society depending on their gender. Hidden curriculum is the process of learning the behaviors and rules needed to function well in organized groups and include the maxims.

3.10.3 Religion

Religions and society influence each other. Religious organizations can be affected as they gradually adopt the worldview of society through the process of secularization, while society can be affected as religious adherents act out their religious belief systems in the world. Many religions teach about human rights, social justice, and social responsibility, and their adherents are likely to go out into the world and put their faith into practice. There are two major sociological approaches to viewing the role of religion in causing social change: Weber's Protestant ethic and

liberation theology. Both of these views have strengths and weaknesses and neither well explains well the differences that can be observed in the real world. Although the analysis of historical data and current trends shows that religion does indeed influence social change, the mechanisms for this are complex and are still not well articulated.

There is a great deal of discussion in both sociological and theological circles about secularization, the process by which the worldview of society influences religion. Through secularization, it is said, religion is changed from a thing of faith and spirituality to one of philosophy and reason. Through the process of secularization, religious groups and activities can lose their religious significance. However, the relationship between religious and secular cultures is not a one-way thing. Religion, too, can influence society to right what it perceives as social injustices in the secular world and help bring them in line with the teachings of religion.

As illustrated in the daily newspaper, there is a great need for social change across the globe. Genocide in Africa, religious persecution in China, torture and terrorism in the Middle East, and issues of equality and the rights of women and gays in the United States can all be addressed by the moral codes of many religions. In some cases, these shortfalls can be addressed by acts of justice and mercy by individuals or religious groups giving spiritual, emotional, or physical aid to those in need. In other cases, religious groups act to affect the politics of a society either to change laws that are more in keeping with their religious views or to work together to elect politicians who will do this for them in the political arena. Goals could include helping to shape the country to better reflect the standards of social justice, human rights, or other religious beliefs, or to bring the nation's power and influence to bear internationally so as to bring about change in other nations and societies that are not living by the same principles.

Religious Belief

Most religions teach not only about spiritual things, but also about one's life and actions in the world through encouraging ethical decisions and actions according to the moral principles of the religion. Although these are sometimes unique to a given religion, there are frequently more areas of overlap than there are dissimilarities. Many religions, for example, teach about doing what is right and just towards both individuals and society, the basic birthright of all humans to be free and equal in dignity and rights, and to treat others as one would like to be treated oneself. In particular, the three major monotheistic religions of the world — Judaism, Christianity, and Islam — each subscribe to a similar moral code that stresses concepts of human dignity, equality, social

justice, and human rights. However, it is not only these three major monotheistic religions that are concerned with social change. The Bahá'ís, for example, believe that human beings were created to promote the continual advancement of civilization and to undertake social and economic development efforts around the world in support of this belief. In fact, one of the basic tenets of the Bahá'í religion is the recognition that there is a deep and inseparable connection between the practical and spiritual. Based on this belief, Bahá'ís attempt to create a desire for social change and instill a concomitant confidence that social change can be accomplished through an awakening of the human spirit. This is accomplished not only through the acquisition of technical skills, but also through the development of attitudes and actions that encourage cooperation and creativity in human interaction.

Sociological Study of Religion

Weber's Protestant Ethic

There are two major sociological approaches to viewing the interaction between religion and social change. Max Weber undertook an analysis of the connection between religious allegiance and the development of capitalism. The results of this analysis were published in 1904 in "The Protestant Ethic and the Spirit of Capitalism." Examining the societies in European nations with both Roman Catholic and Protestant citizens, Weber found that the vast majority of business leaders, owners of capital, and skilled workers were Protestant rather than Catholic. Examining in particular the actions and habits of the followers of John Calvin (a sixteenth century leader of the Protestant Reformation), Weber developed a definition of the Protestant ethic: An emphasis on disciplined work ethic, concerns over at the needs of this world, and rational orientation towards life. Also associated with this cluster of attitudes was the tendency to accumulate savings that could be used for future investment, which Weber referred to as the spirit of capitalism. Weber further contrasted the Protestant ethic with what he believed to be the more common ethics of the times: Moderate work hours, bad work habits, and lack of ambition.

3.10.4 Caste and Class

The orthodox Marxists, for example, observe only two classes in Indian agriculture:

(1) The class of big landlords; and

(2) The class of agricultural labourers.

The other view is that today class differenti¬ation in terms of agricultural labourers, poor peasants, middle peasants, rich peasants, landlords, etc., exists and has also existed in the past. The Marxist scholars consider relations between these classes as 'capitalistic', hence the 'haves' and the 'have nots'.

A.R. Desai's view is that the state in India has assumed the property norms of a capitalist society as the axis of developmental strategy. Economic determinism, implicit in the orthodox Marxism, is countered by those who emphasise the use of indigenous concepts for understanding of the specific social reality of Indian society.

While examining the nature of class and class conflict in Indian society, five major classes are listed by V.M. Dandekar (1978).

These are:

(1) Pre-capitalist workforce (cultivators, agricultural labourers and household industry),

(2) Independent workers in capitalist society,

(3) Employees,

(4) White-collar employees, and

(5) blue-collar workers.

The main classes can also be referred as:

(1) The agrarian classes,

(2) The industrial classes,

(3) The professional classes, and

(4) The business and mercantile classes.

Dandekar expresses his doubts about the application of the Marxian approach to India's class structure. Large-scale industry and monopoly capitalism have different implications in India compared to western countries. The role of trade unions and collective bargaining of workers

have been undermined. Along with class antagonism, class harmony is also a fact of life. The multiplicity of classes in between the 'haves' and the 'have nots' cannot escape our attention.

The emergence of the new middle classes in India during the British period and more so after India's independence does not support a simple two-class theory in regard to the Indian situation. The proletariat is propertyless but he does have a chance for embourgeoisiement.

The categorisation as 'wage earners' is a loose one, as it comprises those earning Rs. 200 to Rs. 2,000 per month. Thus, like the 'haves', the 'have nots' are also a heterogeneous lot. A large number of workers are not 'organised'. Today, salaries and wages have gone up enormously, and particularly as a result of 'globalisation'.

Further, the Indian state, being a 'welfare state', is the largest employer today. Can a democratic welfare state be as oppressive or exploitative as the monopoly capitalists could be? In India, only one-ninth of the total workers are organised through trade unions. Thus, like caste, class is also a complex phenomenon in Indian society, it overlaps with caste, occupation, factions and pressure groups.

Instead of the classes at the top and at the bottom of the class pyramid, the middle classes and the mixed classes have emerged as crucial phenomena in contemporary India. The emergence of an upper-middle class during the past decade and half has also set in a new trend of social mobility, particularly among the highly qualified people in the fields of science and technology.

The resurgence of caste, with its multiple facets, is a new phenomenon in the post-independence period. Those who have analysed class relations as a dominant causality, they explain caste and other cultural aspects in Indian society as a part of class analysis. Class alone is not a result of the new forces of change. Changes are in the traditional caste and class relations and not in caste alone paving the way to the emergence of class relations.

Thus, classes are found as a part of a system of social stratification in the same way as castes are rooted in Indian society. Class, class relations and class conflicts are not monolithic. There are objective criteria of class identification, and class is- also a concrete unit of interaction vis-a-vis other units.

Caste inheres numerous problems related to economic domination and subjugation, privileges and deprivations, and conspicuous waste and bare survival. Class relationships are treated as

background assumptions in the treatment of caste and kinship in India. The jajmani system can be explained in terms of class relations and the mode of production. Division of labour and patron client relationships refer to the economic dimensions of the jajmani system.

Caste riots are frequent in areas where economic deprivations have been reported. The upper castes have waged a class war against Harijans. Dalits/Harijans have been attacked and murdered, their womenfolk raped and put to indignities by the upper caste landlord families.

The intermediate castes have ascended in the class hierarchy, but they are struggling against the upper castes socially and culturally. These castes have been benefited by land reforms and adult franchise more than other caste groups. The Brahmanas have lost their traditional dominance mainly because of the emergence of the numerically preponderant middle castes.

The caste system is used as an effective method of economic exploitation. The dominant class (caste) also acquires political power and social prestige with which it further perpetuates and consolidates caste hierarchy. Thus, caste hierarchy reflects ownership of land, and economic hierarchy is closely linked with social hierarchy. Caste determines a definite relation to the means of production and subsistence, specially in rural areas. Caste riots reflect conflict of class interests. Ambedkar rightly observed that the caste system was not merely a division of labour, but also “a division of labourers”.

However, caste prevents labourers from becoming a class-by-itself, hence caste is an ideology. Caste has persisted as a religious and feudal ideology. However, today, the caste system is not strong because of disappearance of inter-caste relations. Castes are discrete groups, and hence segmentary entities. Depending upon a given situation, members of caste behave or do not behave like a caste group. Caste is no more an everyday life phenomenon.

Incongruities between caste, class and power are indicative of social mobility in the caste system. The corporate character of caste is under attack; the dominant castes do not enjoy hegemony of power. Sanskritisation, as a process of change, affects dominance of the upper castes, and creates an awareness among the lower castes about their rights. However, it has been noted that castes are not dominant; only families and individuals enjoy dominance and power. Corporate mobility (sanskritisation) is generally not feasible in economic and political spheres.

Mobility in the caste system, therefore, takes place at three levels:

(1) Individual,

(2) Family, and

(3) Group.

Individual is present in both family and caste, and family is considered significant in caste, and both family and caste become sources of identity and support for individual. Intra-caste differentiation can be explained in terms of the status and honour of the members and the families of a given caste.

Castes function as interest groups because they strive for new patterns of distributive justice and equality. Caste associations, caste panchayats and caste-run magazines have strengthened caste ideology. Caste lobbies in parliament, state assemblies and in zilaparishads, panchayat samitis and village panchayats have become a fact of today's political life.

Elections have been fought very much on caste lines. Caste and politics have come to stay together. Caste is very much a source of power for its members. Corporateness has acquired new dimension. From ritual activities it has shifted to elections, jobs and employment opportunities.

However, castes have not become classes simply in economic or psychological terms. Caste continues to retain the ethos of the system in terms of organising intra-caste and inter-caste relations in certain spheres. Untouchability, pollution-purity, norms regarding dining, etc., have weakened, but expression of caste solidarity in social and political spheres has acquired a new character.

3.11 PSYCHO – SOCIAL

Psychosocial means it relates to one's psychological development in, and interaction with, a social environment. The individual needs not be fully aware of this relationship with their environment. It was first commonly used by psychologist Erik Erikson in his stages of social development. Contrasted with social psychology, which attempts to explain social patterns within the individual. It is usually used in the context of "psychosocial intervention," which is commonly used alongside psycho-educational or psycho-pharmacological interventions and points toward solutions for individual challenges in interacting with an element of the social environment.

Problems that occur in one's psychosocial functioning can be referred to as "psychosocial dysfunction" or "psychosocial morbidity." This refers to the lack of development or atrophy of the psychosocial self, often occurring alongside other dysfunctions that may be physical, emotional, or cognitive in nature.

Psychosocial support is an approach to victims of disaster, catastrophe or violence to foster resilience of communities and individuals. It aims at easing resumption of normal life, facilitating affected people's participation to their convalescence and preventing pathological consequences of potentially traumatic situations**.**

3.11.1 Parents

A major achievement for a young person is to become emotionally, psychologically and financially independent of their parents. This can be helped or hindered by the way in which the parents respond to their child during this time of change.

Young people require some freedom of choice and independence but also rely on parents for emotional support and guidance in decision-making.

Research evidence has indicated that the healthier the emotional connection between parents and their children, the less likely the young person will experience problematic behaviours (e.g. crime and drug use) (Sampson &Laub, 1994, cited in CSR Inc, 1997) or mental health problems (Papini et al. 1991, cited in CSR Inc., 1997).

Parenting styles and practice

Parenting style and practice also has an important impact on a young person's development. Research evidence indicates that when parents show an interest in their children through monitoring their behaviour and disciplining them in a consistent and caring way, they are more likely to develop as individuals in a healthy manner (Barnes et al, 1986; Clark, 1991; cited in CSR, Inc., 1997). Monitoring and discipline by parents sends a strong message of care and concern and needs to be balanced with positive reinforcement when appropriate.

Similarly parenting style and practice has an important impact on a young person's development. Research evidence indicates that parents who have in the main shown an interest in their children through monitoring their behaviour and disciplining from a base of consistency and caring are more likely to have young people who individuate in a healthy manner (Barnes et al. 1986; Clark, 1991; cited in CSR, Inc., 1997). Monitoring and discipline from parents sends a strong message of care and concern and needs to be balanced with positive reinforcement when appropriate.

3.11.2 Teacher

The focus of many examinations of classroom environment has been on teacher behaviors, specifically teacher development and school culture and how these components affect classroom environment. Some research suggests that due to the complexity of cultivating an effective classroom environment, it may be beyond the developmental scope of the newly graduated teacher. Some researchers recommend that professional development for new teachers should include intense mentoring and teaching partnerships that reduce isolation and form productive and meaningful relationships with other adults in the school community.

Following the research studies on physical and psychological environment many suggestions for teachers have been presented in the literature, including classroom management plans and recommendations for building better relationships with students. Classroom rules and procedures should be introduced early in the school year and consequences should be enforced consistently across students and throughout the school year. Research has shown that routine and fairness have a positive impact on behavior as well as academic quality. It has been found that teachers who run respectful classrooms are in turn more respected by their students, and students believe that these teachers also hold higher learning expectations. Teachers are encouraged to focus more on the learning task than on the outcome or grade assigned at the end of the task, although this becomes much more difficult if the emphasis in education is placed on accountability and high-stakes testing.

Although most classroom environment studies are by definition limited to classrooms, a few studies have investigated the impact of the school culture on classroom environment. Findings suggest that schools with an authoritative culture (e.g., clear direction, delegation of responsibilities, accountability to and from all) tend to be judged by students and teachers as being successful. Schools that lack leadership or have a culture of multiple micro-conflicts tend to be perceived by students and teachers as undermining educational gains.

3.11.3 Classroom Climate

Amborse*et. al.* (2010) define classroom climate as “the intellectual, social, emotional, and physical environments in which our students learn. Climate is determined by a constellation of interacting factors that include faculty-student interaction, the tone instructors set, instances of stereotyping or tokenism, the course demographics (for example, relative size of racial and other

social groups enrolled in the course), student-student interaction, and the range of perspectives represented in the course content and materials”

Importance of classroom climate

- Classroom climate is affected not only by blatant instances of inequality directed towards a person or group of people, but also by smaller, more subtle "micro-inequities" that can accumulate to have significant negative impacts on learning (Hall, 1982).
- Incivilities that are not addressed properly not only negatively impact learning within the course in which it is experienced, but may also negatively influence a student's success at an institution (Hirschy& Braxton, 2004).

The factors influence of classroom climate

The following is borrowed heavily from Ambrose *et. al*. (2010, p. 173-179).

- **Stereotypes** cause alienation and marginalization among those who are the target of unfair generalizations. In fact, just the threat of stereotypes, what Steele & Aronson (1995) tokened "stereotype threat," can impact learning negatively. Students who have experienced stereotypes or expect to be viewed or judged in a certain way may encounter tensions and cognitive disturbances that interfere with learning.
- **The tone** of a class environment is influenced strongly by the instructor. Studies show that students approach faculty who express encouragement more so than faculty who come off as punitive. Tone can be set by instructors through their interactions with students and through other modes of communication including syllabus.
- **Student-student interactions** during and outside of class affect the overall climate. However, the ways in which instructors and those in authority deal with negative interactions has more of an impact on student learning.
- **Faculty-student interactions** also play a role. Students who felt that their instructor was approachable, had concern for minority student issues and treated students as individuals and with respect reported a better course climate (Astin, 1993).
- **Content** includes the course materials, examples and metaphors, case studies and project assignments used to illustrate the ideas being taught. Content that includes a variety of perspectives or is representative of multiple views is more conducive to a positive climate.

The productive of classroom climate

In addition to being reflective about the events that take place in your class on a regular basis, there are techniques you can use to gauge your classroom's climate. Ask for feedback directly from your students on their experiences in your course. This also serves to heighten students' awareness of their own study practices. A number of classroom assessment techniques (CATs) (Angelo & Cross, 1993) are designed to do just that:

Inquire about the classroom climate:

- Pass out index cards to all students
- Prompt students to respond anonymously
- to one or both of the following questions:

  I feel comfortable participating in this course:

  a) always b) often c) sometimes d) rarely e) never.

  One or two things that would make me feel more comfortable in this class would be:

- Collect the responses and study them for common themes.
- Address your findings in the next session and explain to students what changes you will make, if any.

Inquire about students' reactions to the teacher or the method of instruction:

Chain notes

- Pass out blank index cards to all students.
- Explain that you want to collect honest responses to a question regarding student learning or attention in your class.
- Take a large envelope and write a question on it.
- Questions can address their reactions to your teaching, such as:

What are you focusing on right now?

On a scale of 1-5 how would you rate your level of (concentration/interest/engagement) right now (5 being the highest).

- Direct students to respond anonymously to the question only when the envelope comes to them.
- Collect the responses to tally the results and report on your findings in the next class.

Electronic Feedback

- To inquire about students' perceptions of your teaching, prepare an anonymous online survey to send to students electronically.
- Create questions based on teaching practices you want to know about, and that you can and are willing to change (in the event that your feedback indicates this).
- Let students know what you are doing and why you are doing it.
- Use Qualtrics Cornell's free survey software, and send the survey via email. Explain the purpose of the survey, ensure anonymity and indicate how long it should take to finish it. Refrain from making it too long.
- Summarize findings in your next class and describe any changes you might make as a result of the feedback.

Inquire about students' experience with the course materials, readings and assignments:

Reading Rating Sheets

- Ask students to fill out short questionnaires on the class readings.
- Questions can address the clarity and usefulness of the reading, how closely the student read it, how interesting it was, and if students think the reading should be used again next term (why or why not?).
- Ask students to fill out the small questionnaires directly after they have read, or at the beginning of the next class.
- Explain that their response will be taken into consideration in your course design decisions.

Group Work Evaluations

- If you had students working in groups and want to know whether you facilitated that process effectively, you can conduct a group work evaluation.
- Create a short survey asking how effectively the group worked together. Questions may include:

How well do you think your group worked together on this assignment? (Provide Likert scale options, i.e., "Strongly Agree" to "Strongly Disagree.")

Out of *x* members, how many contributed adequately?

Out of *x* members, how many were prepared to do this assignment well?

Give an example of something you learned from another member in the group.

Give one example of something you taught other members in the group.

What is one change your group could make to improve?

- Answering these questions also has the benefit of increasing students' meta-cognitive skills in relation to working with groups.

Assignment Assessments

- Choose an assignment that you plan to use again.
- Create a few questions regarding this assignment's value in relation to student learning.
- Create a short assessment form for students to fill out in class or electronically through an online survey service such as Qualtrics

How to manage classroom climate?

- Incorporate diversity into your course and use inclusive teaching practices.
- Use icebreakers and collaborative learning to give students the opportunity to get to know one another.
- Include diversity and disabilities statements in your syllabus.
- Address incivilities right away.
- Establish ground rules.
- Check in on classroom climate periodically.
- Make efforts to connect with students.

3.11.4 School

Each year students attend schools that represent a variety of socioeconomic backgrounds. Socioeconomic status refers to the level of education, income, and professionalism of an

individual or group. Although students of higher and lower socioeconomic statuses both attend school, the effect of lower socioeconomic status on student achievement is difficult to ignore. Students of a lower socioeconomic status often face additional challenges including a dearth of learning resources, difficult learning conditions and poor motivation that negatively affect their academic performance.

Learning Resources

Families with a lower socioeconomic status often struggle with providing academic support for their children. Limited time and financial resources make it difficult for parents to create a home-based learning environment. Parents in a low socioeconomic household cannot afford reading materials, technology and tutors for their children. When children do not have a positive learning environment at home, it negatively affects their academic achievement level in school.

School Environment

School environment plays a profound role in academic achievement for low socioeconomic status children. Teacher turnover, limited resources and low academic performance are all characteristics of schools in lower socioeconomic communities. Consequently, highly-qualified teachers often avoid such schools by committing to more affluent school communities, leaving low socioeconomic status children with teachers who often lack expertise in their subjects.

Academic Achievement

Lower socioeconomic status students often display difficulty with language skills and struggle with reading. In comparison to higher socioeconomic status children, they are not as accurate when completing mathematical tasks such as word problems or addition and subtraction. As schools become aware of low student performance, students are often assigned to lower school tracks. Consequently, students on the lower end of the socioeconomic spectrum are forced to take lower level courses or vocational courses that do not necessarily prepare them for higher education. Lower socioeconomic status ultimately contributes to lower academic performance and slower rates of academic progress.

Motivation

Students in lower socioeconomic communities are more likely to exhibit behavior-related learning problems because they feel as if they do not belong in school due to their working class

background. These feelings of loneliness and inadequacy often influence the decision to drop out for many students. Additionally, as low socioeconomic status students become aware of high college tuition fees, they often lose the motivation to perform well due to their inability to pay for higher education, ultimately affecting the influence of socioeconomic status on student achievement.

3.11.5 Ethnicity

Over a century communal problems in India have occupied the attention of policymakers and academicians. These problems have been the result of conflict between communities separated by religion, language, caste, or region. Many and varied explanations have been offered for persistent communalism and most discussions have centredaround the Muslim community; all other communal conflicts are nternecine and therefore less important. While, for historical reasons there may be some justification for this, such a view is misleading as it glosses over communalism based not just on religion but on language, caste or region which was generated in the nineteenth century; nor does it provide an explanation for the growth and importance of communalism over the last thirty years as exemplified by semi-political active groups representing language, caste, religious and regional interests. We have to accept the reality not just of religious communalism but of all other forms communalism can take. By considering communal conflict in a purely Indian context, it is possible to overlook its generality over the rest of the developing as well as the Western world. The term used for communal conflict in the West is ethnic (which no longer implies racial differences) i e, "communities or groups that share certain compulsory institutions while remaining distinct from other groups". It can in this sense also mean that at any given point, depending on the problem, individuals may co-operate with groups on the basis of religion, language or region to promote their social, economic and political interests, even when their basic affiliation remains to their original religion or caste group. Therefore, religion, language or caste may form a sufficient but not necessary reason for ethnic grouping. Ethnicity denotes strife between groups as does communalism. The analysis of Indian communalism or ethnicity cannot be thus considered in isolation, as an Indian phenomenon. In most societies, ethnicity has gained importance, not just as a legacy from a past era, but in a natural progression, As a result of wide ranging economic, social and political changes which have led to urbanisation and mass political participation. Increasing politicisationemphasizes the importance of group membership, one access to the power structure which can be used to further group interests. Differentiation, thus, becomes an important factor because other groups are similarly engaged. However, when group

co-operation is based on primordial sentiments and is. used as a platform for political demands, it leads to greater communal or ethnic awareness and assertiveness.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

8. Explain the Classroom Climate?

……..

……..

3.12 LET US SUM UP

In this unit the role of education as an instrument for social change and the consequent social demand for the various levels of education have been also discussed at length. Then the unit focuses on describing socio economic such as poverty, gender, religion, caste and class. The unit also talks about the psycho social factors such as parents, teachers, classroom climate, school and ethnicity.

3.13 UNIT – END EXERCISES

1. From your educational experience, cite examples of how school can create for positive social change in the community.
2. Do you think that students can be provided some responsibility in matters related to functioning of the school? Why/ Why not?
3. As a teacher, how well do you feel that you are equipped to perform the social roles of a teacher?

----------3.14

SUGGESTED READING

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----------3.15

ANSWER TO CHECK YOUR PROGRESS

1."By social change, I understand a change in social structure, e.g., the size of the society, the composition or the balance of its parts or the type of its organization". - **Morris Ginsberg**

"variations or modifications in any aspects of social process, pattern or form. **- P. Fairchild**

2. a) social change is social
   b) Social change is universal
   c) Social change is continuous
   d) short-term and long-term change

3. War, transportation and communication and agriculture

4. 1. Education as a necessary condition
   2. . Education as an outcome of social change
   3. . Education as an instrument of social change

5. Factors associated with learner and factors related to learning process.

6.The teacher as an individual personality is an important element in the learning environment or in the failures and success of the learner. The way in which his personality interacts with the personalities of the pupils being taught helps to determine the kind of behavior which emerges from the learning situation.

7. National Party and Regional/State party

8. Amborseet. al. (2010) define classroom climate as “the intellectual, social, emotional, and physical environments in which our students learn.

UNIT VI INDIAN AND WESTERN THINKERS AND THEIR CONTRIBUTION TO EDUCATION

4.1 Introduction

4.2 Objectives

4.3 Gandhiji's Basic Education

4.3.1 Concept of education

4.3.2 Gandhiji's Conception of Knowledge

4.3.3 Method of Instruction and Evaluation

4.4 Tagore's Basic Education

4.4.1 Tagore's Conception of Knowledge

4.4.2 Values of Education

4.4.3 Freedom and Discipline

4.4.4 Method of Instruction and Evaluation

4.5 John Dewey's Basic Education

4.5.1 Dewey's Concept of Knowledge

4.5.2 Values of Education

4.5.3 Method of Instruction and Evaluation

4.6 Rousseau's Basic Education

4.6.1 Rousseau's Concept of Knowledge

4.6.2 Method of Instruction and Evaluation

4.7 J.Krishnamoorthy's Basic Education

4.7.1 Concept of Knowledge and freedom in Learning

4.8 Sri Arobindo's Basic Education

4.8.1 Sri Arobindo's Concept of Knowledge

4.8.2 Method of Instruction and Evaluation

4.9 Let us sum up

4.10 Unit - End Exercises

4.11 Suggested Reading

4.12 Answer to check your progress

4.1 INTRODUCTION

In this unit we will study about the Indian and western thinkers and their contribution to education. The purpose of this unit is to bring into focus on Gandhiji's basic education, Tagore's basic education, John Dewey's basic education, Rousseau's basic education, J.Krishnamoorthy's basic education and Sri Aurobindo's basic education.

4.2 OBJECTIVES

- Discuss the Indian and western thinker's basic education
- Identify the value of education
- Describe the Methods of Instruction and Evaluation

4.3 GANDHIJI'S BASIC EDUCATION

INTRODUCTION:

Mohandas Karamchand Gandhi was born at Porbandar in Kathiawar of Gujarat state on October 2, 1869. His father was the prime minister of the states Porbaudar and Rajkot. He went to England in order to get a Barrister degree after completing his studies upto matric level, in September 4, 1881. He remained there for three years or so. He passed his Law Examination and was called to

the bar in 1891. When we talk about Gandhi, automatically certain ideals come to our mind i.e. truth, nonviolence, simplicity, love for all, leadership, dignity of labour and implementation or practicising ideas rather than just propagating them. These ideals or qualities reflected to educational philosophy of Gandhi.

Gandhiji as an Idealist:- Gandhiji had very high ideals that he followed ideals like simplicity, truthfulness, non violence. He had not only there principles in mind but also plasticized them in his life.

Gandhiji as a Pragmatist:- Pragmatist is one who solves problem in a realistic way. Gandhiji believed that the best way to learn is by doing and it is believed that when you learn by doing you remember 90% and it leads to knowledge. Pragmaticism is the hallmark of Gandhian philosophy.

Definition:-

"By education I mean all-around development, drawing out of the best in the child-man body, mind and spirit."

Literacy according to him is neither the end of education nor even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is not education."

Gandhiji gave the concept of 3 r's and 3 HE's

Hand-psychomotor domain/skills

Heart-spiritual domain/skills

Head-Cognitive domain/skills

3r's :Read, write and arithmatic

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

Aims of Education :-

1.**Bread and Butter aim:**

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

2. **Cultural Aim:-**

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

3. **Harmonious development:-**

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

4. **Moral Aim:-**

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

5. **Social and individual Aim:-**

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

6. **Ultimate Aim:-**

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

Types of Education:

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

1.Basic Education 2. Buniyadi Talim 3. Nay Talim 4. National Education

5. Wardha Shikshan/Education 6. Life Education

Major Components of Education

A .Free and compulsory Education*:-*

Gandhiji advocated free and compulsory education for all because within the age of group 7 to 14 everyone enables to read, write, and count the basic expenses or sums. If the education is not free and compulsory then students who are coming from poor families remain illiterate who will be

the future of India. He wanted to combine the primary with secondary education and called: it "English less Matriculation"

B. Mother Tongue:-

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

C. Subjects:-

Gandhiji emphasized mathematics, social studies, general science including nature study botany, zoology, chemistry, astronomy, hygiene, physical culture and knowledge of stars. According to him mathematics helps the students to solve the numerical and geometrical problems connected with craft and community life and in teaching of mathematics emphasis were laid on practical measuring and field work. Teaching of mathematics helped the students to develop their reasoning capacities.

Social studies was a combination of some subjects like History, Geography, Civics and Economics. It was introduced to enable the students to understand and appreciate their own culture and also to understand nature and function of family state and the nation and their inter-relationship.

General science is necessary from the point of view of knowing our health, hygiene and also to think logically the cause and effect relationship. It gives students an intelligent and appreciate outlook on nature. It forms in the students the habit of accurate observation and of testing experience by experiment. Domestic science was initially for both boys and girls but how it is limited to girls only. It is necessary to learn about how to manage house and its expense.

Drawing and music were included in the curriculum to develop creativity in boys and girls. Drawing has its importance at three levels, it develops expression skill through drawing, it touches to imaginative faculty of mind and also focuses on aesthetic sense to appreciate art at both level- artist's and interpreter's level.

Basic curriculum includes three things:

1. Physical environment i.e. seen and felt which compresses biology, botany, zoology, geography and astrology.

2. Child's social environment which contain his interaction with society- his work as individual and as a member of society.

3. The child's craft work which helps in knowing craft- how to weave, learning to do something which lead to productivity.

Principles of Basic Education:

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

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

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

1. Physical Domain – by doing physical work like agriculture which will give good physical exercise.

2. Psycho-motor Domain- by developing social skills- how to behave, how to work in groups; how to co-ordinate.

3. Cognitive Domain- by developing thinking skill, analyzing, estimating- what would be the expense to prepare craft and how much material will be required

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

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

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

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

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

8. **The curriculum:-**

According to Gandhiji curriculum of the basic education should be consisted of the craft, the mother tongue of the students, social studies, natural science and music. He introduced the following subjects:-

A. The craft:

Gandhiji believed in the utilization of swadeshi things so the Basic National Education aimed at providing education through the medium of craft or productive work. The basic craft which may be agriculture or spinning and weaing or card board, wood and metal work, gardening, leather work etc. His curriculum was activity centered which should transform the schools in to "place of work, experimentation and discovery."

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Basic education and the role of a Teacher:

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

· **Development values through Basic Education:**

Gandhiji was a great revolutionary person. He had deeply thought over all the aspects (factors) relating to life. He has show a new path for solution of problems of entire world by placing the universal human values at social and national level.

Gandhiji happened to read Ruskin's "Unto the Last" given by Polak during the train journey in South-Africa. Its impact on Gandhiji was miraculous. Gandhiji found three doctrines of universal welfare (Sarvodaya) from this book. They are as under.

- "Welfare of all (universal welfare) is our welfare.
- The work of a barber and lawyer should be equality appraised because the right of livelihood is equal for all.
- Simple and laborious life of a farmer is the real life".2

Gandhiji set up Phoenix Ashram (hermitage) in south-Africa to apply these doctrines in daily practice. He took up experiments of education, thus it can be said that the seeds of educational thoughts were in Gandhiji in South-Africa. He conducted Educational experiment at phoenix Ashram and Tolstoy wadi (Garden) in South-Africa.

- These include - Education for character building, education thought mother-tongue.
- Place of manual work in education and co-education.
- Hostel residence and community life.
- Moral education though character and good conduct.

- Educational of soul should be imparted thought teacher's (model) life rather than through books.
- Health education for physical fitness and health and insistence for simple life.
- Importance for self-help and self-reliance, education for thoroughness (strength), education for citizenship.
- Education for self-help and self-reliance, education for personality development.
- Education for avoiding caste and colour distinction, education for vocation useful for life.
- Education for equality of all the religions, education based (founded) on truth, non-violence and justice".

Gandhiji held educational experiment at Shantiniketan, Kocharab Ashram, Sabarmati Ashram and Gujarat Vidhyapeeth after returning form South-Africa, and gave a new vision (philosophy) of education to educational world by placing "Vardha educational Scheme" before the nation in 1937.

The report of "Vardha Education Schme-1937 include (covered) only the primary stage of education. But in 1945, Gandhiji put the concept of "comprehensive basic Education (Samagra Nai Talim) Training before the nation".

The five national values presented under the title of national Panchsheel included in NPE 1986 viz (1) Cleanliness (2) Truthfulness (3) Hardworke (3) equality and (5) co-operation are naturally developed in basic education.

In basic education system it is recommended to impart education thought mother tongue and if is already so. Gandhiji, too believed that the foundation of education should be laid through mother tongue. It helps inculcating values like love towards mother tongue and swadeshi (native)

Education through industry is the basic principal of basic education, Basic education, because it help developing values like respect for manual labour, sense of co-operation, feeling of being mutually helpful through manual work, development of friendship feeling, economical self-reliance, team spirit and sincerity.

Present children seem to understand that clearing house, sweeping room, cleansing room with wet cloth, cleaning vessels; washing clothes are the foundations of work women. Such mis-concept of child's mind prevents their comprehensive development. Such misconnect will be removed only when self-labour will be given an important place in education.

Self- labour is given an important place in basic education. Here children do as many activities as possible on their own accord. As a result, values like exertion, efforts, courage, initiation, respect for manual labour, self-confidence and self-confidence and self-dependence etc. develop automatically in children.

Basic education imparts children training of self-reliance. One of the four major resolutions formed by Vardha Parishad reads thus: "During the entire time period, the centre of education must be some type of physical and (useful) productive work, and the abilities of children should be developed and education should be imported as far as possible in co-ordination with the central major industry selected by them and keeping in view the environment of children" in this productivity is directly connected with self-reliance.

Gandhiji has said in context of self reliance. "I would prefer to start a child's education after teaching him some useful manual industry and enabling him for some innovative creation. Every school can be self-reliant".7 Education should offer a child such a strength that he can be free form tension about his future (i.e. What to do?) at the end of education. Shastri Jayendra Dave while explaining the meaning of self-dependence says, Self-dependence means relief from economical, social, mental or any type of surjection - individual's being self-reliant. An individual should acquire three-fold independence (self-reliance) after completing education"8 that is why Gandhiji had advocated education through industry, so that the individual can stand on his legs (be –self-reliant), that is he/she can be self-dependent, self-reliant.

In basic education Gandhiji has given the same importance to community life as to industry as a medium of education. Education thought community life develops in children the qualities like team spirit should to shoulder work that is co-operation and a sense of mutual help. A Children acquires competence of social adjustment thought community life. In traditional education system, only class-room teaching talks place collectively. There too, the education is being imparted through talking or lecture method rather than activities. As a result the development of sociability in children does not reach the expected level.

Gandhiji comes and conducted experiment as to what Ashrami education can be suitable to modern circumstance (time and place), wherever he went. According to him, "Ashram was his laboratory of education". In Ashrami education system, the education for comprehensive development of children is imparted through co-curricular activities like community life, mass prayer, common dinner, physical exercise, team works, games and sports, assignment (homework), cultural programmes, celebration of special days, and certive programmes.

Ashrami (residential) education is necessary in Basic Education. Children arise in the early morning, complete their routine work and recite collective all religions prayer is recited in the evening, too, at the hostel. Collective (mass) prayer programme is inevitably implemented in school also. This helps cultivating values like spiritual values, non-indulgence in taste, non-stealing (not using more than one's needs), non-violence, outlook of equality to words all religious, honestly, holiness, peace in children.

During hostel residential children take up various activities in various teams or collectively. These include room cleaning, ground cleaning, dining hall cleaning, toilet and urinal cleaning, fetching water, cooking activities, corn cleaning, watering plants, beside there own (personal) activities like washing cloth, taking bath etc. In short, training of all the functions related to life is imparted in basic education system. Due to this, values like cleanliness, self-reliance, labour, team spirit, co-operation, endurance power, loyalty, good conduct, honestly, duty observance (discipline), obedience, time-keeping, Exercises, games and sport related to physical education are also organized with a view to developing health related values in children.

In basic education, various celebrations such as national festivals, birth anniversary, death anniversary, parents (guardians) day, self-education day, environment day, world population day and such other days are celebrated. Cultural programmes are organized on such occasions. Moreover, creative programmes given by Gandhiji such as village cleaning, prevention of untouchability, communal unity, prohibition (of alcoholic drinks) Khadi activities, adult education, women uplift, health education, nursing of lepers, addiction relief, etc. are celebrated in basic schools as well as in community and hostels. All these help developing moral values, spiritual values, social values, national values, cultural values and individual values naturally among children. Thus basic education is such a medium through which values useful for the life are naturally developed among children.

4.3.1 Concept of Education

Gandhiji took up scheme for basic education in which vocational training or work experience is the utmost important. It is due to the fact that it stimulates the human mind for creative thinking or dignity of manual labour. He thought that such creative thinking should be taken up from primary to higher level education. His view on basic education is greatly influenced by his philosophy of satya (truth), ahimsa (non-violence), firm belief in God, dignity of labour. The Kothari Commission also followed Gandhi's ideal of vocational training in education. This commission says, "We recommend that work experience should be introduced as an integral part

of all India education–general or vocational. We define work experience as participation in productive work in school, in the home, in a workshop, on a farm, in a factory or in any other productive situation."

This commission re-emphasizes the Gandhian principle of learning by doing in the modern education. The main aim of education is the development of human personality. He expanded fourfold personality in the individual that is body, mind, heart and spirit. True education stimulates the spiritual, intellectual and physical strength of the individual. His view on education of heart which brings the idea of sympathy, fellowship and deep feelings of love. The aim of education is not only to produce good individual but also one must understand one's own responsibilities in which one lives. It is closely related to Hindu concept of varnashram dharma. One who understood his or her responsibilities would lead to the spirit of social consciousness and social mindedness. Then, all the activities of such persons will have a social content as well as co-operation to others.

He talks about education in terms of discipline. It is regarded as one of the most important parts and parcels of education. Without discipline, the sound education system is impossible. It is a quality that one's self can lead to the regulation of one's intellectual, moral, spiritual and social behaviour. It is stated that the goal of education consists of character-building. Such character-building requires the moral, intellectual and social behaviour under all circumstances i.e., strength of personality, the virtue of compassion, kindness, fair-mindedness and the spirit of dedication. Gandhi strongly holds that education is not end in itself but it is the most powerful weapon which creates all persons of genuine characters. There is degeneration of education when the qualities of truthfulness, firmness, tolerance are absence from it. True education is life process which helps in cultivating the spirit of co-operation, tolerance, public spirit and a sense of responsibility.

All these qualities are considered as disciplines for the development of human personality. Such disciplines can create the harmonious balance between the individuals and social aim of education. His principle of 'learning by doing' tries to stimulate the individual's mind to think creatively, independently and critically. His great emphasis on work-culture to the students from the primary stage to higher stage is to enable the students to start producing from the time he started his training. So, his primary information of basic education is Head, Heart and Hand rather than Reading, Writing and Arithmetic.

Gandhi also maintains that education is essential for the attainment of the goal of peace. It can be attained only through morality and ethics. According to Gandhi, education is the realization of the best in man - body, soul and spirit. He maintained that education must be based on ethics and

morality. Ethics and morality are integral to Gandhi's life. All his thoughts, actions and speeches are based on these two concepts. From the ethical perspective, education may be considered as a means of attainment of salvation. It helps to the path of the complete peace. Peace is the absence of violence and hostile thought. As a daily practitioner of non-violence, Gandhi right from his earlier stage considered that non-violence is an indivisible, important and essential part of education. We cannot be separated education from ethics, morality and spiritualism. For this purpose Gandhi has given some rules for all students so as to ensure that morality and righteousness always be considered as an essential part of their education. Regarding this, such rules can make to right thinking, self-control, service to the society, respect to others and constant awareness for their duties and responsibilities.

His concept of education is also founded on ethics and morality. It may be said that his concept of education has full of religious ideas. His idea of religion is different from common concept. His concept of religion is 'service of humanity'. For the spirit of religions he propounded 'Nai Talim' or 'basic education'. This new education system, Archarya Kriplani says, '… is the coping stone of Gandhi's social and political edifice'. His philosophical thought on education is highly pedestal that creates the socio-economic development of the society.
We can draw a conclusion that his concept of education is not only the eradication of illiteracy but learning by doing. He preaches the doctrine of simple living and high thinking. His education system are greatly emphasizing the culture of peace, sincere work, dedication of the cause of the nation, social minded, friendliness, right feelings, economic advancement, physical improvement and socio-cultural progress. It is based on work-centre education which can provide the necessary economic self-sufficiency and self-reliance.

4.3.2 Gandhiji's conception of knowledge

A faith in the power of the individual formed the foundation for Gandhi's extremely compassionate view of the industrial era's large-scale problems, as well as of the smaller but no less urgent troubles we found in our own lives. Our problems, he would say, are not inevitable; they are not, as some historians and biologists have suggested, a necessary side effect of civilization.
On the contrary, war, economic injustice, and pollution arise because we have not yet learned to make use of our most civilizing capacities: the creativity and wisdom we all have as our birthright. When even one person comes into full possession of these capacities, our problems are shown in their true light: they are simply the results of avoidable—though deadly—errors of judgment.

Gandhi formulated a series of diagnoses of the modern world's seemingly perpetual state of crisis, which he called "the seven social sins." I prefer to think of them as seven social ailments, since the problems they address are not crimes calling for punishment but crippling diseases that are punishment enough in themselves. The first—and the one we will focus on here—is knowledge without character. It traces all our difficulties to a simple lack of connection between what we know is good for us and our ability to act on that knowledge.

Knowledge Without Character

To me, the central paradox of our time is that despite our powerful intellectual skills and our ingenious engineering and medical achievements, we still lack the ability to live wisely. We send sophisticated satellites into space that beam us startling information about the destruction of the environment, yet we do little, if anything, to stop that destruction.

As Martin Luther King, Jr., put it, we live in a world of "guided missiles and misguided men," where few technical problems are too complex to solve but we find it impossible to cope with the most basic of life's challenges: how to live together in peace and health. In our lucid moments we see that we are doing great harm to ourselves and our planet, but somehow, for all our intellectual understanding, we cannot seem to change the way we think and live.

This is not to say we are bad people. The problem is simply that we have not yet completed our education. When Gandhi speaks of knowledge without character, he is not implying that we know too much for our own good. He is saying that because we do not understand what our real needs are, we are unable to use our tremendous technical expertise in a way that might make our lives more secure and fulfilling. Instead, we treat every problem as if it were a matter for technology, or chemistry, or economics, even when it has nothing to do with these things.

Every day, for example, dozens of new products appear, promising to satisfy our deepest desires. We are barraged with messages—subliminal and otherwise—on billboards and in magazines, on television and in the movies, telling us that everything we are looking for in life can be found in a car or a bowl of ice cream or a cigarette.

The hidden message is that what we own or eat or smoke has the power to endow us with self-respect. Actually, I would say it is the other way around. Your car may be useful and comfortable,

it may have a wet bar and a cellular phone, but that is not why it is dignified. You, a human being, are the one who gives dignity to your car by driving it. If it were not for you, that car would be only a hunk of metal.

Over the past fifty years, the automobile, like so many of our appliances and machines, has sped down the now-familiar psychological highway from desirable luxury to basic necessity to tyrannical master. We no longer choose to drive a car—we have to: there are so many things to do, so little time to do them, and so far to travel in between. We rush about from place to place, caught in a perilous game of catch-up, and the price is high: nearly fifty thousand Americans lose their lives in traffic accidents every year. The irony is, we are often in such a hurry that we can't get anywhere. I have read that commute time in Tokyo and London now is often less by bicycle than by car; and to judge by rush hour on our freeways, our situation is not much different.

Worse than the loss of time, of course, is the threat to our health. In each of those cars, according to recent research conducted in Los Angeles, commuters are exposed to two to four times the levels of cancer-causing toxic chemicals found outdoors. And as it idles there on the freeway, the average American car makes a significant contribution to the greenhouse effect, pumping its own weight in carbon into the atmosphere each year.

These things are not secrets. We have all heard them many times before, but we find it hard to do anything about them. Our cities and towns have grown in such a way that we feel helpless without a car. And as our cities expand ever farther into the surrounding countryside, the situation promises to get even worse.

The problem is that the roots of our dependence on the auto go deeper than the desire for a convenient mode of transportation. There is a much more powerful force at work here—a force that characterizes almost every activity in industrial society: profit. Under the relentless domination of the profit motive, we have remade our country in the image of the automobile. As the political historian Richard Barnet writes, describing America in the middle decades of this century,

Buying highways meant buying motels, quick food eateries,…and the culture of suburbia….The highway system was the nation's only physical plan, and more than anything else it determined the appearance of cities and the stretches in between. In choosing the automobile as the engine of growth, the highway and automotive planners scrapped mass transit.

Oil shortages and higher gasoline prices have led us to regret turning a blind eye toward such practices, yet we go on driving more and more, drilling new oil wells, making and buying more and bigger cars. In just one hundred years, urged on by the profit motive and the media conditioning that driving is entertainment and our car is an extension of our personality, we have

used up nearly half of the world's known petroleum reserves, fouled our air, and put our oceans and beaches at continual risk from oil spills.

Now, I have nothing against automobiles. I have a car, and I appreciate its utility. All I would say is, it is important to remember who is serving whom. If we were the masters of our machines—and our lives—we would have good, well-made cars and good roads on which to drive, but wouldn't we also use them sparingly, so our children and our children's children would have enough oil left to heat their homes?

Nor am I suggesting that there is anything wrong in a businessperson making enough profit to support his or her family in comfort—everyone should have this opportunity. But we have exaggerated the importance of profit out of all proportion to its natural place in business. We have become addicted to it, and that is a very dangerous situation.

Most addictions begin innocently enough. "Just one more helping, one more bowl of ice cream, one more cigarette, one more drink for the road." That is how it starts—just one more: "Let's sell just one more new car, make one more dollar, pump one more gallon of gas."

When we give in to that desire repeatedly, with a second helping, a second smoke, a second drink, or a second sniff, it becomes a habit—not just one more but one every day: "The stockholders want to see this quarter's profits rising above last quarter's. Get the general manager on the phone and tell him to increase production, bolster demand, and heat up consumption. And do it yesterday."

With a habit we still have a choice whether to give in or not, but when a habit continues long enough, we lose our power to choose. Our feeling of security becomes so closely attached to the thing we crave that we must have it, whatever the cost. The habit has become a compulsion, and we have become its servant. We will do anything for a profit, even if it means sacrificing our children's precious seas, air, and earth. This is what Gandhi means by knowledge without character—a lack of connection between what we know to be in everyone's long-range best interest and our ability to act on that knowledge. It has become the cornerstone of much of our business and our lives.

4.3.3 Method of instruction and evaluation

Gandhi taught his own children for some time and thus experienced that the essence of good teaching is stimulating the energies of children. So that learning may take place in a natural way leading them towards harmonious development. In the field of science of Pedagogy, Basic Education's main contributes have been recognised. In fact it is a technique of teaching in itself. In brief, Gandhiji recommended the following methods of teaching.

1. Mother tongue to be the medium of Instruction.

2. Productive craft as the basis of all education.

3. Teaching through creative and productive activities.

4. Learning by doing.

5. Learning by living, service and participation, self experience.

6. Correlation as the most valid technique of teaching.

7. Lecture, Questioning and Discussion methods.

"My life is my message," he has said when asked for one. Anyone can derive these dictums from his own life, so vividly recorded in his autobiography, "The Story of My Experiments with Truth." Be truthful. Truth begets trust. Trust begets respect, recognition and rewards. You may not always follow truth, but if you find truth stand by it. And make it your business to find Truth. Don't do anything in secret that you cannot divulge in public.

Gandhiji influenced the lives of our countrymen for more than half a century. His approach to most issues was down-to-earth and holistic-be it social, cultural, economic, health or education. Gandhiji's model was not only holistic and practical, it was highly decentralized and integrated, with ademonstrated capacity to motivate the entire community and place responsibility and accountability at the community level versus the State. According to M.K Gandhi ; True education is all-round development of the faculties, best attained through action. It bases itself on the fact that knowledge and understanding develop in relation to problems set right by action. Information thrust on the mind only burdens the memory and causes intellectual indigestion, casting learning into oblivion.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

2. Write a definition of Gandhiji's basic education.

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4.4 Tagore's Basic Education

Rabindranath Tagore was a universal personality. His genius was versatile, synthetic and original. He was influenced by the Christian conception of the fatherhood of God and might have been inspired in his early years by Shakespeare, Goethe, Wordsworth, Ruskin, Shelley, Keats and Browning. But the roots of his intellectual creativism and emotional make-up lie in the Upanishads, in the majestic poetry of kalidas, in the lyrics of Vaisnavas, in the mystic poems of Kabir and the religious atmosphere of the Brahmo Samaj.

Tagore was a writer of deep originality and creative attainments. He was a patriot. During the day of the agitation against the partition of Bengal his stirring words rang with strength and he was later on venerated as a national poet. He stood for social reform, Swadeshi and the solidarity of the country. He was not a politician but a political prophet who taught unity, harmony peace and co-operation. He has given to modern India a philosophy of world-and-life-affirmation.

Rabindranath was a believer in cultural synthesis and international unity. He decried the aggressive cult of the nation. He became one of the intellectual leaders of Indian nationalism. After Bankim Chandra Chatupadhya, it was he who strengthened the movement of Bengalee literary renaissance. This literary renaissance was the intellectual background of a political ferment and consciousness. Tagore's inspired poetry and prose becomes the literary vehicle of the regeneration of a fallen race because in his writings he embodied some of the noblest ideals of Indian culture. His songs and messages were like inspirations to social and political workers. Hence, although not in the trick of the political fight for independence, Tagore was venerated as a seer of Indian freedom.

Apart from his political and social thoughts his educational thoughts were also standing as a landmark in the educational system of India. He tried to give India an educational system which can meet the spiritual and natural needs of human beings.

Educational Philosophy

Tagore was one of the great educational thinkers of the world. "Tagore was undoubtedly the greatest leader of the Indian Renaissance and his influence was felt in all sides of our culture. Education did not escape it". Tagore wrote 130 essays covering about 1750 pages on education. In 1892 his Article on education entitled "Sikshar Herpher" was published which created considerable stir in the field of education.

Rabindranath had understood that the educational system the British had enforced on India was meant only to train people to work as clerk in their offices, and if possible, to inculcate in the so-called educated men a feeling of inferiority for their own culture and philosophy.5 For this reason Tagore pleaded for an education system in India independent of colonial British control. This idea of Rabindranath gave birth to "Santiniketan" (abode of peace) an Ashrama style educational institution in which he provided education based on the principle of freedom, natural trust, co-operation and joy. In his opinion child's education would be more effective if teachers and pupils live and work far away from din and bustle of the city, like the teachers and students of the past. He says, "this school should be home and a temple in one where teaching should be a part of worshipful life". Placing teachers above the method of teaching Tagore said—

"The fact that education is something vital makes the teachers duties and responsibilities deserving of serious attention. The teachers should know that it is for him to inspire life in the students by his own living to enkindle the flame of knowledge in the students by his own knowledge."

Dr. Zakir Hussain, himself an able educationist was very impressed by Rabindranath's ideas on education. He said: "Rabindranath's educational ideas were simple and straight forward, the reason being that he was fully aware of the importance of universal unity. In his educational system there was no place of narrow specialization, because he knew that 'specialisation' hinders the growth of the individual towards unity and universality. As far as I have been able to understand, Vishva-Bharati is based on this principle."

Rabindranath's educational philosophy was not a system in the prevalent sense of the term system. A system formulated by modern day pedagogies with rules and regulations and ready-made methodology in which teachers are thought how to teach particular subjects and prepare lessons and text books within set paradigms. Rabindranath discarded the notion of text-books. He put the responsibility of educating the students in a joyful manner upon the guru. He said the relationship between the student and the guru should be of companionship. He said, "The teachers heart continues to receive every moment of his life, and that is why he continuously gives himself totally. He finds the proof of his truth and honesty in the process of giving and from the joy he receives from it. Joy emerges on its own when minds meet in a healthy spirit. That joy is the energy of creativity and its result is transfer of knowledge. Those who are conscious of their duties, but do not experience joy, tread on a different path. I consider the person to person relationship between the guru and shishya the prime means of imparting knowledge."

Being a naturalist Tagore was aware of the sensitivity of young children and he had a firm faith in the educative value of natural objects and events. According to him "The highest education is that which does not merely give us information but makes our life in harmony with all existence. Children have their active subconscious mind which like the tree has the power to gather food from the surrounding atmosphere.

Like the pragmatist philosophers Tagore advocated that children should be allowed to stumble on and learn by every experience. Tagore wanted to implement the Upanisadic ideals of the Indian Saints in his educational system.

The philosophy of Humanism found formulation in the aims and objectives of Viswabharati viz., to study the mind of man in its realization of different aspects of truth from diverse point of views, to bring into more intimate relation with one another through patient study and research, the different cultures of the East and the basis of their underlying unity, to approach west from the standpoint of such a unity of the life and thought of Asia, to seek to realize a common fellowship of study the meeting of the east and the west and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of idea between the two hemispheres.

Rabindranath was not happy with the prevailing state of education in his time, which robbed the child of his creative ability and natural potentialities. According to him, "We rob the child of his Earth to teach him Geography, of language to teach him Grammar. His hunger is for Epic, but he is supplied with chronicles of the facts and dates. He was born in the living world, but he is banished into the world of living gramophones".

Rabindranath introduced some cultural subjects in his educational institution like singing, dancing, painting, acting etc. because he believed that education is a process of upholding the creative abilities of children and not a process which merely concerned with bookish learning. He had no faith in rigorous method of teaching and was not in favour of making the path of knowledge a very smooth one.

There is a touch of mysticism in Tagore's philosophy of education. But his mysticism is healthier than that of Froebels who limited it only to childhood. Tagore brought their mysticism to the level of realities of life and included in it all the stages of education. It is in this respect he was ahead of Pestalozzi experience, that is, elementary and pre-elementary stages of educative experience.

Tagore was a spiritualist in education. Generally, naturalism discards transcendental experiences. Tagore was a naturalist but his naturalism was not a narrow one. It was a sort of means to spiritualism which he wanted to develop among the boys.

Tagore was a great champion of education for international understanding. He loved his nation and wanted to improve its conditions but in this connection his nationalism was not a narrow one. His patriotism and nationalism leads to internationalism. He regarded the world as one and enables us to feel that we have to develop respect for world citizenship also.

4.4.1 Tagore's conception of knowledge

Western Education in India

Philosophy of education developed by the West was shaped through philosophical thought, which manifested through an idea characterized by Materialism, Idealism, Secularism, and Rationalism. This philosophical thinking, however, affected the concept, interpretation and the definition of the knowledge itself. Rene Descartes, for instance, uses ratio as the sole criteria to measure the truth. Other western philosophers, such as John Locke, Immanuel Kant, Martin Heidegger, Emilio Betti, and Hans-Georg Gadammer, among others, also emphasize the use of ratio and the five senses as their source of knowledge, by which it creates a variety stream of philosophies and thoughts, such as empiricism, humanism, capitalism, existentialism, relativism, atheism, and many others that profoundly affect a number of disciplines, such as philosophy, science, sociology, psychology, politics, economics, and so on.

Consequently, western philosophy of education is not established on revelation or any religious tenets but being established on a cultural tradition strengthened by philosophical speculation bounded by secular life placing man in the centre as a man of ratio. Hence, the science and its ethical and moral values, administered by human ratio always experience changing. According to Syed Naquib Al-Attas, there are five factors underlying western culture and educational philosophies. First, the use of ratio to guide one in his own life. Second, posing duality between reality and truth. Third, emphasizing an existence projecting secular worldview. Fourth, the doctrine of humanism. Fifth, using history as a dominant element in natural tendency and human existence. Those five factors have a very great impact on western intellectual paradigm shaping educational pattern in the west.

British Educational Approach in India

Modern education system in India initially came from British authorities. They initiated Western influence in India. Prior to the advent of the British India, Indian education system was generally private in praxis. In 1835, Lord Macauley introduced modern education in India through Wood's dispatch 1854, generally known as the Magna Charta of Indian education, which becomes the cornerstone of the current Indian education and changed the scenario. By 1857, British power finally consolidated a colonial system of education in India. Its primary aim was to prepare indigenous Indian clerks to handle local administration and the creation of a class of Indians who had been brought up in an English way. In the lower levels of education, the medium of instruction was vernacular languages, whilst for higher education the medium must be in English. British government continuously provided funds to local schools that further made many of them becoming governmentally aided.

Finding it too expensive and impossible practically to import sufficient British to operate and control the rising number of administration branches, British government planned to educate local Indian by the way that they should learn western education and become westernized both culturally and in intellectual achievement. Lord Macauley clearly said that, "we must at present do our best to form a class, who may be interpreters between us and the millions whom we govern; class of persons, Indians in blood and color, but English in taste, in opinions, in morals and intellect." National universities had been established at Bombay, Madras and Calcutta. The gap between the fortunate upper classes and the vast masses of rural poor continued to widen. A new class of people came to adopt European dress, manners attitudes and life styles. Old values and traditions came to be questioned. And it was a period of social upheaval and reforms in India.

In 1844, Declaration Knowledge of English declared English as a compulsory requirement to apply to government civil services. Due to this condition, Indian traditional education system gradually vanished for the lack of official government support. The government made English medium schools became so much popular that tremendously attracted many Indians. Consequently, traditional occupations also became obsolete.

The British control over education ended with the Indian independence on 15 August 1947. Positively, the British education system created social and political awareness within the country. It inspired literary and cultural consciousness and developed nationalistic awareness. However, it was obviously British-oriented. Its primary aim was to serve British interest and was colonial in

aim and practice. The medium of instruction was an obstruction in the development of creativity. Sometimes it encouraged communal passions. The Christian missionaries and the British administrators encouraged Christian teachings within the educational institutions. However, the British philosophy of education in modern period was not conducive to national welfare. It is in this defects of the British philosophy of education as practices in India in modern period that Indian thinkers have bitterly criticized it and one of them was Rabindranath Tagore. Tagore was critical of the British philosophy of education in India. He clearly saw that its aims and means were against Indian interests and thus presented his alternative philosophies, urging Indians to accept steady and purposeful education.

Tagore's Educational Philosophy

Rabindranath Tagore was more than a resounding leading Indian thinker of India in the twentieth century. A prominent figure through his poetic brilliance, Tagore is known to India and the world as the winner of the 1913 Nobel Prize in Literature, the first non-westerner to be honored so. Ramnath Sharma depicted that there are two different thinkers of education in India, the traditional group of Indian philosophers of education on the one hand and the propagators of western philosophy of education on the other, represented by Jawaharlal Nehru and M.N. Roy. While the later were inspired greatly by the Western philosophy of education, the former, including Rabindranath, drew their inspiration from ancient Indian philosophy of education. Drawing their inspiration from ancient Indian philosophy of education, the characteristics of the traditional group can be grouped into four basic aspects: Neo-Vedanta Philosophical Basis, Integral Approach, Integral Psychology, and Synthesis of Idealism and Pragmatism.

He is one among the others, such as Swami Vivekananda, Sri Aurobindo, and Mahatma Gandhi, who bitterly criticized the defects of British philosophy of education. They criticized western educational approach in India, for its aim and means were against Indian national interest, and thus presented educational philosophies. The questions to which Tagore devotes himself are: What is the aim of education? And How are we to achieve it?

Tagore's Aims of Education:

In the strictly academic sense, Tagore was an educationist. He however, expressed his educational ideals either directly or indirectly in numerous contents. A few have been explained above. We are going to refer and study the aims of education as advocated by Tagore.

1. Physical development:

Tagore wanted the children to be physically fit in their early years itself. He condemns the system of education which partially exercised the intellect only the entire neglect of the body.

2. Intellectual development:

The development of the power of thinking and power of imagination of the mind is important according to Tagore. He believed that the emancipation of the intellect from inertia and dead habits should constitute a real element in the intellectual make up of an individual.

3. Moral and spiritual development:

Tagore was an ardent follower of moral values in his life and moreover, he wass a great moral teacher. He therefore stressed inner discipline, attainment of ideal of peace and tranquillity, a simple way of life and naturalness. This ideal aims at emancipation of self from moral and spiritual slavery in its struggle against blind superstitions and prejudices, outmoded customs and traditions.

4. Harmonious development or education for completeness:

Tagore was equally alive to the great importance equipment of a truly educated person. Education should a tool of harmonious development. Attainment of full man hood should be the objectives of education as per the views expressed and stressed by Tagore. This refers to the idea of fullness of life or attaining complete man hood. He established a synthesis between the individual development and the development of the society.

5. International understanding as an aim of education:

Tagore stood for internationalism, international Knowledge, Universal brotherhood of man and international harmony. Tagore said “Mankind must realise a unity, wider an range, deeper in sentiment, stronger in power than ever before”. The aim of his Vishwa – Bharathi was to achieve this aim he synthesis of east and the west.

Tagore’s Principles of Education

The aim of education, as Rabindranath Tagore sees it, is to give one a sense of one's identity as a total man and to bring education in harmony with life.[4] It is self-realization. He believed that this realization was the goal of education. A total man is the one who thinks of himself first and foremost as human being. What matters to him is not his birth and social status. What crucially matters to him, rather, is the conviction that he is above all a man, irrespective of his socio-economic placing, of his caste, creed, and religion.

The prevalent social condition creates a situation in which the rich family grows up with arrogance and the poor with an inferiority complex. This creates a yawning gap between the two. It is, thus, the process of education that is based on self-realization is extremely needed in order to establish a well-balanced relation with others belonging to different social strata. In order to reach this basic identity of human being, one needs to undertake processes towards this stage of a total man, a process that can only be assisted through education.

Tagore did not find any dichotomy between thought, life and philosophy. Besides, he believed that every human being is one who has potentialities to progress towards the super human being, the universal soul. His conception of the universal soul is derived from the Gita and Upanishadic philosophies. Tagore based his ideas on the ancient Indian thought. Indian tradition believes that man's soul and the universal soul are one, and that self-realization amounts to realization of integration with God.

Self-education is based on self-realization, which its process is as important as education itself. The more important thing is that the educator must have faith in himself and universal self, underlying his individual soul. All those actions, which provide a natural sense of contentment, promote educational process. Contentment is a reaction of soul and hence different with merely satisfaction and pleasure. According to Tagore's concept of self-education, the educator has to follow the three following principles:

1. Independence or Freedom

According to Tagore, "Education has its only meaning and object in freedom, from ignorance about the laws of universe, and freedom from passion world". Tagore wanted freedom of mind, heart and will which lead to spontaneous self expression to display their emotional outburst, feelings, impulses and instincts. This is possible through various activities and a natural atmosphere charged with freedom. The content and quality of education should be natural.

2. Perfection.

Perfection implies that the student must try to develop every aspect of his personality, all the abilities and powers he has been endowed by nature. Therefore, academic learning is not merely to pass examinations, acquiring degrees or certificates with which he fulfils his livelihood. The sole aim of education is development of the child's personality which is possible only when every aspect of the personality is given equal importance, when no part of the personality is neglected and no part is exclusively stressed.

3. Universality.

Universality implies the important aspect of an enduring faith in the universal soul, which exists within himself. It is thus important to identify one's own soul with the universal soul. One can search for this universal soul not only within oneself, but in every element of nature and environment. This search is achieved by knowledge, worship and action. Once this realization of the universal soul is achieved, it becomes easier to progress further.

It is, thus, evident from the above principles that the aim of Tagore's pattern of education is independence, perfection, and universality. The educator creates an environment in which the personality of the student undergoes a free, perfect, and unrestricted development.

Nature-based Education

Tagore frustrated with the denatured situation of academic learning process and promoted the system on the model of forest solitude or under the open sky. It is by this method that gentle breezes, sunshine, green trees and plants not only to making children physically sound, but to nourishing their minds. He insists that no mind can grow properly without living in intimate communion with nature. Those situations presents to the learner a situation, which stimulates his imagination and creativity, and combats the boredom of mechanical learning. In Tapovan (The Forest School of India) Tagore asserted that the forest school was typical of the Indian system of education with its emphasis on three basic elements of Indian culture, namely Advaita (non-duality) in the field of knowledge, friendship for all in the field of feeling, and fulfillment of one's duties without concern for the outcomes in the field of action.

The ideal school, according to Tagore, should be established away from the turmoil of human habitation under an open sky and surrounded by vistas of fields, trees, and plants. Living in a forest was also associated with austere pursuits and renunciation. The vast background of nature represented a grand perspective against which all objects, all feelings assumed their due proportions. He also referred to the significance of educating feeling as distinct from educating

the senses and the intellect. The word ‘forest’ used in this context, he explained, was not dense jungle, but Tapovana, the forest clearing.

Indian national educational system should try to discover the characteristics of the truth of its own civilization. The truth is not commercialism, imperialism or nationalism, but rather universalism. Its aim was to develop individual personality by the means of harmonious interaction and union of the spirit with the environment.

Medium of Education

The medium of education discourse also became an important point pertaining to Tagore’s idea. The use of English in education prevented assimilation of what was taught and made education confined only to urban areas and the upper classes rather than rural areas. Therefore, if the vast rural masses were to benefit, it was absolutely essential to switch over to the use of Bengali in the context of Bengal at all level of education. Tagore believed that without knowledge pattern of rural living and an effort by the school to revitalize rural life, academic learning would be incomplete. And this is the reason behind the establishment of his own university, popularly known as Visva Bharati.

Tagore stressed on the unnaturalness of the system of education in India, its lacks of links with the nation and its management, which was in the hands of a foreign government. The working of the government, its court of law and its education system were conducted in a language completely meaningless to the majority of Indians. He contrasted the situation in India with what he had seen in the USSR and in Japan, where the governments had been able to educate their people within a very short time. He argued that to educate India’s entire population and restoring the flow of culture from the educated classes to the rural population would not come about unless the mother-tongue was adopted as the medium of teaching.

Education as a Means of Peace

Another point from the British education result that Tagore had also criticized was the fact that the British educational process failed to develop attitudes and the spirit of inquiry. Moreover, it divided Indian people into two classes: those who received British education and those who did not. The former, comprising everyone taking from the wealthy, educated, and English speaking class living in cities and towns, whilst the latter remained almost everyone living in the countryside.

Tagore wanted science to be taught along with India’s own philosophical and spiritual knowledge at Indian universities. Because science without constraint of self-knowledge leads to an endless

desire for material goods and well-being, and the meaningless pursuit of the instruments of war and power, which are often the origin of conflict among nations and the source of suppression of the weaker by the stronger. That is why both spiritual and scientific knowledge are considered by Tagore as equally important. About the place of religion in education, Tagore said: “Nature and human spirit wedded together would constitute our temple and selfless good deeds our worship.”

4.4.2 Values

Rabindranath Tagore was born in Calcutta, India into a wealthy Brahmin family. After a brief stay in England (1878) to attempt to study law, he returned to India, and instead pursued a career as a writer, playwright, songwriter, poet, philosopher and educator. During the first 51 years of his life he achieved some success in the Calcutta area of India where he was born and raised with his many stories, songs and plays. His short stories were published monthly in a friend's magazine and he even played the lead role in a few of the public performances of his plays. Otherwise, he was little known outside of the Calcutta area, and not known at all outside of India.

This all suddenly changed in 1912. He then returned to England for the first time since his failed attempt at law school as a teenager. Now a man of 51, his was accompanied by his son. On the way over to England he began translating, for the first time, his latest selections of poems, Gitanjali, into English. Almost all of his work prior to that time had been written in his native tongue of Bengali. He decided to do this just to have something to do, with no expectation at all that his first time translation efforts would be any good. He made the handwritten translations in a little notebook he carried around with him and worked on during the long sea voyage from India. Upon arrival, his son left his father's brief case with this notebook in the London subway. Fortunately, an honest person turned in the briefcase and it was recovered the next day. Tagore's one friend in England, a famous artist he had met in India, Rothenstein, learned of the translation, and asked to see it. Reluctantly, with much persuasion, Tagore let him have the notebook. The painter could not believe his eyes. The poems were incredible. He called his friend, W.B. Yeats, and finally talked Yeats into looking at the hand scrawled notebook.

The rest, as they say, is history. Yeats was enthralled. He later wrote the introduction to Gitanjali when it was published in September 1912 in a limited edition by the India Society in London. Thereafter, both the poetry and the man were an instant sensation, first in London literary circles, and soon thereafter in the entire world. His spiritual presence was awesome. His words evoked great beauty. Nobody had ever read anything like it. A glimpse of the mysticism and sentimental beauty of Indian culture were revealed to the West for the first time. Less than a year later, in

1913, Rabindranath received the Nobel Prize for literature. He was the first non-westerner to be so honored. Overnight he was famous and began world lecture tours promoting inter-cultural harmony and understanding. In 1915 he was knighted by the British King George V. When not traveling he remained at his family home outside of Calcutta, where he remained very active as a literary, spiritual and social-political force.

In 1919, following the Amritsar massacre of 400 Indian demonstrators by British troops, Sir Tagore renounced his Knighthood. Although a good friend of Mohandas Karamchand Gandhi, most of the time Tagore stayed out of politics. He was opposed to nationalism and miltiarism as a matter of principle, and instead promoted spiritual values and the creation of a new world culture founded in multi-culturalism, diversity and tolerance. He served as a spiritual and creative beacon to his countrymen, and indeed, the whole world. He used the funds from his writing and lecturing to expand upon the school he had founded in 1901 now known as Visva Bharati . The alternative to the poor system of education imposed by the British combined the best of traditional Hindu education with Western ideals. Tagore's multi-cultural educational efforts were an inspiration to many, including his friend, Count Hermann Keyserling of Estonia. Count Keyserling founded his own school in 1920 patterned upon Tagore's school, and the ancient universities which existed in Northern India under Buddhist rule over 2,000 years ago under the name School of Wisdom. Rabindranath Tagore led the opening program of the School of Wisdom in 1920, and participated in several of its programs thereafter.

Rabindranath Tagore's creative output tells you a lot about this renaissance man. The variety, quality and quantity are unbelievable. As a writer, Tagore primarily worked in Bengali, but after his success with Gitanjali, he translated many of his other works into English. He wrote over one thousand poems; eight volumes of short stories; almost two dozen plays and play-lets; eight novels; and many books and essays on philosophy, religion, education and social topics. Aside from words and drama, his other great love was music, Bengali style. He composed more than two thousand songs, both the music and lyrics. Two of them became the national anthems of India and Bangladesh. In 1929 he even began painting. Many of his paintings can be found in museums today, especially in India, where he is considered the greatest literary figure of India of all times.

Tagore was not only a creative genius; he was a great man and friend to many. For instance, he was also a good friend from childhood to the great Indian Physicist, Bose. He was educated and quite knowledgeable of Western culture, especially Western poetry and Science. This made him a remarkable person, one of the first of our planet to combine East and West, and ancient and

modern knowledge. Tagore had a good grasp of modern - post-Newtonian - physics, and was well able to hold his own in a debate with Einstein in 1930 on the newly emerging principles of quantum mechanics and chaos. His meetings and tape recorded conversations with his contemporaries such Albert Einstein and H.G. Wells, stand as cultural landmarks, and show the brilliance of this great man. Although Tagore is a superb representative of his country - India - the man who wrote its national anthem - his life and works go far beyond his country. He is truly a man of the whole Earth, a product of the best of both traditional Indian, and modern Western cultures. The School of Wisdom is proud to have him as part of its heritage. He exemplifies the ideals important to us of Goodness, Meaningful Work, and World Culture.

4.4.3 Freedom and Discipline

Discipline in his view

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

Shantiniketan-Visva Bharat

Rabindranath Tagore established an educational institution in Bolepur, situated one hundred fifty kilometers north from Calcutta on December 22, 1901. It is Shanti Niketan. This school had Ashram sanctity like the Gurukula of ancient India.

Visva-Bharati indicates a place of Universal knowledge and world culture. In 1951 the University raised to the status of Central University by an Act especially enacted in the Parliament.

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

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

4.4.4 Method of instruction and Evaluation

Tagore emphasized the following methods of teaching:

(1) Teaching through Tours and Trips:

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

(2) Learning by activities:

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

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

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

(4) Heurastic Method

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

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

3. What are the principles of Tagore's Education?

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4.5 JOHN DEWEY' BASIC OF EDUCATION

John Dewey was an American philosopher, psychologist and educational reformer. He was born in 1859 and died in 1952. His ideas have been influential in education and social reform. He was one of the early developers of pragmatism and functional psychology. The following are some of his ideas about education and society.

Education and Democracy

John Dewey considered two principal elements to be fundamental in strengthening democracy, namely schools and civil society. According to Dewey, it is not enough to extend the voting rights. It is of paramount importance to form public opinion through education as well. The aim is to ensure effective communication among citizens, experts, and politicians. The latter must be accountable for the policies they adopt.

Dewey argued that education and learning are social and interactive processes, and thus the school itself is a social institution through which social reform can and should take place. Thus, Dewey makes a strong case for the importance of education not only as a place to gain content knowledge, but also as a place to learn how to live. In his eyes, the purpose of education should not revolve around the acquisition of a pre-determined set of skills, but rather the realization of one's full potential and the ability to use those skills for the greater good in society. In addition to helping students realize their full potential, Dewey goes on to acknowledge that education and schooling are instrumental in creating social change and reform.

4.5.1 Dewey's Concept of Education

Along with Jean Piaget, John Dewey was one of the first major contemporaries to develop a clear idea of what constructivism consists of. He was concerned with the learner. He wanted to shed

light on the learner as an important agent in the learning process. He had precise insights regarding how education should take place within the classroom. According to Dewey there are two major conflicting schools of thought regarding educational pedagogy.

- The first is centered on the curriculum and focuses almost solely on the subject matter to be taught. Dewey argues that the principal weakness in this methodology is the inactivity of the student; within this particular framework, *the child is simply the immature being* who is to be matured; he is the superficial being who is to be deepened.
- The second is learner-centred. He argues that in order for education to be most effective, content must be presented in a way that allows the student to relate the information to prior experiences, thus deepening the connection with this new knowledge.

Although Dewey believed in the second view of education, he was alarmed by the excesses of "child-centered" education. He argued that too much reliance on the child could be equally detrimental to the learning process. The potential flaw in this line of thinking is that it minimizes the importance of the content as well as the role of the teacher. For this reason he tried to strike a balance between delivering knowledge while also taking into account the interests and experiences of the student. For Dewey the child and the curriculum are simply two sides. One can not do without the other. These ideas made John Dewey one of the most famous advocates of hands-on learning or experiential education.

In addition to Dewey's ideas about how the learning process should take place, He also re evaluated the role that the teacher should play within that process. According to Dewey, the teacher should not be the sage on stage anymore. The role of the teacher should be that of facilitator and guide. The teacher becomes a partner in the learning process, guiding students to independently discover meaning within the subject area.

Dewey's Aims of Education:

Aims are proximate and there are no fixed and ultimate aims of education, according to deway. Being a pragmatist he maintains that aims of education grow out of the existing situations. It is not to reach at any prefixed final goal. Education therefore, is a means as well as an end.

Functions of Education:

Deweys gives the following functions of education:

1. Education is a Process of Growth:

His words are – "Growth, unlimited and illimitable". This growth must be wise and economic and direct towards desirable end. The aim of education is more education and the end of growth is more growth what the child learns in the class is growing. In the process of adjustment, having as its aim at every stage an added capacity of growth". The teacher has to facilitate the process of growth.

2. Education is life and life is education:

Dewey rejected the idea that education is preparation for life. If at all it is preparation for life then it is preparation through life experiences. The child is living in the present and the future is in definite and meaningless to it. Hence it is absured to require him to do things for some future preparation. School being an extension of home, provides life experiences to the child.

3. Education leads towards social efficiency:

Dewey says, "What Nutrition and reproduction are to physiological life, education is to social". Man is essentially a social being, a citizen, growing and thinking is a vast complex of interaction and relations. Through education, he is developing reasoning in social relations, cultivating social virtues and thus becoming socially efficient. At the same time he is developing social awareness and social sensitiveness. Social efficiency includes economic and cultural efficiency includes economic and cultural efficiency. The term given by Dewey in this regard is "Socialization of an individual".

4. Education is the basis of his philosophy:

Dewey says that education is the process of the reconstruction or reconstitution of experience, giving it a more socialized value through the medium of increased individual efficiency. Every generation inherits experiences from its past generation and these experiences are modified according to the developing situations with their own experiences and participation, individuals reconstruct new experiences suiting the changing circumstances, and problems of life. The individual has to face old as well as new situations and problems from time to time. Hence his activities should also be changing accordingly. Thus experience is revised or reorganized. This is a continuous process. The role of education is to create conditions for promotion of continuity of experiences.

4.5.2 Values

Dewey won a greater international following for his educational reforms than for his instrumentalist philosophy. Between the two World Wars, where previously backward countries were obliged to catch up quickly with the most modern methods, as in Turkey, Japan, China, the Soviet Union and Latin America, the reshapers of the educational system turned toward Dewey's innovations for guidance.

Most broadly considered, Dewey's work consummated the trends in education below the university level initiated by pioneer pedagogues animated by the impulses of the bourgeois-democratic revolution. This was especially clear in his views on child education which built on ideas first brought forward by Rousseau, Pestalozzi and Froebel in Western Europe and by kindred reformers in the United States.

In its course of development on a world scale the democratic movement forced consideration of the needs and claims of one section of the oppressed after another. Out of the general cause of "rights of the people" there sprouted specific demands voicing the grievances of peasants, wage workers, the religiously persecuted, slaves, women, paupers, the aged, the disabled, prisoners, the insane, the racially oppressed.

The movement to reform child education must be viewed in this historical context. Children as such are not usually included among the oppressed. Yet they necessarily compose one of the weakest, most dependent and defenseless sections of the population. Each generation of children is not only helped but hindered and hurt by the elders who exercise direct control over them.

Just as society may deny satisfaction to the physical, educational and cultural needs of the young, so their parents and guardians may slight or ignore their rights. Most adults cannot be held individually culpable for such misdeeds; they, too, have been shaped by the society around them and are goaded by its necessities. Through them and others around them the rising generation suffers from the inadequacies of their social inheritance and the evils of their surroundings. Growing children are normally unaware of the remoter social causes of their misfortunes and miseries; even their elders may not know about them. So they direct their resentments, as well as focus their affections, upon the members of their immediate circle. The novels of the past 150 years provide plenty of pathetic tales and tragic descriptions of family conflicts at all age levels.

Children cannot formulate their grievances collectively, or conduct organized struggle for improvements in their conditions of life and mode of education. Apart from individual explosions of protest, they must be helped by spokesmen among adults who are sensitive to the troubles of the young and are resolved to do something about remedying them.

However, the impulsion for educational reform does not come in the first place from any abstract recognition of the deprivations suffered by the young. It arises from reactions to widespread changes in the conditions of life which affect all age groups. Their new situation forces both parents and children to seek new ways of satisfying the new demands thrust upon them. The child brought up in a tenement or an apartment in crowded city streets has different needs and faces more complex and perplexing problems than the child on a family farm. The families who have migrated from Puerto Rico to Manhattan since the end of the Second World War can testify to this.

The problems of readjustment differ somewhat according to the child's social status. The class structure quickly impresses its stamp upon the plastic personality, conditioning and regulating the relations between the sexes, the rich and the poor, the upper, middle and lower classes. This determines both the characteristics of the educational system and of the children tutored and trained under it.

Each broad struggle against antiquated social and political conditions since the French Revolution has evoked demands for the reconstruction of the educational system. The kindergarten and child-play movement now incorporated in our public schools was part and parcel of the ferment created by the French Revolution. Thomas Jefferson first called for national free public schools to defend and extend the newly won American democracy. The utopian socialists, in accord with their understanding that people were the products of their social environment, gave much thought to the upbringing of children and introduced many now accepted educational innovations.

The communist colony in New Harmony, Indiana, founded by Robert Owen in 1826, pioneered a pattern in free, equal, comprehensive and secular education that had yet to be realized throughout this country over a century later. From the age of two the children were cared for and instructed by the community. The youngest spent the day in play school until they progressed to higher classes. There the Greek and Latin classics were discarded; practice in various crafts constituted an essential part of the program. The teachers aimed to impart what the children could most readily understand, making use of concrete objects and avoiding premature abstractions. They

banished fear and all artificial rewards and punishments and appealed instead to the spontaneous interest and inclinations of the children as incentives for learning. Girls were on an equal footing with boys.

The educational reformers of the late eighteenth and nineteenth centuries dealt with the two distinct aspects of children's problems. One concerned the claims of childhood as a specific and independent stage in human growth. This perennial problem arises from the efforts of adults to subject growing children to ends foreign to their own needs and to press them into molds shaped, not by the requirements of the maturing personality, but by the external interests of the ruling order. Rousseau had protested against this when he wrote:

"Nature wants children to be children before they are men . . . Childhood has ways of seeing, thinking, and feeling, peculiar to itself, nothing can be more foolish than to substitute our ways for them."

The other involved efforts to reshape the obsolete system of schooling to make it fit the revolutionary changes in social life. These two problems were closely connected. The play school, for example, was devised not only to care for the specific needs of very young children but also to meet new needs which had grown out of the transformations in the family affected by industrial and urban conditions; it was no longer a unit of production as in feudal and colonial times but became more and more simply a center of consumption.

Dewey's theories blended attention to the child as an individual with rights and claims of his own with a recognition of the gulf between an outdated and class-distorted educational setup inherited from the past and the urgent requirements of the new era.

The educational system had to be thoroughly overhauled, he said, because of the deep-going changes in American civilization. Under colonial, agrarian, small-town life, the child took part in household, community and productive activities which spontaneously fostered capacities for self-direction, discipline, leadership and independent judgment. Such worthwhile qualities were discouraged and stunted by the new industrialized, urbanized, atomized conditions which had disintegrated the family and weakened the influence of religion.

In the city the training of children became one-sided and distorted because intellectual activities were dissociated from practical everyday occupations. Dewey wrote:

“While the child of bygone days was getting an intellectual discipline whose significance he appreciated in the school, in his home life he was securing acquaintance in a direct fashion with the chief lines of social and industrial activity. Life was in the main rural. The child came into contact with the scenes of nature, and was familiarized with the care of domestic animals, the cultivation of the soil, and the raising of crops. The factory system being undeveloped, the house was the center of industry. Spinning, weaving, the making of clothes, etc., were all carried on there.“

“As there was little accumulation of wealth,” Dewey continued, “the child had to take part in these, as well as to participate in the usual round of household occupations. Only those who have passed through such training, [as Dewey himself did in Vermont], and, later on, have seen children raised in city environments, can adequately realize the amount of training, mental and moral, involved in this extra-school life ... It was not only an adequate substitute for what we now term manual training, in the development of hand and eye, in the acquisition of skill and deftness; but it was initiation into self-reliance, independence of judgment and action, and was the best stimulus to habits of regular and continuous work.“

“In the urban and suburban life of the child of today this is simply memory,” he went on to point out. “The invention of machinery, the institution of the factory system, the division of labor, have changed the home from a workshop into a simple dwelling place. The crowding into cities and the increase of servants have deprived the child of an opportunity to take part in those occupations which still remain. Just at the time when a child is subjected to a great increase in stimulus and pressure from his environment, he loses the practical and motor training necessary to balance his intellectual development. Facility in acquiring information is gained; the power of using it is lost. While need of the more formal intellectual training in school has decreased, there arises an urgent demand for the introduction of methods of manual and industrial discipline which shall give the child what he formerly obtained in his home and social life. The old schooling had to be renovated for still another reason. The curriculum and mode of colonial education had been largely shaped by medieval concepts and aims. The schools were controlled by the clergy and access to them was restricted to the favored few, the wealthy and well born. The teacher tyrannized over the classroom, imposing a schematic routine upon a passive, obedient, well-drilled student body.

In The School and Society Dewey pointed out how haphazardly the existing school organization had grown up. It was composed of oddly assorted and poorly fitting parts, fashioned in different centuries and designed to serve different needs and even conflicting social interests.

The crown of the system, the university, had come down from medieval times and was originally intended to cater to the aristocracy and train an elite for such professions as law, theology and medicine. The high school dated from the nineteenth century when it was instituted to care for the demands from commerce and industry for better-trained personnel. The grammar school was inherited from the eighteenth century when it was felt that boys ought to have the minimum ability to read, write and calculate before being turned out to shift for themselves. The kindergarten was a later addition arising from the breakup of the family and the home by the industrial revolution.

A variety of specialized institutions had sprung up alongside this official hierarchy of education. The normal or teachers' training school produced the teachers demanded by the expansion of public education in the nineteenth century. The trade and technical school turned out skilled craftsmen needed for industry and construction.

Thus the various parts of our educational system ranged from institutions of feudal formation like the university to such offshoots of industrial capitalism as the trade school. But no single consistent principle or purpose of organization unified the whole.

Dewey sought to supply that unifying pattern by applying the principles and practices of democracy, as he interpreted them, consistently throughout the educational system. First, the schools would be freely available to all from kindergarten to college. Second, the children would themselves carry on the educational process, aided and guided by the teacher. Third, they would be trained to behave cooperatively, sharing with and caring for one another. Then these creative, well-adjusted equalitarians would make over American society in their own image.

In this way the opposition between the old education and the new conditions of life would be overcome. The progressive influences radiating from the schools would stimulate and fortify the building of a democratic order of free and equal citizens.

The new school system envisaged by Dewey was to take over the functions and compensate for the losses sustained by the crumbling of the old institutions clustered around the farm economy, the family, the church and the small town. "The school," he wrote, "must be made into a social

center capable of participating in the daily life of the community . . . and make up in part to the child for the decay of dogmatic and fixed methods of social discipline and for the loss of reverence and the influence of authority." Children were to get from the public school whatever was missing in their lives elsewhere that was essential for their balanced development as members of a democratic country.

He therefore urged that manual training, science, nature-study, art and similar subjects be given precedence over reading, writing and arithmetic (the traditional three R's) in the primary curriculum. The problems raised by the exercise of the child's motor powers in constructive work would lead naturally, he said, into learning the more abstract, intellectual branches of knowledge.

Although Dewey asserted that activities involving the energetic side of the child's nature should take first place in primary education, he objected to early specialized training or technical segregation in the public schools which was dictated, not by the individual needs or personal preferences of the growing youth, but by external interests.

The question of how soon vocational training should begin had been under debate in educational circles since the days of Benjamin Franklin. The immigrants, working and middle classes regarded education, not as an adornment or a passport to aristocratic culture, but as indispensable equipment to earn a better living and rise in the social scale. They especially valued those subjects which were conducive to success in business. During the nineteenth century private business colleges were set up in the cities to teach the mathematics, bookkeeping, stenography and knowledge of English required for business offices. Mechanics institutes were established to provide skilled manpower for industry.

These demands of capitalist enterprise invaded the school system and posed the question of how soon children were to be segregated to become suitable recruits for the merchant princes and captains of industry. One of the early nineteenth century promoters of free public education, Horace Mann, appealed both to the self-interest of the people and to the cupidity of the industrialists for support of his cause on the ground that elementary education alone could properly prepare the youth for work in the field, shop or office and would increase the value of labor. "Education has a market value; that it is so far an article of merchandise, that it can be turned to pecuniary account; it may be minted, and will yield a larger amount of statutable coin than common bullion," he said.

Dewey, following his co-educator, Francis Parker, rejected so commercial-minded an approach to elementary education. They opposed slotting children prematurely into grooves of capitalist manufacture. The business of education is more than education for the sake of business, they declared. They saw in too-early specialization the menace of uniformity and the source of a new division into a master and a subject class.

Education should give every child the chance to grow up spontaneously, harmoniously and all-sidedly. “Instead of trying to split schools into two kinds, one of a trade type for children whom it is assumed are to be employees and one of a liberal type for the children of the well-to-do, it will aim at such a reorganization of existing schools as will give all pupils a genuine respect for useful work, an ability to render service, and a contempt for social parasites whether they are called tramps or leaders of ’society.’ “Such a definition did not please those who looked upon themselves as preordained to the command posts of the social system.

Each stage of child development, as Gesell’s experiments and conclusions have proved, has its own dominant needs, problems, modes of behavior and reasoning. These special traits required their own methods of teaching and learning which had to provide the basis for the educational curriculum.

The kindergarten was the first consciously to adopt the methods of instruction adapted to a particular age group. Dewey extended this approach from pre-school age to primary and secondary schooling. Each grade ought to be child-centered, not externally oriented, he taught. “The actual interests of the child must be discovered if the significance and worth of his life is to be taken into account and full development achieved. Each subject must fulfill present needs of growing children . . . The business of education is not, for the presumable usefulness of his future, to rob the child of the intrinsic joy of childhood involved in living each single day,” he insisted.

Children must not be treated as miniature adults or merely as means for ministering to adult needs, now or later. They had their own rights. Childhood was as much a period of consummation and of enjoyment of life on its own terms as it was a prelude to later life. The first should not be sacrificed to the second on penalty of wronging the child, robbing him of his just due and twisting his personality development.

Socially desirable qualities could not be brought forth in the child by pouring a ready made curriculum into a passive vessel. They could be most easily and fully developed by guiding the

normal motor activities, irrepressible inquisitiveness and outgoing energies of the child along the lines of their greatest interest.

Interest, not outside pressure, mobilizes the maximum effort in acquiring knowledge as well as in performing work. The authoritarian teacher, the cut-and-dried curriculum, the uniform procession from one grade to the next and the traditional fixed seats and desks laid out in rows within the isolated and self-contained classroom were all impediments to enlightened education. Whenever the occasion warranted, children should be permitted to go outdoors and enter the everyday life of their community instead of being shut up in a classroom "where each pupil sits at a screwed down desk and studies the same part of some lesson from the same textbook at the same time." The child could freely realize his capacities only in an unobstructed environment.

The child learns best through direct personal experience. In the primary stage of education these experiences should revolve around games and occupations analogous to the activities through which mankind satisfies its basic material needs for food, clothing, shelter and protection. The city child is far removed from the processes of production: food comes from the store in cans and packages, clothing is made in distant factories, water comes from the faucet.

The school has to give children, not only an insight into the social importance of such activities, but above all the opportunities to practice them in play form. This leads naturally into the problem or "project method" which has come to be identified with the essence of the progressive procedure.

Children soak up knowledge and retain it for use when they are spontaneously induced to look into matters of compelling interest to themselves. They progress fastest in learning, not through being mechanically drilled in prefabricated material, but by doing work, experimenting with things, changing them in purposive ways.

Occasionally children need to be alone and on their own. But in the main they will learn more by doing things together. By choosing what their group would like to do, planning their work, helping one another do it, trying out various ways and means of performing the tasks, involved and discovering what will forward the project, comparing and appraising the results, the youngsters would best develop their latent powers, their skill, understanding, self-reliance and cooperative habits.

The questions and answers arising from such joint enterprises would expand the child's horizon by linking his immediate activities with the larger life of the community. Small children of six or seven who take up weaving, for example, can be stimulated to inquire into the cultivation of cotton, its processes of manufacture, the history of spinning devices. Such lines of inquiry emerging from their own interests and occupations would open windows upon the past, introduce them naturally to history, geography, science and invention, and establish vivid connections between what they are doing in school and the basic activities of human existence.

Participation in meaningful projects, learning by doing, encouraging problems and solving them, not only facilitates the acquisition and retention of knowledge but fosters the right character traits: unselfishness, helpfulness, critical intelligence, individual initiative, etc. Learning is more than assimilating; it is the development of habits which enable the growing person to deal effectively and most intelligently with his environment. And where that environment is in rapid flux, as in modern society, the elasticity which promotes readjustment to what is new is the most necessary of habits.

Dewey aimed to integrate the school with society, and the processes of learning with the actual problems of life, by a thoroughgoing application of the principles and practices of democracy. The school system would be open to all on a completely free and equal basis without any restrictions or segregation on account of color, race, creed, national origin, sex or social status. Group activity under self-direction and self-government would make the classroom a miniature republic where equality and consideration for all would prevail.

This type of education would have the most beneficial social consequences. It would tend to erase unjust distinctions and prejudices. It would equip children with the qualities and capacities required to cope with the problems of a fast-changing world. It would produce alert, balanced, critical-minded individuals who would continue to grow in intellectual and moral stature after graduation.

The Progressive Education Association, inspired by Dewey's ideas, later codified his doctrines as follows:

- The conduct of the pupils shall be governed by themselves, according to the social needs of the community.
- Interest shall be the motive for all work.

- Teachers will inspire a desire for knowledge, and will serve as guides in the investigations undertaken, rather than as task-masters.
- Scientific study of each pupil's development, physical, mental, social and spiritual, is absolutely essential to the intelligent direction of his development.
- Greater attention is paid to the child's physical needs, with greater use of the out-of-doors.
- Cooperation between school and home will fill all needs of the child's development such as music, dancing, play and other extra-curricular activities.
- All progressive schools will look upon their work as of the laboratory type, giving freely to the sum of educational knowledge the results of their experiments in child culture. These rules for education sum up the theoretical conclusions of the reform movement begun by Colonel Francis Parker and carried forward by Dewey at the laboratory school he set up in 1896 with his first wife in connection with the University of Chicago. With his instrumentalist theory of knowledge as a guide, Dewey tried out and confirmed his new educational procedures there with children between the ages of four and fourteen.

4.5.3 Method of instruction and Evaluation

Dewey's method of teaching is based on his pragmatic philosophy. He is of the opinion that direct experience is the basis of all method. Knowledge takes place from concrete and meaningful situations. Hence knowledge should come from spontaneous activities of the children.

Dewey's method of teaching are based on the principles of learning by doing activities in connection with the life of the child. The project or problem method which Dewey advocated, the child's interests and purposes are the most important things. For his problem or project method, Dewey laid down the following five steps as essential.

- The pupil should have a genuine situation of experiences.
- A genuine problem should arise from this situation and should stimulate the thinking of the child.
- The child should obtain information or make observation needed to deal with the problems.
- The suggested solution(s) should occur to him.
- He should have an opportunity to test his ideas by application.

Dewey's contribution to educational thought and practice

- Dewey's social theory of education coupled with the logic of experimental method has been very influential in the development of modern education practices.
- The greatest change has been in the recognition of the worth of the expense of the child. The child is no longer regarded as a passive subject meant for the imposition of external information but is considered an active living being those interests have to be stimulated by participation in socially significant experience.
- Dewey has been one of the significant leaders who have tried to introduce a more human touch in the processes of education.
- He has been a powerful influence in interpreting the school as a commonly for the realization of the significance of the immediate experiences and present opportunities of the child if he is to be a contributor to the march of the social process.
- His insistence on activities of diverse kinds in school is also an other aspect of his social theory of education.
- The pragmatic method of instrumentalitic experimentation reacts against all kinds of mysticism, transcendentalism and absolutism.
- The supreme contribution of Dewey to a philosophy of education is the theory of scientific democratic humanism.
- Dewey is quite right in pleading for the wide use of the experimental method of science in education.

4.6 ROUSSEAU BASIC EDUCATION

Jean-Jacques Rousseau was one of the most influential thinkers during the Enlightenment in eighteenth century Europe. His first major philosophical work, A Discourse on the Sciences and Arts, was the winning response to an essay contest conducted by the Academy of Dijon in 1750. In this work, Rousseau argues that the progression of the sciences and arts has caused the corruption of virtue and morality. This discourse won Rousseau fame and recognition, and it laid much of the philosophical groundwork for a second, longer work, *The Discourse on the Origin of Inequality.* The second discourse did not win the Academy's prize, but like the first, it was widely read and further solidified Rousseau's place as a significant intellectual figure. The central claim of the work is that human beings are basically good by nature, but were corrupted by the complex historical events that resulted in present day civil society.Rousseau's praise of nature is a theme

that continues throughout his later works as well, the most significant of which include his comprehensive work on the philosophy of education, the *Emile*, and his major work on political philosophy, *The Social Contract:* both published in 1762. These works caused great controversy in France and were immediately banned by Paris authorities. Rousseau fled France and settled in Switzerland, but he continued to find difficulties with authorities and quarrel with friends. The end of Rousseau's life was marked in large part by his growing paranoia and his continued attempts to justify his life and his work. This is especially evident in his later books, *The Confessions, The Reveries of the Solitary Walker, and Rousseau: Judge of Jean-Jacques.*

Rousseau greatly influenced Immanuel Kant's work on ethics. His novel *Julie or the New Heloise*impacted the late eighteenth century's Romantic Naturalism movement, and his political ideals were championed by leaders of the French Revolution.

4.6.1 Rousseau Concept of Education

His educational philosophy is born out of his philosophy i. e Naturalism there are some characteristics which are as under.

- Concept of Education: For Rousseau education does not mean merely imparting information or storing knowledge. It is not accretion from without. It is the develop ment of the child's natural powers and abilities from within. According to nature, Men, Things.

A] Education from Nature: It consists in the spontaneous development of our endowment and faculties. i. e of child's natural tendencies and interests. He gave it the top priority.

B**] Education from Man:** It consists in influencing our social contacts and various groups. He did not favor it at least in initial stages.

C] **Education from Things**: It consists in the acquisition of knowledge and information through contact with physical surroundings and our experience of dealings with the things.

Rousseau conviction was that education should be considered as "the process of development into an enjoyable, rational harmoniously balanced useful and hence natural life".

Types of Education

A} Negative type of Education:

He wanted that the first education to the child should be given ion negative. During the age of 5 to 12, the child should be given negative education. Rousseau held the opinion, "I call negative

education that which tends to perfect the organs that are the instruments of the knowledge, and before giving this knowledge directly and that endeavours to prepare the way for reason by proper exercise of the sense. A negative education does the time of idleness, far from it. It does not give virtues, it projects from vice. It does not inculcate truth. It projects from errors. Following are the characteristics of negative education.

1. **Time saving not favored**:

Rousseau said" Do not save the time but lose it" By running, dancing, playing the child will have continuous reconstruction of experiences, which is nothing but education.

2. **Book learning not favored**:

Rousseau said "Reading is the curse of childhood." He hates books, as they are of no value. He considers them to be the cause of child's misery and suggest a remedy fro its removal by saying,"by relieving school children of their courses and books, we can take away the cause of their misery.

3. **Formal Lessons Not Favored**:

Rousseau did not believe in the efficacy of verbal lessons. He stated," Get rid of the lesson and we get rid of the chief cause of their sorrow". Rousseau remarked" give me a child of five who know nothing and at the fifteen I shall return him to you knowing as much as those who have been under instruction since infancy with difference that your pupil only knows things by heart while mine know how to use his knowledge."

4. **Habit Formation Not Favored:**

Rousseau holds the views"The only habit which the child should be allowed to form is to contract no habit at all." He did not want the children to be slaves of their habits. He wished them to be free in their unrestricted activities. If any habits are to be formed let the children for natural habits.

5. **Direct Moral Education Favored:**

Rousseau believed that no moral training should be imparted to the child. Let him get moral training through natural consequences.

6. **Social Education Not Favored:**

He held the view that the society is corrupt and it degenerates him. So he should be protected from its evil influences.

7. **Formal Discipline Not Favored**:

Rousseau believed in discipline according to natural consequences. If the child climbs a tree, let him fall and learn not to attempt it again.

8. **Old Customary Procedure Favored**:

Rousseau was dissatisfied with the prevailing conditions of the country and that is why he remarked." Man was once happy, now he is miserable. Undo what has been done and he will be happy again."

B] Positive Education: Rousseau " I call positive education one that tends to form the mind prematurely and to instruct the child in the duties that belongs to man." The characteristics of positive education are

- Stress on verbalism
- Stress on duty, morality and religion
- Stress on strict discipline
- Stress on Social education
- Emphasis on formation of habits.

Rousseau revolted against the positive education and also these characteristics. He termed it as unnatural and inhuman and opposed it fully. It was in revolt this that he introduced negative education.

4. Aims of Education

1] Development of child's inner facilities

Rousseau says that the most important aim of education is the natural development of the child's inner faculties and powers. To live is to work, to develop and to properly utilize the various part of the body. In his book, Emile', Rousseau seeks to train Emile in the profession of living so that he may become a human being before becoming a soldier, a magistrate, or a priest education aim at making the child a real human being.

2] Different aim at different stages:

In addition to the above mentioned aim, education should be different at each stage in the life of the individual.

A] Development of well regulated freedom

During the period of infancy i.e. .up to 5 years the aim of education is top develop in Emile a well regulated freedom according to his capacities.

B] Develop sufficient strength at childhood stage

At the childhood stage ie. from 5 to 12 years , the aim of education is to develop in the child sufficient in order to have well regulated freedom. Rousseau's advice for this period is, "Exercise the body, the organs, the senses and powers and keep the soul lying fellow, as long as you can.

C] Intellectual development in Pre- adolescent Period:

At the boyhood stage ie., from 12 to 15 years, the aim of education is to develop the intellect of the Emile. Education should help in the acquisition of knowledge which may enable him to the practical needs of life.

D] Emotional, Moral and religious development during Adolescence:

During the fourth stage i.e., from 15 to 24 years Emile, should learn to live for others and to live together in social relationships. His emotions should be sublimated. Moral and religious bias should be given to education. In short, during this stage, education should aim at emotional, moral and religious development of the Emile.

Rousseau's Curriculum For Emile

Even in framing the curriculum, Rousseau paid attention to these four stages in development, which have discussed under aims above infancy, childhood, boyhood and adolescence.

A] Infancy state [up to 5 years]

"A feeble body makes a feeble mind. All wickedness comes from weakness. Give his body constant exercise, make it strong and healthy." During this stage of infancy the child should be properly protected.

B] For childhood stage [from 5 to 12 years]

Rousseau says,"childhood is the sleep of reason and the educator is not to disturb hi9m in this sleep"

So at this stage, neither intellect nor moral or social education is to be imparted to the child. Negative education will consists of the free development of his physical organs and the exercises of his senses. The child should be given maximum freedom. There should be no verbal lessons, in

language, History and geography. Physical exercises constitute the core of the curriculum at his stage.

C] For Boyhood Stage [from 12 to 15 years]

Physical sciences, languages, mathematics, manual work, a trade, social relations, music and drawing will constitute the curriculum at this stage. Sciences will develop heuristic attitude, mathematics will develop precise thinking, manual craft will develop qualities of character of drawing will train eyes and muscles. However the knowledge of social relations will impress upon the boy the need of co operation an economic inter dependence of man upon man.

D] For Adolescence Stage(from 15 to 20 years)

Rousseau laid special stress on moral and religious education at this stage. Moral education is to be given through activities and occupations and not through lectures on ethics Besides moral and religious education, history Geography sex education, physical culture and aesthetics are to constitute the curriculum. For all these subjects he has specific aims i.e History is to be taught for the service of moral instructions. Religious education for realizing the existence of god and sex education about sex affairs. Aesthetics is to be taught for the cultivation and improvement of tastes.

4.6.2 Method of Instruction and Evaluation

A] Learning by Doing

Rousseau says," Teach by doing whenever you can, and only for fall back upon words when doing is out of question. The child should take part in various activities and learn in natural way. It will help him in satisfaction of creative activity.

B] Direct Experience

Knowledge acquired through books in second hand and easily forgotten. On the other hand knowledge directly acquired from various learning situations is permanent. He also urged experience before expression and object before words.

C] Method of Individual Instruction

Rousseau asserted that the teacher should properly recognize in the individually of the child and place emphasized individual instructions.

D] Heuristic Method

In this method the child is placed in the position of a discoverer. He is to be given an opportunity to make experiment with the apparatus that he made himself or invented. Rousseau also advocates the heuristic method of teaching.

E] Example is better than precept

For imparting moral education Rousseau stated." Example is better than precept. Teacher should practice morality. He should provide opportunities to practice virtue. Lectures on morality will not prove useful.

I] Social Participation

During the period of adolescence will get knowledge about social relations by actually visiting places and establishing contact with the members of the community practically.

Rousseau's concept of Discipline

Rousseau opposed imposed discipline 'leave the child free'. It is only in free atmosphere that the child can develop his innate powers. No punishment should be given to the child for improving his behavior. He advocated discipline by natural consequence. He remarked," Allow the child to suffer the natural results of his acts." For example of the child puts his hand into fire, let him burn his hand and learn by consequence".

Role of the teacher

Rousseau did not assign high place to the teacher. The teacher should see that the education of the pupils is the free development of their interest and motives. He should provide suitable opportunities. He should protect the child from repression mental conflicts and mental; disorders for all kinds.

Limitations of the Educational Philosophy of Rousseau

1] Anti social Attitude:

Rousseau had no faith in the influence and goodness of the society. One of the fundamental aims of education in democratic way of life is socialization community is to he activity involved is the development of the child. All is not bad with the social set-up.

2] Women Education:

Rousseau's views, that literary education of women of culture is the plague to all, do not such to the modern concept equality of the sexes is all aspects of life enshrined in democratic way of life.

3] Little important to positive virtue:

Rousseau laid stress on negative education and hence he left little scope for the inculcation of the positive virtues.

4] No higher ideals:

There is no place for higher morality and ideals in Rousseau's educational theory, while these are a must for a dignified society.

5] Faulty Theory of Discipline

Rousseau's theory of discipline through natural consequences is very dangerous and not suitable to the modern way of life where as modern gugets can prove to be fatal if proper human care of the teacher is not there.

Evaluation

In gist Rousseau's contribution to education has been profound. He influencededucation in its organization, aims, methods, curriculum and discipline, the auto development of personality , free discipline , lack of any restrain , utilizing the senses , interests and activities of the child have influenced the moderns education in many other ways. The rights of childhood, the human welfare are the natural rights of every man can be realized through proper type of education. Munro rightly said" Out of Rousseau's teachings derive 'new education' of nineteenth century based on interest. It gave clear formulations of direct impetus to psychological, sociological and scientific conception of education" He was in facts the founder of the grand idea of liberty, equality and fraternity.

Check Your Progress

Notes : a) write your answer in the space given below

b) Compare your answer with the one given at the end of the unit

3. Write a short note on Rousseau's concept of education?

……

……

4.7 J.KRISHNAMOORTHI BASIC EDUCATION (1896- 1986)

The philosophy of education abounds with accounts of contributions of several educational and social leaders to the understanding and practice of education. They include great men and women who have expressed their views on the 'what' and 'how' of education, some among whom have also established institutions to propagate their ideas. Not all of them, however, pass as philosophers of education. Philosophizing on education is a wider and deeper engagement. It involves seeing education holistically and in its relationship with the totality of life, its goal being enlightenment through sustained reflection on the very fundamentals of education – its meaning, ends and means. From this perspective, Krishnamurti stands out from among the galaxy of educational thinkers chronicled in history.

J.Krishnamoorthy's Eduactional Philosophy:

1. System of Education:

He opposed any established 'System' and also the system of education which was narrow. For him, knowledge or education are conditioning factors in habiting human thinking potential, for knowledge makes one either conform to it differ from it. In either case, his further thinking is arrested. Through he respected traditionalism, he did not accept it.

Education, according to J.Krishnamoorthy, should bring about total development of the individual and towards this end should strive for inner peace and bliss. His ideas on education are revealed

in many of his speeches, and especially, in his little profound book titled “Letters to School” – vol 1 and 2.

2. School:

According to him the school is school where it is a place of learning. Under emphasis on book learning, to the neglect of other sources of learning including nature, has led to disorder in the world coupled with violence, terror and cruelty to cultivate a good mind, certain amount of discipline must exist. The learner has not only to hear through his ear, but try to secure an inward grasp of what is being said. Attention is necessary to comprehend but this attention has to be voluntary and not to be forced on promise of reward or under threat or punishment. This is discipline learning demands application and order. Freedom is the essence of thinking together and so we have to learn to think accordingly.

Concentration and Attention:

Concentration and attention are two distractive factors according to Krishnamoorthy. In the former, all over energy is brought to focus on a particular point whereas in the latter there is no point of focus. When there is attention, there is no construction and have, no conflict.

Process of Learning:

Process of Learning is infinite and unending. A constant thirst for intelligence should be kept up whatever we are in school, at home or in government. The trend of our education is to encourage competition and thereby sustain conflict. Any form of pressure has a distorting effect.

There should be complete freedom to do whatever one likes. Intelligence is not the product of discipline but a by product of thought which itself is the result of knowledge and ignorance.

The teacher’s duty transcends mere teaching of subjects to matching the learners have a communication with other human beings. Particularly the oppressed section one can learn from the observation of environment around him better than were book learning.

Real learning brings equality among men where it liberates the mind from thought of prestige, position and status consciousness.

A Philosopher of Mind

It is essentially as a philosopher of mind that Krishnamurti looks at education. He sees the ultimate basis of all learning in the innermost workings of the human mind. This is not

psychoanalysis as it is commonly understood but a deep look, unburdened by any kind of conditioning, into one's own person, into one's innermost thoughts, feelings. 'Mind', 'thought', 'intelligence', 'attention', 'perception', 'freedom', 'love' and 'self' accordingly dominate his teachings. Understanding them for what they really are, says he, holds the key to the transformation of the individual and society.

Truth, says K, is not a matter of logic. It is direct perception. It is seeing without conceptualization, without motive, choice or self-interest. It is 'pure observation' and 'choiceless awareness' where 'the observer becomes the observed'. The conscious mind is totally conditioned; it is determined by thought, constant movement and desire. Only when the mind is freed fromthought can the light of truth be seen. Krishnamurti's 'choiceless awareness' and'observer is the observed' seem to echo Buddha's nairatmya - vada (doctrine of no-self): to Buddha there exists no 'soul' (pure self). Krishnamurti's insistence that the 'word or image' is not the 'thing' also echoes Kant's das Ding an sich (thing-in-itself): Kant held that we can perceive objects only as they appear to us (phenomena) and never the thing-in-itself (noumena).

Psychologically, the individual human being, says Krishnamurti, is inseparable from the whole of mankind. His central concepts of 'goodness', 'responsibility', 'relationship' and 'love' are associated with life and humanity as a whole. "Being a representative of all mankind, you are responsible for the whole of mankind". This total responsibility, absolute care and concern for the good of all, is love. And education is the cultivation of such responsibility in the student. Goodness, in essence, is the absence of self, the 'me'.

Goodness and love in all our relationships can transform life. The flowering of goodness is possible only in freedom and in the choiceless awareness of our daily existence and activity. It is the total unfolding and cultivation of our minds, hearts and our physical well-being. It is living in complete harmony in which there is clear, objective, non-personal perception unburdened by any kind of conditioning. It is the release of our total energy and its total freedom.

What comes in the way of such absolute perception and limits the release of total energy is 'thought' (in a wider sense that Krishnamurti uses this term). "Where thought is, love is not". Thought is the root of all our sorrow, ugliness, anxiety, grief, pain, power and violence. It is a destructive factor to the wholeness of mind, its infinite capacity and its total emptiness in which there is immeasurable energy. Education should help one to free oneself from the limiting influence of thought and experience life in its wholeness.

The Centrality of Education

Krishnamurti is truly an educational philosopher in that his thinking is centred on education, on understanding its fundamentals as well as praxis. There is no need for one to 'draw educational implications' from his general thinking or search for strands. How could one even entertain such a distinction given K's severe opposition to fragmentation of all kinds? His educational teachings do not hang loose but are integrally woven into his thinking on life, world and humanity.

Krishnamurti addressed educational problems, even the nitty-gritties of day-to-day classroom teaching, squarely and directly. He dealt with them by probing into their very roots with his penetrating insights. His educational concerns are strikingly contemporaneous and global. They include: freedom and discipline, comparison and competition, learning through the senses, scientific temper, joy and creativity. A primary audience of his has been the educational community–schools, teachers, students and parents. Krishnamurti's educational teachings also encompass such broad, general concerns of mankind as freedom, fear, god, living and dying, love and loneliness, peace and the future of humanity. It is against this awesome sweep of ideas and his deep love of humanity that one has to understand his educational philosophy.

The Purpose of Education

Education is usually taken to be an organized, purposive activity, with pre-established goals. What sense can one make of Krishnamurti's "truth is a pathless land…it cannot be organized…" and his ardent espousal of education and his setting up of a number of schools? The reconciliation of the apparent contradiction lies in K's situating education in the active, existential, living present and consideration of education as a cooperative exploration by the teacher and student.

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

4.7.1 Concept of knowledge and freedom in learning

It is not possible to do justice to the richness of the body of K's insights on teaching, learning and other aspects of education in a brief write-up. I quote a few below that have a significance all their own and leave a lasting impact.

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

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

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

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

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

Krishnamurti as a Communicator

It is rarely that a great philosopher is an engaging teacher too. Krishnamurti is one such. He employs talk and dialogue with great effect as didactic devices to communicate the most abstruse and complex ideas. His method is to unlock commonly held, pet beliefs through a form of Socratic dialogue – raising a question, assuming the role of a skeptic, testing received wisdom with reference to instances, counter instances, analogies and illustrations, ultimately leading the inquirer to light. It is tempting to see it as a kind of linguistic analysis (a la Wittgenstein) but it is anything but that– the aim is not mechanical, positivist search for conceptual clarity; it is a deeper search for inner meaning. Krishnamurti constantly cautioned against giving primacy to verbal clarity. "The word is never the thing…it prevents the actual perception of the thing…"

Through his talks, speeches and writings Krishnamurti establishes a kind of communication that is at once intimate and personal. When you read Krishnamurti, you feel like you are being talked to personally, so close and direct is his mode of talking to the reader. He takes the reader along with his thinking, step by step, all over the territory covering the issue, negotiating twists and turns, all the while increasing the subject's anticipation of arriving at the 'destination'. The unraveling, the denouement, however, does not come in the form of a crisp definition or a cut and dried answer to the question but in the form of a thorough mapping of the contours of the issue, laying bare its complexities. At the end the reader is left alone to put together and make sense of all that the exploration has brought out. At least, that is how I felt when I read 'A Religious Mind is Like Clear.

Krishnamurti's teachings are also characterized by cryptic aphorisms and maxims: The first step in freedom is the last step; The ending of the continuity– which is time – is the flowering of the timeless; To discover anything…your look must be silent; We learn to earn a living but we never live. Moreover, he packs so much into certain commonly used concepts that they need unpacking before their hidden meaning is understood. 'Thought', to Krishnamurti, for example, does not just mean logical, abstract, ideational thinking but refers to the entire content of consciousness — memories, emotions, impulses, fears, hopes, desires. When he says that thought is responsible 'for all the cruelty and the wars as well as the beautiful things created by man, cathedrals and poems', he is using thought in the above sense. 'Mind' implies the senses, the capacity to think and the brain that stores all memories and experiences as knowledge, the total movement (Letters to the Schools). Similarly, 'insight' is not just instantaneous perception of truth but also associated with

love, intelligence, action and a host of other attributes like – believe it or not – it's being absolute, accurate, final and true!

Krishnamurti as an Educational Philosopher

As a philosopher, Krishnamurti, it appears, has not engaged the attention of academia, in India or in the West. Possible reasons for the apathy of universities towards Krishnamurti's teachings could be their basically theoretical and intellectual orientation, or the uncritical celebration of thought that is characteristic of our times (Javier Gomez Rodriguez in his review of'On Krishnamurti' by Raymond Martin, The Link, No 25, 2005-06, p.64). It may also be due, as some say, to the 'limited' nature of his message.

But it can hardly be denied that Krishnamurti is essentially a philosopher of education. It needs no deconstruction to say this. His teachings with their core concern of education make him that. As a philosopher of education, Krishnamurti has been a favourite 'subject' for scholarly study leading to a few doctoral dissertations. This is significant considering that philosophy of education (like philosophy and, generally, most humanistic studies) is far from being a vibrant field of academic activity in our country. Krishnamurti also finds a place as an important educational thinker in courses on educational theory and philosophy. But these are just commonplaces. If one were to appreciate the true significance of K's teachings to the body of knowledge and insights that we call philosophy of education, one needs to look far beyond and far deeper.

First, the educational issues raised by Krishnamurti—place of knowledge in education, freedom and discipline, learning from nature, role of sensory experience and observation, comparison and competition—are of such abiding concern that they have been discussed by several educational thinkers in the past. The greatness of Krishnamurti lies in the fact that he dealt with them not as educational problems per se but in relation to their deeper philosophical ramifications. Also, he did not consider them as so many disparate issues but as comprising an integrated whole connected with the attainment of the summum bonum: absolute, pure perception of truth and goodness. This gives his educational teachings a firm philosophical anchor.

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

schools, the danger of virtual reality replacing learning from nature under the euphoria of IT, the neglect of childhood as an intrinsically desirable stage, to mention a few, are plain, universal concerns. It is to the credit of those engaged with Krishmamurti's educational work that attention has been drawn to these concerns and the initial momentum has been imparted for their wider discussion.

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

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

4.8 Sri Aurobindo

Shri Aurobindo, original name Aurobindo Ghose, Aurobindo also spelled Aravinda, Shri also spelled Sri (born August 15, 1872, Calcutta [now Kolkata], India—died December 5, 1950, Pondicherry [now Puducherry]) seer, poet, and Indian nationalist who propounded the philosophy of cosmic salvation through spiritual evolution.

Aurobindo's education began in a Christian convent school in Darjeeling (Darjiling). While still a boy, he was sent to England for further schooling. He entered the University of Cambridge, where he became proficient in two classical and three modern European languages. After returning to India in 1892, he held various administrative and professorial posts in Baroda (Vadodara) and Calcutta (Kolkata). He then turned to his native culture and began the serious study of Yoga and Indian languages, including classical Sanskrit.

From 1902 to 1910 Aurobindo partook in the struggle to free India from the British raj (rule). As a result of his political activities, he was imprisoned in 1908. Two years later he fled British India and found refuge in the French colony of Pondichéry (Puducherry) in southeastern India, where

he devoted himself for the rest of his life to the development of his philosophy. There he founded an *ashrama* (retreat) as an international cultural centre for spiritual development, attracting students from all over the world.

According to Aurobindo's dialectical theory of cosmic salvation, the paths to union with *brahman* (ultimate reality) are two-way streets, or channels: enlightenment comes from above (thesis), while the spiritual mind (or supermind) strives through yogic illumination to reach upward from below (antithesis). When those two forces blend, a gnostic individual is created (synthesis). That yogic illumination transcends both reason and intuition and eventually frees the individual from the bonds of individuality. By extension, all of humanity will eventually achieve *moksha* (liberation).

Aims of Education:

1. Physical Development and Purity

2. Development of senses.

3. Mental Development

4. Development of Morality

5. Development of conscience.

6. Spiritual Development

Curriculum:

- Curriculum should be interesting.

- It should include all those subjects which promote mental and spiritual development.

- Subjects of curriculum should be able to motivate children

- Curriculum items should involve creativity of life and constructive capacities.

- Curriculum should motivate children towards the a attainment of knowledge of the whole world.

4.8.1 Sri Aurobindo's concept of Education

Education is not a matter that concerns only the individual; it also deeply concerns the society, the collective. And both Sri Aurobindo and Gandhi recognise and deeply value the inter-connection

between individual and collective, as reflected in their thoughts on education including its aims. But again one notices a key difference. “The key to Gandhi’s social thought and concept of man is characterised in one word: sarvodaya” (Cenkner, 1976/1994, p. 97). A strong emphasis on sarvodaya, the upliftment of all, certainly gives a very clear orientation to Gandhi’s educational approach. He emphasises the significance of school and education for the upliftment of the oppressed of the society, for the organic development and growth of the community, and for building the nation. The “social” role of man, in the sense of what an individual can do for the society, is thus emphasised here. At the same time, the purpose of education for Gandhi is to raise man to a higher moral and spiritual order through the full development of the individual and the evolution of a new man, a satyagrahi, one that grasps the truth. This man-making goal of education, for Gandhi, is achieved by service to mankind, by self-giving.

Sri Aurobindo is also equally concerned about the relation between the individual and the society. But he also emphasises that an individual “is not merely a social unit; his existence, his right and claim to live and grow are not founded solely on his social work and function. He is not merely a member of a human-pack, hive or ant-hill; he is something in himself, a soul, a being, who has to fulfill his own individual truth and law as well as his natural or his assigned part in the truth and law of the collective existence”At the same time, we are also reminded that “as the society has no right in suppressing the individual in its own interest, so also the individual, in Sri Aurobindo’s view, has no right to disregard the legitimate claims of society upon him in order to seek his own selfish aims” So there is a much more equal relation between the individual and society in this view, which has implication for the education as well.

An Integral Education, in Sri Aurobindo’s view, will not emphasise society’s demands over the individual’s need for inner development and growth. It will allow complete freedom to the individual soul to grow and evolve in a multi-faceted and harmonious way. At the same time, the social nature of man will not be ignored because not only will the learning be happening in a communal setting and in close relations with the teachers, but more importantly, the role of individual transformation in the larger, spiritual transformation of humanity will be emphasised and modeled for the learners. In the light of Sri Aurobindo’s thoughts on the destiny of mankind, this truer and deeper connection between individual and collective in the evolution of consciousness is the basis of Integral Education. Education, in this view, is the means for facilitating individual transformation to prepare man, one individual at a time, fora collective transformation. The nature of upliftment that is of concern to Sri Aurobindo is the upliftment of consciousness—individually and collectively.

4.8.2 Method of instruction and Evaluation

1. Freedom of child:

Children should be provided with a free environment so that they are able to gain more and more knowledge by their own effects. According to Aurobindo any restrained and imposed environment stunts the growth and natural development.

2. Love and Sympathy for the child

Children should be treated with utmost love, sympathy and consideration. This promotes their normal and natural development to the full.

3. Education through Mother Tongue:

Aurobindo emphasized that education should be imparted to the child through his mother tongue. Then he will be able to grasp and understand even the most difficult subjects easily.

4. Education According to Interest of the child:

The teacher should first study interest of the child and then provide education accordingly so that he feels really motivated to learn and develop.

5. Education through Self – Experience

Aurobindo asserted that a child should be free to learn by his own efforts and experiences. This leads to permanent learning and will prove useful for his future life.

4.9 LET US SUM UP

In this unit you have studied the Indian and western thinkers and their contribution to education. The unit also analyses theGandhiji's basic education, Tagore's basic education, John Dewey's basic education, Rousseau's basic education, J.Krishnamoorthy's basic education and Sri Arobindo's basic education.

4.10 UNIT – END EXERCISES

- Explain Gandhiji's basic education.

- Explain Tagore's concept of knowledge

4.11 SUGGESTED READING

- Eby, Frederick. The Development of Modern Education. 2nd ed. New Delhi: Prentice -
- Hall of India Pvt. Ltd., 1964.
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- Dr. Inderdev Singh Nandra, Teacher in Emerging Indian Society, Tondon Publication Book Market Ludhiana P. 175 Retrived from Website.
- Prasad, Devi.,*Rabindranath Tagore, Philosophy of education and Painting,* p.1.
- Rabindranath Tagore, *Education in the Ashram,* in Shiksha, p.311.
- Sharma, Ram Nath. *Textbook of Educational Philosophy*. New Delhi: Kanishka
- Publishers Distributors, 2000.
- www.mkGandhi.org

4.12 ANSWER TO CHECK YOUR PROGRESS

1."By education I mean all-around development, drawing out of the best in the child-man body, mind and spirit."

2. Independence, Perfection and Universality.

3. **A] Education from Nature**: It consists in the spontaneous development of our endowment and faculties. i. e of child's natural tendencies and interests. He gave it the top priority.

B**] Education from Man:** It consists in influencing our social contacts and various groups. He did not favor it at least in initial stages.

C] **Education from Things**: It consists in the acquisition of knowledge and information through contact with physical surroundings and our experience of dealings with the things.

UNIT-5 ISSUES IN INDIAN SOCIETY AND EDUCATION

Structure

5.1. Introduction

5.2. Objectives

5.3. Equalization of Educational Opportunities - SC/ST, OBC, Women, Handicapped and Religious Minorities.

5.4. Population and Poverty

5.5. Illiteracy - Measures adopted for Eradicating Illiteracy

5.6. Child Labour - Causes for Child Labour - Government Measures of Child Labour

5.7. Transit Schools

5.8. Unemployment and Under-employment

5.9. Privatization in Education

5.10. Let us Sum Up

5.11 Unit-End Exercises

5.12 Suggested Readings

5.13 Answers to Check Your Progress

5.1. INTRODUCTION

In this unit we will study about the issues in Indian society and education. The purpose of this unit is to bring into focus, equalization of Educational Opportunities - SC/ST, OBC, Women, Handicapped and Religious Minorities. It also clarifies the Child Labour , Causes for Child Labour and Government Measures of Child Labour. In this unit Privatization in Education is briefly discussed.

5.2. OBJECTIVES

After learning this unit, you will be able to:

- acquire the knowledge of Equalization of Educational Opportunities for SC/ST, OBC, Women, Handicapped and Religious Minorities.
- examine the Measures adopted for Eradicating Illiteracy
- describe Child Labour - Causes for Child Labour - Government Measures of Child Labour
- state about Transit Schools
- describe Unemployment and Under-employment
- know the Privatization in Education

5.3 EQUALITY OF EDUCATIONAL OPPORTUNITY - SC/ST, OBC, WOMEN HANDICAPPED AND MINORITIES

The equalisation of educational opportunities is essentially linked with the notion of equality in the social system. In a social system if all the individuals are treated as equal, they get equal opportunities for advancement. Since education is one of the most important means of upward mobility, it is through an exposure to education one can aspire to achieve higher status, position and emoluments.

But for getting education he must have equal opportunities like other members of the society. In case educational opportunities are unequally distributed, the inequalities in the social structure continue to be perpetuated, it is in this light the quality of educational opportunity has been visualised.

The need for emphasising the equality of opportunity in education arise due to number of reasons. Some of these reasons are enumerated below:

(a) It is needed because it is through the education to all the people in a democracy; the success of democratic institutions is assured.
(b) The equality of educational opportunities will ensure rapid development of a nation.
(c) A closer link between the manpower needs of a society and the availability of a skilled personnel will develop.
(d) People with specialised talents for specialised jobs in a large number will be available and the society will be benefited.

A society which holds high promise of "Equality of status and of opportunity for all and assures the dignity of individual and the unity and integrity of the Nations", has to attend to the mass spreading of learning much in the interest of creating the appropriate ground work for the social advancement. Education is supposed to eliminate social and economic inequality.

The relationship between education and inequality is a result of the historical particulars of the educational system. There are two factors in this (1) the available opportunities which structure individual choices and (2) the social and economic process which structure individual choices while the above factors point out that the educational system is a product of the social structure it must be remembered that it is not a one-way process because the educational system itself and the values it stands for influences individual decisions.

Educational Inequality:

The major problem with respect to the equality of educational opportunity is the perpetuation of inequalities through education. It is through a system of education in which elite control is predominant that the inequalities are perpetuated. In an elite controlled system the schools practise segregation. This segregation may be on the basis of caste, colour or class etc. In South Africa, schools practise segregation on the basis of colour.

Equality of educational opportunity is more talked about, than really believed. In all modern industrially advanced countries there is total inequality of educational opportunity. Educational opportunities for a child are determined by his family, class and neighborhood consideration.

A comprehensive school system free from these considerations is the demand all over the world. There is a move to this effect in U.S.A., France and Britain, and among the East European countries, especially in Zechoslovakia, Yugoslavia and Sweden, where comprehensive school system is followed. But the movement is comparatively weak in Britain and France.

The size of the family and the parental attitude makes a lot of difference to the educational career of a child. The educated parents give due attention to the education of the children. The family influence determines the educational goal of the children.

Inequality of educational opportunity also occurs due to the poverty of a large section of the population and the relative affluence of small minority. The poor cannot pay the fees and their children do not find chances of continuing in schools. Children from the families that cannot

provide the economic support and other perquisite, suffer badly. From this group occurs the maximum number of dropouts.

Education and social status have close connection. Social class position includes income, occupation and life style. These have impact on the upbringing of the child.

In the U.S.A. "Negros make up a disproportionately high percentage of school dropouts and their educational level is below that of whites. Under the segregated schooling that long prevailed in the United States, officially in the South and informally elsewhere, Negroes received an inferior education. Racially segregated schools have simply been poorer schools and children in these schools are not given the same opportunity to learn to the same level as white schools.

The neighborhood environment has much to do with the education of the children. Low income families concentrate in the inner city, live in old and decaying houses. Families with similar level of income, and similar vocation live in neighborhood. This sort of inequality is found everywhere in the West. The residential segregation is a factor that produces class structures. Neighborhood has its impact on the school, and on the peer group.

The attitude of the teacher has much to do with education of the children. The very real measurable differences between middle class and lower class children in tests, as well as the differences between white and Negro children, are to be accounted for, not by innate differences in ability, but by differences of cultural exposure and bearing opportunities.
The children in rural areas studying in poorly equipped schools have to compete with the children in urban areas where there are well-equipped schools and more informative environment for getting admission to the schools for higher bearing on professional colleges.

In Indian situation educational inequality due to sex is also very much visible. Girls' education at all stages of education is not given the same encouragement as boys. The social customs and taboos hinder the progress of girls' education. They are given inferior position in the family and their education is neglected.

Educational inequality is due to the system itself and also on account of conditions prevailing in society. It is multi-sided affair and is continuing both in developed and developing societies. In many societies it finds expression in the form of public schools.

Some of the societies including our own, run public schools which provide much better education than the type of education provided by State run and controlled educational institutions. The education in the former institutions being much costly as compared with the latter and admission obviously open to only few privileged. This creates educational inequality in its own way.

It is a paradox that education which should be the catalyst of change very often reflects the structured inequalities present ‘in the social system. It is really strange that education aimed at social transformation reflects the structured inequalities in our social system.

Education is supposed to eliminate social and economic inequality. Educational institutions are in a sense closed systems since opportunities that elite has for excellent educational system is not available for the unfortunate masses. Obviously this system breeds inequality of opportunities.

In many cities there is a definite status hierarchy in primary education and to a large extend, the choice of a primary school determines career opportunities. Top priority is given to English medium schools sponsored by missionaries since they offer the best education. Next in the hierarchy are non-English medium schools run by religious organisations and charitable trusts.

At the bottom of the hierarchy are the schools run by the Government. Naturally the choice of English medium schools is the forerunner for lucrative and prestigious careers for a particular segment of society. Various State Governments provide primary education free of cost. But, since such education is in regional language medium, the rates of drop-outs are high in such schools.

We have at present a stratified society and a stratified pattern of schooling and they compete each other. Dual system of education has to be done away with through legislation and thereby evolve a common pattern of schooling to build a strong and unified democratic system in India. Educational privileges must reach down to the poor and particularly it should benefit members of the Scheduled Castes.

Rapid expansion of education among women is achieved although they are still at a disadvantage compared to men. To some extent education has proved to be a source of social mobility for the depressed groups.

Education is a double-edged instrument which can eliminate the effects of socio-economic inequalities but it can also introduce a new kind of inequality.

Education can influence the process of social change among the weaker sections of society. Persistent and planned efforts by the Government and voluntary agencies will go a long way toward elimination of educational inequalities.

Educational Opportunities for SC/ST and OBC

The University Grants Commission (UGC) has all along given emphasis in enhancing participation of Scheduled Castes (SCs), Scheduled Tribes (STs), Minorities, Other Backward Classes (OBCs), Persons with Disabilities (as defined in the PWD Act, 1995) and Women in higher education.

Some of the notable schemes of the UGC for nurturing social equity for various beneficiary categories in vogue are Indira Gandhi Post Graduate Scholarships for Single Girl Child, Residential Coaching Academies for Minorities, Rajiv Gandhi National Fellowships for SCs & STs, and Maulana Azad National Fellowships for Minorities, Post-Doctoral Fellowships for SCs, STs, and Women etc.

The UGC is committed not only to strengthen the ongoing programs but also to continue to innovate meaningful programs with great vigour to achieve increased participation of SCs, STs, Minorities, OBCs, PWDs and Women in higher education.

Recommendations for Scheduled Castes and Scheduled Tribes

Educational incentives like free uniforms, footwear may be supplied to SC children especially girls to offset economic cost of education and cash incentive may be provided to SC, ST children to offset other hidden costs of education.

Funds may be earmarked for remedial teaching of SC/ST and other disadvantaged children at district level.

Out-of-school children in urban areas should also be provided with better facilities under SSA.

Use of primers in tribal languages should be extended to all the schools in tribal areas.

More Adult Literacy Centres may be opened in areas predominantly inhabited by SC, ST.

Inclusive Education should become the idea of every school located in villages taking care of SC/ST.

Institutions of higher learning may have their own autonomy but at the same time provide protection under the law in relation to reservation etc.

Government should regulate the fee structure and pay the fees etc. of disadvantaged groups including fees for Higher Education.

Government should cancel the accreditation of the universities/institutions, which fail in implementing the reservation policy.

The teaching and other posts in the universities and other institutions should be filled as per the reservation policy without any dilution.

Special coaching should be provided to reserved category candidates for successfully clearing SET or NET examination.

UGC should make strict rules and regulations to fill in the post of reserved category. Defaulting universities or affiliated colleges should not be granted financial support or any grants.

UGC should prepare norms and guidelines to allocate students for Ph.D. courses. The Professors guiding these Ph.D students should be sensitive to their backgrounds. This should be mandatory to all universities. A monitoring mechanism should be devised to ensure its compliance. Defaulters should be heavily punished.

The fees payable for technical education are generally high. In view of this freeships, scholarships, subsidized fees and loan facilities especially to girls should be extended to all disadvantaged groups.

Coaching schemes for SCs/STs and Minorities should be transferred to MHRD from other Ministries.

The quota for Ph.D. in technology for reserved category candidates should be increased. They should be provided with required technical equipments, residential and financial support along with recognized guide.

Recommendations for OBCs, Minorities and Other Disadvantaged Groups

The street children, children of convicts, sex workers should have a special focus under SSA.

Funds may be earmarked for remedial teaching of SC/ST and other disadvantaged children at district level.

More Minority concentration districts should be identified so that more children from minority groups get facilities under SSA.

Recognized Madarasas should be brought under SSA and facilities extended to them.

Dropout rates of disadvantaged groups are noticed to be going up as the level of education goes up. To reduce the rate of dropouts amongst disadvantaged should become the focus of the Eleventh Five Year Plan.

Inclusive Education should become the idea of every school located in villages taking care of OBC and other Disadvantaged Groups.

With increasing number of private institutions entering in the field of higher education, the fees payable are observed to be too high for the disadvantaged groups. In view of this more freeships, scholarships, free textbooks, free hostels, subsidized facilities in institutions/hostels should be extended to this group.

There should be subsidized loan facilities for the fees/hostel expenditure from the financial institutions like banks etc.

An in-built system of upgrading the educational needs of the disadvantaged groups should be provided in all institutions of Higher Education through coaching classes for them.

Institutions of higher learning may have their own autonomy but at the same time provide protection under the law in relation to the reservation etc.

Government should regulate the fee structure and pay the fees etc. of disadvantaged groups.

Government should cancel the accreditation of the universities/institutions, which fail in implementing the reservation policy.

The teaching and other posts in the universities and other institutions should be filled as per the reservation policy without any dilution.

UGC should prepare norms and guidelines to allocate students for Ph.D. courses. The Professors guiding these Ph.D. students should be sensitive to their backgrounds. This should be mandatory to all universities. A monitoring mechanism should be devised to ensure its compliance. Defaulters should be heavily punished.

The fees payable for technical education are generally high. In view of this freeships, scholarships, subsidized fees and loan facilities especially to girls should be extended to all disadvantaged groups.

More Adult Literacy Centres may be opened in areas predominantly inhabited by SC, ST and OBCs.

Cash incentives may be given to adult illiterates especially the female illiterates.

Coaching schemes for SCs/STs and Minorities should be transferred to MHRD from other Ministries.

Integrated Education for the Disabled Children (IEDC)

This Scheme of Integrated Education for the Disabled Children (IEDC) was started with the objective of providing educational opportunities to all children with disabilities under the general school system. The ultimate objective is to integrate children with disabilities in the general education system and to eliminate disparities and equalize educational opportunities to enable them to become equally contributing members of society.

IEDC scheme was launched in 1974 by the then Department of Social Welfare and was transferred to the then Department of Education in 1982. Under the scheme, financial assistance on 100 per cent basis is provided to State Governments and NGOs towards facilities extended to disabled children such as books and stationery, uniforms, transport allowance, escort allowance, readers allowance for blind children, equipments. In addition to the above, the grant is also provided for the salary of teachers recruited for teaching the disabled children and for officials manning the IEDC Cell in State Governments to implement and monitor the Scheme. The Scheme also has a component for free school training for disabled children and counseling for their parents. Assistance is also provided for setting up of resource room, survey and assessment of disabled children, purchase and production of instructional material, training and orientation of general teachers to take care of the educational need of the disabled children.

Recommendations for the Disabled

- Inclusive Education should become the objective of every school taking care of SCs/STs/OBCs & Handicapped.

- There is need for expansion of the Integrated Education for Disabled Children (IEDC) Scheme to cover higher and technical also. The proposed revision of IEDC Scheme should have practical applicability and concentrate on teacher training and pedagogy.
- Allocation of Rs.3000/- per child per annum under the revised IEDC Scheme appears too low and hence should be enhanced. The Group recommends a recurring provision of about Rs.10,000/- per student per annum, besides a non-recurring provision of about Rs.8 crore per district assuming about 7200 disabled children per district. A pilot scheme may be run for testing and confirming the norms.
- The kind of disabilities should be defined and graded.
- The Neighbourhood Schools should become disabled friendly and a policy of Inclusive System of Education imbibed.
- A comprehensive scheme of establishing hostels at district level for the mentally retarded children studying at secondary level should be conceived and implemented.
- Financial commitment of the Government in any new scheme/programme should at least be for two Five Year Plan periods.
- Teachers and teacher trainers should be given special training especially in managing the children with disabilities.
- Teachers and teacher trainers should develop a better relationship with Community, NGO and Government.
- National Council for Teacher Education (NCTE) should be actively involved in finalization of a revised curriculum framework for teacher training with Disabled children.
- There should be barrier free facilities provided for SCs, STs, Girls and Disabled in all the institutions.
- With increasing number of private institutions entering in the field of higher education, the fees payable are observed to be too high for the disadvantaged groups. In view of this more freeships, scholarships, free textbooks, free hostels, subsidized facilities in institutions/hostels should be extended to this group.
- There should be subsidized loan facilities for the fees/hostel expenditure from the financial institutions like banks etc.
- Every University should have a Disability Coordinator to look into the facilities provided and complaints etc. so that the institutional bias and discrimination are eliminated.
- Disabled friendly facilities should be provided in all educational institutions within a time frame of 3-5 years. There should be substantial increases in the funds allocation to make the infrastructure in universities and other institutes disabled friendly. UGC should start a

Disability Cell and this should be extended to all the universities. There should be an anti-discriminatory authority/Ombudsman, and institutionalized system for checks and balances and corrections required in the system.

- A programme of gender sensitization and plan to tackle cultural bias should be implemented with sufficient financial support.

Recommendations for Girls/Women

- Hostel facilities for girls/women should be increased and made available in and around the existing educational institutions. There should be a special scheme for construction of hostels, especially for girls.
- A reservation of not less than 33% should be made for girls in all technical and other higher educational institutions, in their respective categories.
- Early Childhood Care and Education (ECCE) Centres should be established in all habitations irrespective of the number of inhabitants and this should be gradually elevated by inclusion of other components like nutrition, health etc.
- Neo-literate women themselves should become literacy trainers in adult literacy programmes.
- An accelerated programme of inclusion of more and more low literacy districts especially low female literacy areas may be covered in all districts in all States.
- The Local Self Government Institutes and Panchayati Raj Functionaries should involve more Voluntary Women Teachers and also Women Self Help Groups in all the camps under the adult literacy programmes.
- The existing Kasturba Gandhi Balika Vidyalaya Scheme should be extended up to class XII.
- More special schools at secondary level focusing on the needs of the disadvantaged should be opened nearer to the habitations of these groups. If the private sector does not come forward, the Govt. should take up more responsibility in these areas.

- All schools should have basic facilities like drinking water, toilets and common rooms for girls.
- More hostels especially for girls may be opened nearer to the secondary schools, which the girls attend. Hostel facilities for girls/women should also be increased and made available in and around the existing higher educational institutions. There should be a special scheme for construction of hostels, especially for girls.
- The existing institutions of higher learning exclusively for boys should admit girls/women also wherever possible.

- Every institution should have women study centers.
- Day Care Centres should be made available in all the institutions especially in institutions where girls/women are studying /employed.
- All the universities/institutions should establish Women Study Centres.
- More scholarships should be extended to girls/women for taking up professional courses.
- The fees payable for technical education are generally high. In view of this freeships, scholarships, subsidized fees and loan facilities especially to girls should be extended to all disadvantaged groups.
- 33% reservation should be made for girls in all technical education institutions.

Check Your Progress

1) Briefly explain the recommendations of SC/ST?

2) Briefly explain the recommendations of OBC?

3) Briefly explain the recommendations of women?

4) Briefly explain the recommendations of handicapped?

5.4. POPULATION AND POVERTY

Definitions and some relevant data about population and educational status of Disadvantaged Groups:

In accordance with common parlance, this Working Group has considered SCs, STs, OBCs, Girls and Children with special needs as disadvantaged groups. The Socially and Educationally Backward classes (SEdBC) have only now been taken up at the National level for attention in Education. There are no Census data about them. Similarly, there are no Census data on the educational profile of Minorities and the Disabled children. The first task is to have full data for SC, ST, SEdBC, including SEdBCs belonging to Religious Minorities, other Sections of Religious Minorities who do not belong to SC, ST or SEdBC, and for girls and the Disabled of each of these categories and also the girls and the Disabled who do not belong to these categories.

Population Profile

(a) Scheduled Castes/ Scheduled Tribes

As per the 2001 Census, the population of Scheduled Castes (SCs) is 16.66 crores amounting to 16.2% of the country's total population of 102.86 crores. The male population is 8.61 crores and female population is 8.05 crores which accounts for 16.18% and 16.22% respectively of the country's total population of respective groups.

The population of Scheduled Tribes as per 2001 Census is 8.43 crore accounting for 8.20% of the country's total population. Out of this, males are 4.26 crores and females 4.17 crores, accounting for 8.01% and 8.40% of the total population of respective groups.

(b) Other Backward Classes (OBCs) and Minorities

Separate data pertaining to OBCs and Minorities is not published in the Census Operations.

(c) Girls/Women

As per the Census 2001, the population of women is 49.64 crore, which represents 48.26% of the total population.

(d) Disabled Children

Separate data pertaining to Disabled Children is not published in the Census Operations.

Major reasons for the growth of Population and Poverty

1. Lack of access to education and health care is at the root of the problem. In many countries, the costs of books and other fees prevents many families from sending their children. In addition, girls may be discouraged from attending schools due to cultural or religious beliefs.

2. Without access to education, those in poverty poor have few job prospects outside manual labor and subsistence farming. Wages are low and often inadequate to meet basic needs.

3. Low wages mean that families cannot afford enough nutritious food. This can result in malnourished mothers who are more likely to give birth to premature or low-weight babies. Lack of nutritious food also means that other children in the family may lag in their physical and mental development.

4. The result of poor nutrition is higher rates of mortality for mothers and children alike. Surviving children are weaker and lack energy. This leads to a reduced ability to work and learn, even if the children are fortunate enough to go to school.

5. Without a good education, children have few job choices aside from manual labor or subsistence farming.

6. People who are dependent on subsistence farming are likely to have more children to provide much-needed labor and income. With little access to health care and education, the next generation is likely to repeat the cycle.

Five main causes of poverty in India are as follows:

It is said that "a country is poor because it is poor." This idea has come down from Ragnar Nurkse who pinpointed the problem of the vicious circle of poverty. Low level of saving reduces the scope for investment; low level of investment yields low income and thus the circle of poverty goes on indefinitely.

Rural poverty is a multi-dimensional social problem. Its causes are varied. They are as follows:

1. Climatic factors:

Climatic conditions constitute an important cause of poverty. The hot climate of India reduces the capacity of people especially the ruralites to work for which production severely suffers. Frequent flood, famine, earthquake and cyclone cause heavy damage to agriculture. Moreover, absence of timely rain, excessive or deficient rain affect severely country's agricultural production.

2. Demographic factors:

The following demographic factors are accountable for poverty in India.

(i) Rapid growth of population:

Rapid growth of population aggravates the poverty of the people. The growth of population exceeds the rate of growth in national income. Population growth not only creates difficulties in the removal of poverty but also lowers the per capita income which tends to increase poverty. The burden of this reduction in per capita income is borne heavily by the poor people. Population growth at a faster rate increases labour supply which tends to lower the wage rate.

(ii) Size of family:

Size of the family has significant bearing on rural poverty. The larger the size of family, the lower is the per capita income, and the lower is the standard of living. The persistence of the joint family system has contributed to the health and earning capacity of the ruralites.

3. Personal causes:

(i) Lack of motivation:

Lack of motivation is an important cause of rural poverty. Some ruralites do not have a motive to work hard or even to earn something. This accounts for the poverty of the ruralites.

(ii) Idleness:

Most of the rural people are lazy, dull and reluctant to work. Hence they rot in poverty.

4. Economic causes:

(i) Low agricultural productivity:

Poverty and real income are very much interrelated. Increase in real income leads to reduction of the magnitude of poverty. So far as agricultural sector is concerned, the farmers even today are following the traditional method of cultivation. Hence there is low agricultural productivity resulting in rural poverty.

(**ii) Unequal distribution of land and other assets:**

Land and other forms of assets constitute sources of income for the ruralites. But, unfortunately, there has been unequal distribution of land and other assets in our economy. The size-wise distribution of operational holdings indicates a very high degree of concentration in the hands of a few farmers leading to poverty of many in the rural sector.

(iii) Decline of village industries:

At present consequent upon industrialization new factories and industries are being set up in rural areas. Village industries fail to compete with them in terms of quality and price. As a result they are closed down. The workers are thrown out of employment and lead a life of poverty.

(iv) Immobility of labour:

Immobility of labour also accounts, for rural poverty. Even if higher wages are offered, labourers are not willing to leave their homes. The joint family system makes people lethargic and stay-at-home.

The ruralites are mostly illiterate, ignorant, conservative, superstitious and fatalistic. Poverty is considered as god-given, something preordained. All these factors lead to abysmal poverty in rural India.

(v) Lack of employment opportunities:

Unemployment is the reflection of poverty. Because of lack of employment opportunities, people remain either unemployed or underemployed. Most of these unemployed and underemployed workers are the small and marginal farmers and the landless agricultural labourers.

5. Social causes:

(i) Education:

Education is an agent of social change and egalitarianism. Poverty is also said to be closely related to the levels of schooling and these two have a circular relationship. The earning power is endowed in the individual by investment in education and training. But this investment in people takes away money and lack of human investment contributes to the low earning capacity of individuals.

In this way people are poor because they have little investment in themselves and poor people do not have the funds for human capital investment.

(ii) Caste system:

Caste system in India has always been responsible for rural poverty. The subordination of the low caste people by the high caste people caused the poverty of the former. Due to rigid caste system, the low caste people could not participate in the game of economic progress.

A Shudra was not allowed to become a trader and a Vaisya could earn his bread only by trade.

Birth would decide their occupation and their economic fate. K. V. Verghese rightly observes, "Caste system acted as a springboard for class exploitation with the result that the counterpart of the poverty of the many is the opulence of the few. The second is the cause of the first."

(iii) Joint family system:

The joint family system provides social security to its members. Some people take undue advantage of it. They live upon the income of others. They become idlers. Their normal routine of life consists in eating, sleeping and begetting children.

In this way poverty gets aggravated through joint family system.

(iv) Social customs:

The ruralites spend a large percentage of annual earnings on social ceremonies like marriage, death feast etc. As a result, they remain in debt and poverty.

(v) Growing indebtedness:

In the rural sector most of the rurality's depend on borrowings from the money-lenders and land-lords to meet even their consumption expenses. Moneylenders, however, exploit the poor by charging exorbitant rates of interest and by acquiring the mortgaged land in the event of non-payment of loans.

Indebted poor farmers cannot make themselves free from the clutches of moneylenders. Their poverty is further accentuated because of indebtedness. Such indebted families continue to remain under the poverty line for generations because of this debt-trap.

Check Your Progress

5) Describe causes for population in India.

Notes:

5.5. ILLITERACY - MEASURES ADOPTED FOR ERADICATING ILLITERACY

The basic definition of literacy is having the ability to read and write.

India has rolled-out the Right to Education Act, but is yet to witness its complete and proper implementation.

Below are some facts on India's standing on the literacy chart:

1. India is home of largest population of illiterate adults in world – 287 million, amounting to 37% of the global total.
2. 47.78 % out of school children are girls. In the next census they will be calculated as illiterate women, which would then have a ripple effect on the education of their children.
3. Bihar, Jharkhand and Uttar Pradesh are amongst the bottom five states in terms of literacy of Dalits.
4. India's literacy rate has increased six times since the end of the British rule — from 12% to 74% in 2011, yet, India has the world's largest population of illiterates.
5. The literacy rate of female Dalits in Bihar is 38.5% in 2011. It is far behind India's progress trend. It is still 30 years behind the India's national literacy Rate which was 43.7 in 1981.
6. 60 lakh children in India are still out-of-school
7. 92% government schools are yet to fully implement the RTE Act.
8. India is ranked 123rd out of 135 countries in female literacy rate.
9. In the South Asian region, India ranks fourth, behind Sri Lanka with a female-male ratio of 0.97 and Bangladesh with a female-male ratio of 0.85.
10. The percentage of women to the total number of school teachers has gone up from 29.3% in 1991 to 47.16% in 2013-14.

Causes of Illiteracy in India

Illiteracy in India is a problem which has complex dimensions attached to it. Illiteracy in India is more or less concerned with different forms of disparities that exist in the country. There are gender imbalances, income imbalances, state imbalances, caste imbalances, technological barriers which shape the literacy rates that exist in the country. India possesses the largest illiterate population. Literacy rates stood at 82.14 percent for men in 2011 and 65.46 percent for women. This low female literacy is also responsible for the dependency of women on men for activities which requires them to read and write. Thus, this all leads to the formation of a vicious circle.

Again, it is no new concept that the rich households will have better access to educational facilities as compared to the poor households. Poor households due to the lack of skills and knowledge involve themselves with unskilled labour in order to save bread for the family, thus, this reduces the focus from achieving education as the main focus deviates to earning income so as to be able to survive in the society. States that spend more on education seem to have a higher literacy rates as to the states which do not invest heavily on education. Kerala is a case in point. The state spends 685 dollars per pupil which also explains its educational levels.

One of the primary reasons for dismal literacy rates is inadequate school facilities. The teaching staff that is employed across the government-run schools is inefficient and unqualified. Another reason which leads to the maximum dropouts among the children is the lack of proper sanitation. A study has stated that 59 percent of the schools do not have drinking water facilities. There is a shortage of teachers as well.

Women population constitutes a larger portion of total illiterate population. In India, the female literacy rate is around 65 percent as against the male literacy rate of around 82 percent. Hence, women education is very important to eradicate illiteracy.

Illiteracy is maximum amongst Scheduled Caste, Scheduled Tribe and other backward classes who are not only poor, but unaware, unconcerned and unwilling to improve and change their lot. Illiteracy deprives people not only of economic development but also of all benefits of education, reading, writing, etc. remaining within the darkness of ignorance, poverty and impoverishes.

It is essential that the Government of India rises up to the occasion and take all possible steps to set up thousands of primary school all around the country making literacy and compulsory obligation of every citizen without which he will be penalized. For this the primary education has to be made free of tuition fees, all books and papers and instruments including computer to be supplied free.

Unless all citizens are literate or educated they cannot ever read newspaper, circulars, notices, advertisements, posters, and letters from near and dear ones. This will compel the illiterate masses to be deprived of 90% benefit of development, entertainment, sports and games, medical prescription, operate cell phone, T.V and computer. Students are the builders of a nation. They can do a lot to eradicate illiteracy. They can spend their spare time and holidays in helping illiterate people to become literate, teaching them the habits of hygiene and sanitation.

A blind person cannot witness the captivating beauty of nature. Similarly, an illiterate person remains remains blindfolded to the charms of the world of learning and knowledge. If and when illiteracy will be removed completely, India will be a new country where 100% people can participate in all programs of economic development.

Efforts to Improve Literacy Level

The Supreme Court in a ruling in 1993 said that children had a fundamental right to free education and thus in the year 2003 the "Right to Education was incorporated in the Constitution under the Constitution (83rd Amendment), 2000".

Despite this, the country couldn't provide free and compulsory education of children up to fourteen years of age within ten years of the bill coming into effect under Article 45 of the Constitution.

Several other schemes too had been launched to ensure the right to education in the country. The National Policy of Education in the year 1986 declared that the whole nation must commit itself to drive away the menaces of illiteracy especially among the young population. The National Literacy Mission in 1988 made literacy a community endeavor. It aimed at attaining a literacy rate of 41 per cent by 2035. The 1992 education policy guaranteed free and compulsory education to all children up to 14 years of age before the advent of the 21st century, a policy which seems to biting the dust today as it has not been able to prevent dropouts among school children and illiteracy prevails.

The Sarva Siksha Abhiyan was launched in 2001 to ensure that all children in the 6–14-years of age-group attend school and complete eight years of schooling by 2010. An important component of the scheme is the Education Guarantee Scheme and Alternative and Innovative Education, meant primarily for children in areas with no formal school within a one kilometer radius.

Problems with Government Schemes

The Sarva Shiksha Abhiyan mainly incorporates decentralization for planning and management of elementary education because of which there is an absence of community participation and thus most of the policies fail to generate a mass consensus. Also the mandates of institutions like Ministry of Human Resource Development (MHRD), National Council of Educational Research and Training (NCERT), National University of Educational Planning and Administration (NUEPA), National Institute of Open Schooling (NIOS) and National Council of Teacher Education (NCTE) clash with each other thus there is no clarity on the objectives of all these bodies with respect to the spread of education. Also, there corruption has become an incorrigible

element with respect to the allocation of funds by the government to education. Lesser money than actual budget allocation for education is utilized for the implementation of the schemes.

A major aspect that is slowly ruining the state of education is the commercialization of education both at the elementary and at the higher education levels. Private schools charge enormous fees which makes it difficult for the poor parents to send their children to the schools. The mid-may meal scheme was started with the aim to provide nutritious diet to the children in order to prepare them better for their studies. Instead, the future of the children covered under this scheme seems to be clouded with flies and lizards in the food.

A series of RTIs filed by journalist Siddheshwar Shukla has revealed that during the past three years, the majority of mid-day meals being served to the 11.5 lakh children in Delhi have failed tests conducted by the government.

Conclusion

Not only the government, but every literate person needs to accept the eradication of illiteracy as a personal goal. Each and every contribution by a literate person can make a contribution to eradicate the menace. One of the initiatives is "Teach India", whose aim is to provide a platform to educated Indians to provide assistance in basic education to the unprivileged children.

As in the words of Barack Obama, "Change will not come if we wait for some other person or some other time. We are the ones we've been waiting for. We are the change that we seek."

MEASURES ADOPTED FOR ERADICATING ILLITERACY

National Adult Education Programme (NAEP)

The National Adult Education Programme (NAEP) was launched on 2nd October, 1978. The programme aims at eradicating illiteracy among adults of the age group 15-35.

Following are the objectives of NAEP

(1) Promotion of Literacy:

Imparting of literacy skills to persons belonging to the economically and socially deprived sections of the society.

(2) Creation of Awareness:

Creating awareness in helping them overcome their helplessness and to achieve self-reliance.

(3) Raising functional capabilities:

Raising their functional capabilities in their occupation and skills of management to their own advantage as a group.

(4) Duration:

The period during which the learners would participate in the adult education centers, would be between 300 to 350 hours, or 9-10 months.

(5) Training:

Training of various adult education functionaries has been given a place of special importance in NAEP.

(6) Agencies:

The various categories of persons, who could be assigned instructional responsibility would include the following:

(i) School teacher.

(i) Students,

(iii) Unemployed village youth.

(iv) Ex-servicemen & other retired personnel.

(v) Field-level Govt. and other functionaries and

(vi) Voluntary social workers.

(7) Post-Literacy and follow-up Activities:

Before conclusion of the programme, preparations have to be made for organisation of a continuing education. These centres would provide library and reading room facilities, training courses for functional development as well as group action and group organisation activities.

(8) Organisation and Administration:

The National Board of Adult Education has been set up under chairmanship of the Union Education Minister to periodically appraise the progress and implementation of NAEP and to advise the government on various matters.

In each state there will be a State Board of Adult Education to function as the agency of Coordination and advice. There will be a State Adult Education officer with necessary supporting administrative and professional staff under the overall guidance of the State Board.

It is a matter of great appreciation that now the Government of India has come forward to tackle the task of the project 'Education for Air through importing education to millions of adults. In this regard the National Policy on Education, 1986 took a pledge to the eradication of illiteracy, particularly in the 15-35 age group.

Now all the efforts are taken for promoting meaningful and effective Adult Education. The world over the educational planning has moved away from a sartorial view of primary schooling, non-formal education and adult education to a holistic view. The UNESCO has been advocating the 'dual-track approach' designed to promote simultaneously literacy and basic learning for adults and Universalisation of Elementary Education for children.

Rural Functional Literacy Programme (RFLP)

The RFL programme is a sub-programme of the Adult Education Programme which is fully funded by the central government and implemented by the states and union territories.

The broad objectives of this programme are:

(i) To develop abilities in the learners to read and write, and

(ii) To create awareness among the learners about their rights and duties and the benefits they can draw from various schemes of socio-economic development being implemented by the government.

The RFLP was launched in May 1986 by involving the NSS and other student volunteers in colleges and universities on the principle of "Each One Teach One". Starting on a modest scale of 2 lakh volunteers, it went up to 4.50 lakh in 1990 covering over 4.20 lakh learners. The programme has been designed keeping in view the needs and languages of the learners. The government has selected 40 districts to improve the quality of adult education. It is only after evaluation of the impact that the programme will be taken up in a big way to spread literacy in the minimum possible time.

The process of the Mass Programme of Functional Literacy involves a number of stages. These stages are: selecting master trainers who are to train the student volunteers; selecting, motivating and mobilizing the student volunteers who are genuinely and sincerely committed to literacy work; identifying illiterate persons in the age group of 15-35 who may be staying in the neighbourhood of an educational institution; forging a link between the student volunteers and the illiterate persons and assigning an area of operation for each volunteer; monitoring of the pro-gramme of the student volunteers by senior teachers/headmasters of schools; coordination with various development departments/agencies by way of visits of functionaries to the place where the volunteer is imparting literacy, telling the learners about the advantages of being literate,

making available charts, posters and other materials to the learners and identifying genuine difficulties of the learners; and providing post-literacy activities for the neo-literates through libraries and reading rooms. Coverage and support by the media and evaluation of the overall impact of the programme through University Departments of Adult and Continuing Education is of crucial importance.

National Literacy Mission (NLM)

In accordance with the directives of the National Policy on Education and the implementation strategies envisaged in the Programme of Action, the government formulated a comprehensive programme and constituted National Literacy Mission (NLM) with a view to achieving literacy goals through setting into motion Total Literacy Campaigns (TLCs) all over the country in a phased manner. The NLM was launched in May 1988 to achieve the goal of imparting 'functional literacy' to 80 million illiterate persons in the 15-35 age groups by 1995.

The Mission, thus, aimed at achieving 80 per cent literacy in 1995 in comparison to 36 per cent in 1981. The NLM aimed at involving the youth and voluntary agencies in the programme. In 1990, there were 513 projects in operation in various states and union territories. Likewise, presently, there are 500 voluntary agencies working in the field.

In addition, Shramik Vidyapeeths and 16 state resource centres are functioning in different states to cater to the workers' education and to provide technical resource support to the programme. The TLC phase is to be followed up and strengthened by post-literacy (PL) and continuing education (CE) phases. The NLM while laying emphasis on acquisition of literacy and numeracy skills seeks to create awareness among illiterate people, leading to their empowerment.

The Total Literacy Campaigns (TLC)

This model is now accepted as the dominant strategy for eradication of adult illiteracy in India. These campaigns are area-specific, time-bound, volunteer-based, cost-effective and outcome-oriented. The thrust is on attainment of functional literacy through prescribed norms of literacy and numeracy. The learner is the focal point in the entire process and measurement of learning outcome is continuous, informal, participative and non-threatening.

The campaign is implemented in stages, which may be overlapping at times. These should be understood clearly and followed meticulously.

Preparing the Ground - The initiation of a total literacy campaign begins with a process of consultation and consensus, involving political parties, teachers, students and cultural groups. A core team is identified and the project is formulated.

Creation of the Organisational Structure - The campaigns are implemented through district-level literacy committees which are registered under the Societies Registration Act as independent and autonomous bodies to provide a unified umbrella under which a number of individuals and organisations work together. Leadership is provided by the district collector/chief secretary and the zila parishad (district council). All sections of society are given due representation in planning and implementation of the programme. The structure rests on three pillars - participatory people's committees, full-time functionaries and area coordinators, and a support system provided by government officials. It forms an interactive and a communicative process of management and implementation. The campaign is delivered through volunteers without any expectation of reward or incentive.

Survey and District Profile - A detailed survey is conducted in the district, to enumerate and identify the non-literate people. The process of the survey also provides opportunities for person contact and interaction. During the survey, volunteer teachers and master trainers are also identified.

Environment Building - This is an extremely important part of the total literacy campaigns, where mass mobilisation takes place through a multifaceted communication strategy, which creates the right environment and enthusiasm for teaching-learning activities. The success of a total literacy campaign depends to a large extent, on the effectiveness with which all sections of society are mobilized.

The basic objective of the environment building stage is to generate a demand for literacy. Its momentum has to be sustained - it must not merely precede the campaign, but pervade it throughout. Environment building includes.

Check Your Progress

6) What are the measures adopted by the government to eradicate the illiteracy?

Notes:

5.6 CHILD LABOUR - CAUSES FOR CHILD LABOUR - GOVERNMENT MEASURES OF CHILD LABOUR

Child Labour - India's place in the world

Recent numbers show that in proportion, child labor in India is declining (a little less than 5% of children). But when looking at absolute numbers, we see that more children than ever are faced with forced labor, which denies them the right to an education and a normal childhood. With the integration of India in the world economy over 20 years ago, the international pressure has been demanding that cheap goods manufactured in India were in compliance with international labor standards and human rights.

India in fact is the hotbed of child labor worldwide, with over 45m children involved in forced labour, that's nearly ¼ of child laborers in the planet. We say children are forced to work because none of them is a free individual at this age; they depend on their parents who make decisions for them, most of the time because of the lack of alternative. These are kids forced into labor by circumstances imposed on them at birth.

Public opinion & the government

As the country develops economically, people are becoming increasingly aware of the problem. Tackling child labor in India has been a priority for nearly 25 years – ever since the first government program, the National Child Labour Projects (NCLP) at the end of the 1980s.

Over the years this program has been refined and improved. It now addresses multiple aspects of the problem, such as offering and improving:

- Vocational training;
- Public education;
- Economic opportunities for poor families.

The National Child Labor Policy has come to understand that its best shot was to bring around the table the various actors involved in this: government agencies, private companies (to increase wages), unions and NGOs.

That is indeed the best way for them to tackle - in a coordinated manner - all the different causes of child labor in India. But they need to include the people as well because it's important to

remember that culture and social customs are another factor that has consequences on children's lives.

For instance, many parents don't understand or aren't really aware of the impact of allowing girls to have an education. A new survey by the government will be conducted in the near future to update current numbers and facts about child labor in India. This will allow them to better understand the impact of the recently expanded NCLP as well as their cooperation with the International Labor Organization (ILO).

Nature and causes of child labor in India

Where do they work ?

Although India has never sent as many kids to school as today, the official goal of achieving universal primary education is far from completed. While factories and sweatshops are their luxury working conditions, often getting more media coverage, the bulk of child labor in India happens in the fields.

However this doesn't make it less hazardous: kids are more sensitive to dangerous insect and animal bites, but also to pesticides and accidents (tools, machinery) which happen nearly as often as in the manufacturing sector.

Causes for Child Labor

The causes are quite similar to any other country, though with many Indian singularities. Everyone agrees that child labor is a plague but most families know they don't have much choice: not putting a child to work means there won't be enough food on the table for everyone.

Schools also tend to teach things that aren't always very useful to kids once they get back home, let alone to find a low-skilled job. In that sense, they don't provide much justification for parents to give their kids an education if they don't see immediate benefits. There isn't as much as culture of education as you can find in East Asian countries for example and that's because schools have never really been a means of social ascension. The caste system completely prevented that for centuries.

But things are slowly changing as the government is trying to improve the quality of schools as well as making their program more practical and relevant to children's lives. Another problem remains: parents aren't making enough of a living to sustain their family. That's plain and simple poverty causing and fueling child labor in India. Be it in manufacturing or in agriculture, people are systematically under-paid.

The economics of child labor

In general, laws and government bans against child labor only have a very limited impact and in some cases they aggravate the situation, causing poor families to end up poorer. In India, it also reveals the lack of workers' rights but also problems law enforcement. Aside the economics of child labor, there are also sociocultural problems: caste, class, discrimination and cultural biases (e.g. against girls).

The reason child labor in India is so hard to fight is also that most of it is informal, often occurs within the boundary of the family, and is therefore very hard to track down. And when it comes to legal sanctions, taking action against the parents is probably the worst thing to do for these kids. Whatever you do, they're likely to end up worse off than they were before.

The role of education & schools

Government education programs

By law, India protects every child under 14 against the threat of forced labor. In the 1990s, government programs offered to pay such children a small amount of money in exchange of attending school. It took over 20 years for India to realize that its strategy was unimpressive and lacked ambition and real motivation. Efforts were too slow and uncoordinated.

Trying to change this, the NFE (non-formal education) program came as the acknowledgement, that fighting child labor wasn't an easy task and that it required to take into account the lives and livelihood of the poor.

In this program, classes happen after regular hours so that working children can attend them after working in the fields. They're given a small remuneration as well as a snack and most of all this allows the government to keep an eye on these kids via annual health check-ups and other regular medical examinations. The idea is that the little money they receive will compensate for the loss of a few hours' work at home or in the fields. The government works jointly with NGOs to manage the program and tries to gradually pull these children into the "normal" schooling system over a few years. This process is known as the "mainstreaming" of this kids.

Urban child labor & the success of schools

It's in urban areas that the fight against child labor in India has been the most successful – beginning early on in the 1990s. Cities are indeed easier to monitor and laws are easier to implement there. Cities have also reaped most of the benefits from globalization and the opening of trade borders in India. Simply put, they got richer. And as a result an ever-growing proportion of urban children have started going to school as well.

Outside cities, schooling costs represent the other main obstacle to education in India and explain the failure of making education more accessible. More than ever, poverty in India remains the main reason for kids not going to school. When comparing incomes, you can see that the cost of urban schools is much lower for their local residents, than rural schools are for rural Indians. Most importantly, the job prospects are infinitely better in cities than in rural India. Despite a growing body of research producing statistics on child labor in India, there is still a massive lack of data and studies concerning Indian children living in slums – far from being proper cities and yet much closer to urban life.

Consequences of child labor in india

Rural child labor, health and poverty:

If poverty conditions the childhood of many Indians, there are also unexpected consequences that arise when governments get very zealous at promoting education. For instance, many parents make many sacrifices to be able to send their kids to school when they really can't afford which ends up putting everyone's health at risk (both the kids' and the parents').

In some cases, children working full-time have better chances of making it to adulthood than those who work less (or not at all), simply because they're better fed. This shows the perverted effects of poverty on child labor and education and how these problems are interwoven. Parents who receive some welfare assistance are often happy to send their kids to school, but because of the limited social support they receive (not enough to feed their kids properly at least), this choice may end up harming their children's physical development in the long run.

All-out war on child labor in India

As always there is no silver bullet against child labor, let alone poverty. What works is a broad strategy aimed at reducing poverty, investing in human labor and infrastructures (local schools, quality education…). Economic opportunities to increase household income are key. Yet, even in this case there are problems specific to India.

We've often argued that proper land re-distribution (which has never been accomplished by the government) - to break with the quasi-feudal landlord system – would not only be fair to exploited farmers and families, it would also dramatically increase their revenue.

But you can already see a new dilemma: in the first years of receiving more land, parents would want to make the most of it and would most likely hire their own kids to help. It's normal considering that it'd take a while before they can afford to hire staff or buy machines. But in that

process they'd deny their kids their right to education and what we consider a normal childhood (playing, having fun, learning…).

It would also make education less appealing since parents can already guarantee a job to the next generation by bequeathing the land to their kids. You can see how the issue of child labor would become much more complex and it's a problem that already exists in many developed countries as well.

Many argue rightfully that what matters is the children's rights and freedom to choose how they want to lead their own lives. However the reality is much different and often times we're all caught in traditions and family pressure. Breaking free sometimes also means breaking up with your family or taking the risk to create deep tensions and misunderstandings. It's the classic tale of family responsibilities vs. freedom.

A different solution: parents' education

Aside from making schools cheaper and giving them more resources, educating the parents, in particular mothers, can make a huge difference in helping them understand the importance of education in one's life.

However research has recently shown that mothers who only went to primary or middle school don't really generate much impact on their children, whereas those who have completed high school are much more committed to sending their kids to school. Quite understandably, the more you study, the more you gain the skills you need to climb up the social ladder and get better jobs.

Healthcare & surviving childhood

Also, helping the parents cover the children's basic health costs makes a huge difference in supporting the schooling effort.

How come? Well, the higher the child mortality rates, the larger families tend to be. If 1 in 5 kids die at an early age, then parents will have many of them to make sure at least a few survive. These kids in turn represent their parents only "pension plan" for their old days. Parents will tend to send their kids to work as they don't know which one will survive, and hence in which one they should invest. A default rule consists in investing in the oldest boy, while the others have to hit the fields.

But if child mortality rates are low, it means that almost every child will survive. As a result:

1. You don't "need" as many kids (the need becoming a want);
2. You can safely invest in their education;
3. You can also afford to feed them better.

Government Measures of Child Labour

Child Labour is one of the serious hurdles on the path of human development in India. Adverse effects of child labour have been accepted by the world and internationally, steps are being taken to check it. Indian Government has also taken some positive steps in this direction.

Ever since independence, the government of India has taken several measures to eradicate the menace of child labour. There have been specific legislations aimed at curbing the problem, and punishing the offenders.

Also, several social programs for the rehabilitation for children who are rescued from child labour are run at the central and state level. In recent years, there has been a major emphasis on providing basic education for all children, which is a long-term answer to this social menace.

In 1988, the government of India launched the National Child Labour Project (NCLP). Initially, the scheme was implemented in nine districts with a high concentration of child labour. The scheme involves establishment of special schools for child labour who are withdrawn from work.

These special schools provide formal and informal education along with vocational training, and also provide a monthly stipend. Other facilities such as supplementary nutrition and health care are also provided to such children. The number of districts covered under the NCLP Scheme were increased to 100 in the 9th five-year plan and further increased to 250 in the 10th plan.

On August 15, 1994, the government of India launched a major program to remove child labour working in hazardous occupations, and to rehabilitate them by setting up special schools for them. Under the programme, a total of two million children are sought to be brought out of work and put in special schools where they are provided with education, vocational training, monthly stipends, nutrition and health-checks.

A highly powerful body, the National Authority for the Elimination of Child Labour (NAECL) was established on September 26, 1994, headed by the Union Minister of Labour in the government of India.

There are credible efforts being made at the administrative level to eliminate the problem of child labour. Also, there are several voluntary organizations working for the rescue and rehabilitation of child labour in India.

Education for all children is the key that can bring about a fundamental change and help to end the problem permanently. A collective public and governmental effort on various fronts will eventually lead to the complete eradication of child labour

5.7. TRANSIT SCHOOLS

Goal

To provide opportunities for school dropouts to complete their school certificate exams

Background

58 years of Independence and there are 91 million working children in rural India according to 1991 census. Government of India is working extensively in eradicating child labour by 2007. Tamilnadu Government has been implementing various schemes to uphold child rights. Several NGO's are supporting government's efforts in enrolling and retaining children between 6-14 years in school.

In rural areas Government schools promote children without any restriction till 8thstd. This decision can perhaps prevent children from dropping out, as failures in exams become child labourers. But such children also cannot expect to clear 10th std. state level exams. They loose hope and are excluded from further consideration by school and government. This results in *early marriage or child labour for girl children* while such *male children* often end up *migrating in search of work*.

One of the major reasons for child labour is illiteracy among parents. 10th failed children, if not attended to at the right time and motivated to study, will become not only child labourers, but end up with *unemployable qualifications*. These first generation learners are targeted and given special attention through Transit schools.

Hand in Hand is working towards educating all children up to passing in State board exams. HiH is against abandoning such children between 14 to 18 yrs who could not complete 10th std. Transit school is a boon to these children as they are given a fresh start. Individual attention and coaching is given to all these children and are motivated to pursue higher studies after completing 10thstd.

One year of our work in transit schools has helped *145 children* to complete state level board exams and enable them to pursue higher studies.

HiH firmly believes that 'ANY CHILD OUT OF SCHOOL IS A CHILD LABOURER'. There are numerous instances of children attending school up to 8th or 9th or 10th standard and discontinuing studies and going for work due to their parents' inability to spend on their children's education further or insensitivity to child rights. HiH plays an important role at this juncture. HiH has set up *transit schools for children between 14 to 18 yrs* who have been abandoned by parents as misfit. Children are given efficient coaching by qualified teachers to complete their studies and enroll them in higher classes.

Transit schools run by HiH, promotes and enhances valuable human resources. Future generations are enabled to stand up with self esteem and self confidence.

Child rights protection through HiH's Transit Schools

Survey conducted by HiH is used to identify failures between 14-18 yrs of age. Once the target group is identified, our volunteers and organizers visit them individually and motivate them to join our transit schools to complete common minimum board exam. Coaching in Transit schools is *absolutely free* and noon meals is also provided free of cost. Children willingly join our school and parents also agree to send them to HiH's transit schools as private tutorials charge them heavily.

Transit schools are at present functioning in 9 places in Kanchipuram block of Kanchipuram district, where 275 children are being coached. Though transit schools face a tough task in coaching these children, we don't want to give up as we should not loose on first generation learners. Student Teacher ratio is maintained at 15:1. Individual attention and coaching is given to all these children and are motivated to complete 10^{th}std.

Key objectives of HiH's Transit schools

Key objectives of HiH Transit Schools are as below:

- To help First generation learners.
- Radical shift to a relaxed and free classroom environment as measured by joyful teaching methods, participation of children
- Building capacities of teachers to present the syllabus on a life-skill platform using joyful learning techniques as a means of high achievement
- Distinctly minimum higher achievement levels in formal education, both in terms of quality of learning levels and marks obtained in public exams
- Transformation in parental attitudes and support through counseling and involvement, as measured by better home environments and higher performance of even "difficult" children.
- Distinctly higher proportion of children graduating to higher education including vocational, technical and professional courses
- Radical improvement in psychological status of children in terms of greater self esteem and enthusiasm, lower stress levels
- Build capacities of local communities to uphold child rights, sustainable in future.

Partnership with Local Government

HiH is receiving grants from State Government for 106 children in Poongavanam residential school and for 11 AIE (Alternative Innovative Education) centers which has 72 children. However these grants received from state government under SSA (Sarva Sishya Abhyan) are able to meet only 60% of the total expenses.

Women's Development Project

Self-Help Group Project of Hand-in-Hand, Tamil Nadu, gained momentum since May 2004 with an integrated approach for poverty reduction in rural areas. We follow a modified version of CASHPOR index based on housing index, assets and family income of the households for targeting women.

Cohesive women's Self-Help Groups (SHGs) are formed. Rural women are encouraged to pool

savings on a regular basis, however small they may be, as a common fund. Regularity in savings,rather than the amount, and internal rotation in the form of lending to needy members are the basis of group strength.

Key components of the Women's Development Project are:

- *Training* in entrepreneurship, community development and vocational skills.
- *Credit linkage* to cater to the needs of poor women. Their credit worthiness has been proved beyond doubt and repayment rates are in excess of 98%.
- *Income generation programmes* such as weaving, sewing, paper cup making, food vending, pot making, poultry, spice grinding, juice pressing, bicycle repair are initiated. Groups of women can together take up bigger income generating projects like bakery goods manufacture and brick making.

Nursery and Primary school for the downtrodden and tribals

The main aim and objective of the Matric School is to impart universal and quality education to rural children. Present strength of the school is 117 with 21 tribal children receiving free education. Other children pay nominal fee. We also try to influence government schools to adopt these novel methods.

Child sponsorship programme

HiH runs Child Sponsorship Programme. Children from different villages in and around Kancheepuram are adopted by HiH, which provides notebooks, school fees, bus fees and school uniforms. The children who stay with their own families are also given monthly provisions comprising of rice, dhal, tamarind, soap, detergent powder, chilly powder and toothpaste. At present, there are 203 adopted children studying in different standards in the age group 6 years – 20 years. Many of these children have now completed their higher education and have been placed in jobs. Hand-in-Hand then adopts new children from poor families.

Skill training for women

Hand-in-Hand offers a free six months certificate course in tailoring to students from the most backward classes. An industrial tailoring centre with 15 power machines has been set up. A tie-up has been made with ***Intimate Fashions*** and ***Celebrity Fashions*** for absorbing trained candidates.

Citizen Centres

In order to facilitate citizen awareness and outside world linkage, citizen centres are being set up in rural communities. So far about 43 Citizen Centres have been established. Every center is an

information kiosk with a computer, library and photocopier facilities. Children are also helped with homework here.

Village Improvement Programs

HiH has been involved in house building, drilling of wells and work with government to improve infrastructure in the villages. We co-ordinate with charitable trusts to distribute food, medicine, blankets and school uniforms to the poorest villagers.

Tsunami relief

A few fishing villages near HiH were hit by the tsunami leading to loss of life and property. HiH rushed there to give emergency help (clean water, food, blankets and tents). We also built new fishing boats and provided engines and nets.

Conclusion

In rural areas Government schools promote children without any restriction till 8^{th}std. This decision can perhaps prevent children from dropping out, as failures in exams become child labourers. But such children also cannot expect to clear 10^{th} std. state level exams. They loose hope and are excluded from further consideration by school and government. This results in *early marriage or child labour for girl children* while such *male children* often end up *migrating in search of work* HiH has set up Transit schools for children between 14-18 yrs who have been abandoned by parents as misfit. Children are given sufficient coaching by qualified teachers to complete their studies till they can enroll themselves in higher classes. At present 12 transit schools are functioning with 350 children.

Check Your Progress

7) What are the objectives of Transit Schools?

Notes:

5.8. UNEMPLOYMENT AND UNDER-EMPLOYMENT

Creating new jobs is a crucial task and plays an important role in the economy. Drop in the financial market hits job market and creates unemployment. India has the largest population of youth in the world with about 66% of the population under the age of 35, so impact of declining financial market is the worst in India. Though education level in the recent years has increased but skill development is still a crucial issue. Moreover, poverty, limited access to skill based education, work experience are some of the major factors that lead to unemployment and underemployment. During recession, job freezing is the most common occurrence done by hiring companies. Under such circumstances there is a greater degree of unemployment.

What is unemployment and its types?

Unemployment is a situation when a capable and willing to do job workforce does not get work.

Different forms of unemployment occur, few are not that harmful but few are very risky for the society as a whole. People waiting for their first job come under frictional unemployment. Such kind of unemployment is not regarded as dangerous and can be improved by creating more awareness regarding new job openings. Then comes the seasonal unemployment and this is specific to certain seasonal industries like tourism and farming. To reduce this, people must be encouraged to take other jobs in off season. The worst type of unemployment is the structural one. It comes into picture when there is a change in the structure of an economy. It is long term unemployment and can be caused by various reasons. Machines replacing human, change in the behaviour of consumer, etc are the causes. Structural unemployment can be reduced to great extent by providing retraining, on job training and by making people occupationally flexible.

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behaviour of consumer, etc are the causes. Structural unemployment can be reduced to great extent by providing retraining, on job training and by making people occupationally flexible.

Impact of Unemployment

Apart from financial impact, unemployment has many social impacts like theft, violence, drug taking, crime, health as well as it leads to psychological issues. Next comes the poverty that is directly linked with unemployment as well as inequality. Long term unemployment can actually ruin the family and the society.

Updates

In September 2015, the unemployment reached a mark that 23 lakh people applied for 368 posts of peon in the state secretariat in Uttar Pradesh. Among the applicants, 255 candidates with a PhD degree and more than two lakh hold BTech, BSc, Mcom and MSc degrees.

UNDEREMPLOYMENT

The approach of the NSS with regard to measurement of underemployment is clear from the following extracts from the report of the Employment Survey conducted in the 50th round.

1. Underemployment is commonly defined as under-utilisation of the labour time of the workers. Some of the persons categorised as usually employed, do not have work throughout the year due to seasonality or otherwise and their labour time is not fully utilised. They are, therefore, underemployed. Their underemployment is termed visible underemployment if they report themselves to be available for additional work. The NSS measures visible underemployment by cross classifying persons by their usual and current statuses, and their current weekly status and current daily status.

2. Some employed persons, particularly the self-employed, may appear to work throughout the year. But in terms of productivity or income, the work they are pursuing may not be adequate. They may therefore look out for additional and/or alternative work in order to supplement their income. Such underemployment is termed as invisible underemployment which is not directly measurable. The NSS works out the indicators of invisible underemployment through a set of probing questions addressed to persons categorised as usually employed on their availability for additional work/ alternative work and the reason for seeking such additional /alternative work, status of their present engagement (i.e., whether worked more or less regularly), etc. The

proportion of the usually employed who indicates their availability for additional/alternative work gives by and large, the magnitude of the invisibly underemployed.

Underemployment among the usually employed As mentioned earlier, some persons categorised as usually employed might not have work throughout the year. They might remain without work during some weeks of the year or go without work on some days of the different weeks of the year. The first dimension is brought out by the distribution of the usually employed by their current weekly status.

The total underemployment may be calculated as follows:

1. Calculate (normal weekly working hours minus actual hours worked during the week) for all underemployed persons.

2. Compare it with the normal weekly working hours for that industry occupation combination.

3. If the actual number of hours worked is equal to, or more than, the normal, the person is fully employed.

4. All those who work less than the normal number of hours will be treated as visibly underemployed, provided they report that they would have worked if work was available.

5. For each industry occupation combination, the sum of the difference between the normal and the actual hours of work for the visibly underemployed. This will give an aggregate measure of the time lost due to lack of work which may be termed visible underemployment.

The most difficult part in the measurement of visible underemployment, in the manner explained above, is the development of normal working hours for the industry occupation combinations. This has to be done through special intensive studies to be undertaken by well qualified persons with an understanding of the problem and with training in different field survey techniques. The size of the sample for such studies need not be very large.

Disguised underemployment:

Another aspect of underemployment, which the NSS or any other agency has not tried to tackle at an aggregate level, is disguised underemployment which is not reflected in the working hours of the persons concerned. But the problem is of significant dimension, in all types of self-employment in general and in agriculture and trade in particular, areas in which the self-employed persons spend apparently normal working hours but earn inadequate income or subnormal levels

of produce. It is extremely difficult to ascertain the magnitude of disguised underemployment through routine sample surveys of the type usually undertaken by agencies such as the NSS. In self-employment in agriculture, for example, the efforts of the farmer for a period of about six months bear fruit only at the end of the period in cases of crop such as rice. One way of attempting to measure this phenomenon would be to study the operations in the total holding of the farmer, through an intensive farm management study which can bring out the net value of output less all costs including wage labour. The net value will be the share of the self-employed including household labour. Appropriate normal values of per capita output could be developed for different crop combinations and comparisons of the actual per capita output with these norms would enable an assessment of the extent of disguised underemployment. The main problem in making such an assessment is that the approach to be followed for this purpose would be different for different activities. For example, in the case of retail trade, it will be extremely difficult to ascertain the value added with a reasonable degree of reliability because, firstly, it will be hard to win the whole-hearted co-operation of the informant and secondly, in the absence of proper accounts on the transactions, even the trader himself may find it hard to supply the information. It will be desirable to undertake a number of small scale 'type studies', as they may be called, in the different self-employment activities in which the possibility of significant disguised underemployment exists. In Kerala, there are now, a large number of highly qualified persons working full time in occupations for which their qualifications are essential, for remuneration substantially lower than the market rates for comparable professions in the country. There are also cases of such highly qualified people being often forced by circumstances to work in occupations which require only lower qualifications and receiving the normal remuneration associated with such lower level occupations. Both these are due to excess supply of such personnel. The first and the foremost reason for this state of affairs is the earnest desire of the parents in Kerala to impart the best possible education to their wards. Earlier, such trained and educated manpower from Kerala was able find job opportunities in the rest of the country and in foreign countries. In course of time, the other States, particularly the southern States expanded the facilities for higher education. The effect was to dampen the Keralites' employment prospects in other States of India and to increase competition for job opportunities in other countries. The demand for such personnel has not increased significantly within Kerala except for the recent increase in opportunities in the information technology sector. The result has been surplus manpower in such highly qualified personnel in the State; in consequence, the rates of remuneration for such personnel in most establishments have come down. Even Government establishments are indirectly exploiting this situation. An instance in point is the practice of employing teachers

particularly in higher secondary schools as 'guest teachers' on a piece rate basis for a specified number of hours per week. No one seems to be worried about the plight of these unfortunate victims of circumstances. Even at the Government level, there is total absence of manpower planning. It is necessary to undertake a study to assess the extent of exploitation of these highly qualified personnel in the State.

5.9. PRIVATIZATION IN EDUCATION

Privatization is a managerial approach that has attracted the interest of many categories of people academicians, politicians, government employees of the private sector and public on the whole. Privatization has an adverse impact on the employee morale and generates fear of dislocation or termination more likely it also adds on to the apprehension pertaining to accountability and quality. Experts both advocate and criticize privatization making it more or less provocative decision that calls for diligent scurrying by the decision makers in assessment of pros sand cons attached to the concerned policy In India privatization has been accepted with a lot of resistance and has been dormant initially during the inception period of economic liberalization in the country. The article intends to analyze the present status of privatization in India and summarize its advantages and disadvantages in context with the Indian economy. Privatization is also one of the aspects of the new economic policy which came to take shape in the decade 1990. The term "privatization" can notes wide range of ideas. But the broad meaning of privatization is that in the economic field much broader role is to be played by agencies and the role of the public sector activities is to be limited. Privatization refers to any process that reduces the involvement of the state, public sector in economic activities of a nation.

Definition of Privatization

Barbara Lee and John Nellis define the concept in this manner: "privatization is the transfer of the role of public sector to the private sector". It involves the private sector in the ownership or operation of a state owned enterprise. Thus the term refers to private purchase of all or part of a company. It connotes the privatization of public sector management through management contract, leases, or franchise arrangements."

Main Objective of Privatization

1. The process of privatization has been triggered with the main intention of improving industrial efficiency and to facilitate the inflow of foreign investments.

2. It also wants to make the public sector undertakings strong, able and efficient companies. It recommends a change in the role of the government from that of the “owner manager” to that of a mere “controller”.

3. It also intends to ensure efficient utilization of all types of resources including human resources.

4. Privatization insists on the government to concentrate on the area such as education, administration, and infrastructure and to give up the responsibility of looking after business and running industries. It is expected to strengthen the capital market by following appropriate trade policies.

Privatization in India

In India the wave of privatization that was generated during the Eighties (1980s) became more powerful when Rajiv Gandhi assumed office as the Prime minister of India. The issue of privatization in India has to be understood in the context of –the relative inefficiency of the public sector industries, dearth of financial resources, defective competition system, continuous labour problem and so on. When India became independent it embarked upon planned economic development. In order to accelerate the economic development it started giving more importance to the public sector on which the Government had its control. The Industrial Policy Resolution of 1956 also gave importance to the public sector industries. The growth of the public sector assumed importance in the Indian economy. It contributed to employment opportunities, capital formation , development of infrastructure, increase in exports over the years, and to many other areas. But it failed in certain respects. It failed to generate adequate surpluses to support sustained growth. The public sector was also a failure in obtaining consistent profits, fulfilling labour demands and interests, encouraging industrial researches, reducing the cost of the production, achieving technical expertise, and in successfully facing the competition at the hand of the private sector. During the later years of Mrs. Indira Gandhi’s regime a search for the new policy options began. Gradually, a new industrial policy started taking its shape. The essence of this policy is marketed forces must be allowed to play their role in shaping the economy. With the announcement of new economic policy on 24th July 1991 by Dr. Manmohan Singh, the then Union Finance Minister, India opted for a radical change.

PRIVATIZATION IN EDUCATION

Privatization of formal education in India is not new; it existed even before independence in the form of so-called public schools (like Doon School, Mayo College) and Christian missionary schools and colleges. They used to be run by their own Board of Management without much interference by the government. After independence, there was an expansion of education.

Central and state governments both took initiatives to establish state-owned or government-aided schools. Teachers at all levels have their salaries determined according to national or state wage scales. After 1990s interlinked processes of globalization and liberalization have also tremendously affected the educational process in India.

These have encouraged many forms of privatization and aided schools through processes like rise in private tuition, subcontracting the publication of textbooks to private agencies, selection and appointment of teachers by their own management boards on their own terms and conditions, etc.

These processes have created new situations which in turn had brought both opportunities and challenges to educational institutions in India. The process of globalization has recently encouraged many foreign universities and educational institutions of repute (e.g., Oxford, Harvard) to start exploring the possibilities of establishing their branches in India.

Although the demand for schooling has increased among the people of all the strata of society, including the marginalized, over the years, standards of government schools have declined considerably. Despite an increase in enrolment, the content and quality and process of schooling and teaching practices are not only degrading but discriminatory also.

There is an utter lack of infrastructural facilities in government schools, such as students' desks, tables, stools, carpets, teacher's chairs, black boards, drinking water, limited space with or without constructed class rooms, lack of play grounds and teaching materials, etc.

All these shortcomings, along with the defective teaching system, have deleterious effects on the education of students. Moreover, the procedure of appointment of teachers in state schools is also very faulty. The truth is that politicians sell teaching jobs for a handsome price. Such teachers, who are appointed for life, are protected and believed that there is no need to teach. With such perverse incentives accountability disappears.

India spends a respectable 4 per cent of GDP on education and even in the recent budget proposals (2007), spending on education (and health and rural employment schemes) has increased 35 per cent. Sarva Shiksha Abhiyan to improve primary education is a success in numbers.

An IIM study of 13 states has found that the out-of-school population in the 6-14 age groups fell from 28.5 per cent in 2001 to 6.94 per cent in 2005. The share of children from Dalit and tribal communities in primary education has also gone up. Gender disparities have also been reduced significantly.

However, school dropout trends do not show a similar progressive decline. Out of 400 districts surveyed in the study, only 190 have experienced a decline in dropouts after primary school. However, these figures do not tell us the full story. The picture will be completed only if we also look at a World Bank study of teacher absenteeism. In some states it is as high as 50 per cent.

The Kremer-Murlidharan survey shows that one out of four school teachers are absent in state primary schools, and of those present one out of two is not teaching. Thus, the heart of the problem is teacher's accountability. This problem becomes more heartbreaking when we look to the exalted status of the teacher as a Gum in Indian culture.

There are over a million primary school teachers in India's state system, and going by these surveys, it means 6,70,000 teachers may not be doing their job. Not only this, Samuel Paul's study shows that the states with the highest level of privatization give the lowest rating to government schools.

For example, only 1 per cent of the parents in Punjab are satisfied with teacher's behaviour in state schools. All these factors explain why more than 50 per cent of Indian children are dependent on private schools for education which is among the highest in the world.

According to Lant Pritchett, a Harvard economist, 93 per cent children in India are now in school. This figure is quite heartening. However, digging deeper into the SRI survey data, he finds that 53 per cent of all children in urban India are in private schools. In some states the ratio is much higher.

In three of India's largest states, i.e., in urban Maharashtra 66.9 per cent, in Tamil Nadu 66.3 per cent and in Uttar Pradesh 65.1 per cent children are in private schools. It is estimated that urban India as a whole has the highest number of private educational institutions in the world.

Children seek admission in private institutions due to the failure of state-run schools to provide quality education and many other reasons as stated above. Parents, even with meagre income (lower, middle income group), prefer to send their children to comparatively less expensive, private schools.

These private schools are mushrooming rapidly in slums and villages all across the country. Even though these private schools pay a third of the salary or even less to their teachers than that the government school teachers get, they deliver better results.

Hence, 53 per cent urban children and 18 per cent of rural children now attend private schools. This is very high by world standards. Even Chile, which privatized education in 1981, has achieved 46.5 per cent share of private enrolment after 25 years. Likewise, Holland, which has always believed in giving choice between private and public schools to its children as a matter of state policy, has only got a private school share of 68 per cent.

Over the years, the number of state schools has declined drastically. Field reports reveal that state schools in both rural and urban India now cater only to the most deprived sections of population. In many parts of rural India, it is now rare to find children of the professional class or the village elite attending a local government school.

Such segregation of children along caste and class lines, even if not by design, is unwelcome and is a root cause of elite reproduction from the upper section of the society. Democratization of education does not mean a compromise in quality. Quality can be assured if infrastructure, including teachers and support staff, is in place. Not only this, monitoring systems have also to be tightened to ensure quality.

Education and schooling both are changing very fast and also substantially by the impact of information technology—computers, Internet and multimedia. Now-a-days, gradually, school is becoming less and less important, because pupils can learn through computers and Internet at home itself. This is creating an atmosphere of 'classroom without walls'.

Sometime back, there was good news that US children are taking coaching of Mathematics and English by Chennai (India)-based teachers on Internet. New technology will have radical implication for education. Scholars believe that they may reinforce educational inequalities. 'Information poverty' might become added to material deprivations.

In modern societies, virtually everyone can read and write. The printed word and electronic communication, combined with the formal teaching provided by schools and colleges, have become fundamental to modern way of living. Before independence, formal schooling was available only to the few who had the time and money available to pursue it.

Conclusion

The government must develop a policy framework so that a higher efficiency can be achieved without losing the poorer section of the population. Thus, privatization of the country's education system, coupled with a well-tailored transfer-payment system, can help improve the quality of education in India and reduce costs for parents.

5.10. LET US SUM UP

In this unit you learnt that equalization of Educational Opportunities such as SC/ST, OBC, Women, Handicapped and Religious Minorities. Population and Poverty have been also discussed at length. The unit also analyses Child Labour, Causes for Child Labour, and Government Measures of Child Labour. The unit also talks about the transit schools.

5.11. UNIT-END ACTIVITIES

1. Explain the Educational Inequality.

2. Discuss the measures adopted for eradicating illiteracy.

3. Explain the Integrated Education for the Disabled Children (IEDC)

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5.13. ANSWERS TO CHECK YOUR PROGRESS

1. a) Educational incentives like free uniforms, footwear may be supplied to SC children especially girls to offset economic cost of education and cash incentive may be provided to SC, ST children to offset other hidden costs of education.

b) Funds may be earmarked for remedial teaching of SC/ST and other disadvantaged children at district level.

c) Out-of-school children in urban areas should also be provided with better facilities under SSA.

d) Use of primers in tribal languages should be extended to all the schools in tribal areas.

2. a) Inclusive Education should become the idea of every school located in villages taking care of OBC and other Disadvantaged Groups.

b) Government should regulate the fee structure and pay the fees etc. of disadvantaged groups.

c) Government should cancel the accreditation of the universities/institutions, which fail in implementing the reservation policy.

d) The teaching and other posts in the universities and other institutions should be filled as per the reservation policy without any dilution.

3. a) Hostel facilities for girls/women should be increased and made available in and around the existing educational institutions. There should be a special scheme for construction of hostels, especially for girls.

b) A reservation of not less than 33% should be made for girls in all technical and other higher educational institutions, in their respective categories.

c) Early Childhood Care and Education (ECCE) Centres should be established in all habitations irrespective of the number of inhabitants and this should be gradually elevated by inclusion of other components like nutrition, health etc.

4. a) Inclusive Education should become the objective of every school taking care of SCs/STs/OBCs & Handicapped.

b) There is need for expansion of the Integrated Education for Disabled Children (IEDC) Scheme to cover higher and technical also. The proposed revision of IEDC Scheme should have practical applicability and concentrate on teacher training and pedagogy.

c) Allocation of Rs.3000/- per child per annum under the revised IEDC Scheme appears too low and hence should be enhanced. The Group recommends a recurring provision of about Rs.10,000/- per student per annum, besides a non-recurring provision of about Rs.8 crore per district assuming about 7200 disabled children per district. A pilot scheme may be run for testing and confirming the norms.

5. a) Climate Factors

b) Demographic causes

c) Personal causes

d) Economic causes

e) Social causes

6. a) National Adult Education Programme (NAEP)

b) Rural Functional Literary Programme (RFLP)

c) National Literary Mission (NLM)

d) The Total Literacy Campaigns

7. To help First generation learners.

- Radical shift to a relaxed and free classroom environment as measured by joyful teaching methods, participation of children
- Building capacities of teachers to present the syllabus on a life-skill platform using joyful learning techniques as a means of high achievement

UNIT-VI POLICY FRAMEWORK FOR PUBLIC EDUCATION IN INDIA

Structure

6.1 Introduction

6.2 Objectives

6.3 Education in Pre-Independent India - Significant recommendations of Commissions and Committees.

6.4 Education in Post-Independent India - Significant recommendations of Commissions and Committees.

6.5 National Policy of Education-1986.

6.6 National Policy of Education-1986 and POA 1992.

6.7 Universalization of Elementary Education- SSA, RTE ACT 2009, RMSA, MHRD and Elementary Education.

6.8 Major functions of UGC, NUEPA, NCTE, NCERT, SCERT and TANSCHE in relation to the Development of Education.

6.9 Let us Sum Up

6.10 Unit-End Exercise

6.11 Answers to Check Your Progress

6.12 Suggested Readings

6.1 INTRODUCTION

In this unit we will study about the policy framework for public education in India with detailed references on Universalization of Elementary Education- SSA, RTE ACT 2009, RMSA, MHRD

and Elementary Education. The purpose of this unit is to bring into focus, Education in Pre and post Independent India and significant recommendations of Commissions and Committees. At the end of the unit suggests the major functions of UGC, NUPEA, NCTE, NCERT, SCERT and TANSCHE in relation to the Development of Education.

6.2 OBJECTIVES

After learning this unit, you will be able to:

- describe the significant recommendations of Commissions and Committees with reference to Education in Pre-Independent India and Post-Independent India;
- acquire the knowledge in National Policy on Education-1986 and 1992.
- identify the progress in Universalization of Elementary Education - SSA, RTE ACT 2009, RMSA, MHRD and Elementary Education; and
- state the major functions of UGC, NUPEA, NCTE, NCERT, SCERT and TANSCHE in relation to the Development of Education.

6.3 EDUCATION IN PRE-INDEPENDENT INDIA - SIGNIFICANT RECOMMENDATIONS OF COMMISSIONS AND COMMITTIES.

Organized education has a long history for India. The Gurukul system of education system of is one of the oldest on earth, and was dedicated to the highest ideals of all round human development: Mental, physical and spiritual. Traditional Hindu residential schools of learning, typically the teachers house or a monastery were Gurukul. Education was free and often limited to the higher castes, but students from well to do families paid Gurudakshina that was a voluntary contribution after the completion of their studies. At the Gurukuls, the teachers imparted knowledge of Religion, Philosophy, Warefare, Medicine, Scripture, Literature, Statecraft, Astrology and history.

EDUCATION IN PRE-INDEPENDENCE INDIA

The Upanishadic period:

The teacher enjoyed a special status and position in the Vedic period. He was held in high esteem by the society and this was due not only to learning and scholarship, but also to qualities of hand,

heart and head. The Guru was a fountain of knowledge, good qualities and an abode of spirituality. The preparation and selection of a teacher was done with much rigour. Teaching in the Upanishadic period was known for the personal attention paid to the student. As the word Upanishad means, sit close. There was an intimate relationship between the teacher and the disciple or student. The freedom to accept a disciple rested with the teacher, but once he accepted a disciple it became his moral duty to see that the disciple grew. Similarly, a disciple had the freedom to choose his teacher. Knowledge was transmitted orally and explanation was one of the important method of teaching. The methods used by teachers were adopted and emulated by the disciples and handed over from one generation of teachers to another. The transmission of methods through repetition and initiation continued. Good teachers made the matter interesting and meaningful to students by devising their own method as day-to-day examples. There were five steps to realize the meaning of a religious truth practiced in ancient India 1. Listening to the spoken words, 2. Comprehension of meaning, 3. Reasoning leading to generalization, 4.Confirmation by a friend or a teacher, 5.Application.

The Buddhist period:

An important feature of Buddhism required that every novice on his admission, should place himself under the guidance and supervision of a preceptor (Upajjhaya). The disciple would 'choose an upajjhaya with much care and show him the utmost respect. The upajjhaya, on his part, had much responsibility to the novice, the Saddhiviharika. He was to offer spiritual help and promote learning through religion among the disciples by putting question, by teaching, by instruction and by exhortation. The teacher was to look after the disciple fully. The teachers employed other methods besides oral recitation, such as debate, discussion, exposition, question-answer, use of parables and stories. In monastic schools and vihars, Hetu-Vidya or the inductive method was adopted and the intellect of the disciple was trained through it. The introduction of logic as one of the subjects helped in sharpening the intellect and oratory which was emphasized.

The medieval period:

Islamic traditions in the field of philosophy, theology, religion, fine arts, painting, mathematics, architecture, astronomy and medicine. Vijaynagar kings did not promote education directly. Temples, Agrahar and Matha were the centres of education. The Mughals tried to spread education to the general people. Girls and boys both received primary education. ‘Maktabas’ and ‘Mosques’ were the centre of education. The department of ‘Suharate Aam’, during Babar regime constructed schools and colleges. Humayun had a personal library. Akbar was a great contributor

towards education. During his period libraries were full of rare books and established a "Translation Department". During his period Fatehpur Sikri was the centre of Muslim education. Shahjahan built a college and reconstructed some others as well. The most learned among the mughals was "Dara Sikoh" who contributed most in the field of education Upanishadas and Bhagwadgita.

Modern period:

The European Missionaries first started schools and later initiated teacher training institutions in India. The Danish Missionaries established a normal school for the training of teachers at Serampur near Calcutta. In the beginning the East India Company felt no responsibility for education in India. Only some English intellectual felt its need and pleaded with the court of Directors. A beginning was made by Warren Hastings who put up a "Madarsa, at Calcutta in 1781.The British did not think of introducing English education in India at that time. Therefore the Calcutta Madarsa arranged for the study of Persian and Arabic. In 1792 the British resident Jonathan Duncan started a Sanskrit college at Banaras. Lord Wellesley established the Fort William College in 1800 for the training of the Civil Servants of the company in the language and customs of India. These were only personal initiatives of individuals. The Company was not interested in them.

SIGNIFICANT RECOMMENDATIONS OF COMMISSIONS AND COMMITTIES

A. Lord Macaulay's Minute:

Introduction of English as a Medium of Instruction: Christian missionaries made attempts to revive an out of date system of education and advocated the teaching of Christian religion and Western Literature through English medium. The scale in favour of English language and Western literature was main economic factor – Indians wanted a system of education which could help them to earn their livelihood. Progressive Indian elements also favoured the spread of Western learning and English education. Raja Ram Mohan Roy protested against Government proposals to strengthen the Madras, Calcutta and Banaras Sanskrit colleges in order to establish more oriental colleges in Bengal. The Government agreed to encourage the study of oriental language as well as English. As per the Charter Act in 1813, the British Parliament provided an annual expenditure for educating the Indians, of rupees one lakh. The money could not be spent upto the end of year. The failure of utilizing this money was one reason for the controversy between the orientalists and the Anglicists. While the orientalists desired that the money should be spent on the study of Indian languages and learning of Persian and Sanskrit, the Anglicists

insisted that it should be spent on English language and learning. When William Bentinick came as the Governor General of India, the controversy was settled.

B. Wood's Dispatch on Education, 1854:

The 'Wood's Education Dispatch' an important educational document was released on 19 July, 1854 after Sir Charles Wood, then president of the East Indian company's Board of Control and described as the 'Magna Carta' of English education in India. The Dispatch contained the first comprehensive plan for the spread of education in India and systematized the educational hierarchy from the primary, high school, college and university. The medium of instruction was optional both Vernacular and English. The first was encouraged at the school level, the latter at the university. A system of grants in aid was laid down so as to encourage private initiative and enterprise in the field. It was hoped that eventually state education would become supported, where, necessary, by state grant in aid. The secular character of the plan by the fact was highlighted that financial aid was to be given irrespective of the religious learning of the institutions or the persons concerned. In fact, it was laid down that education imparted should be secular in government institutions. Instruction in the Bible was to be given to such as volunteered for it and that too after school hours. Stress was laid on vocational education, women education and also teacher training. Scholarships should be provided to meritorious students of all schools, be they private or government. They were so planned as to connect lower schools with the higher and the latter with colleges. To ensure the implementation of its programme, examining and supervisory bodies were to be set up for purpose of inspection. Each presidency town has a University, based on the pattern of the University of London, to conduct examinations and confer degrees. All teaching was to be done in colleges. The new education policy underlined the need for involvement by community at large and stressed that no sudden result could be expected, least of all by dependence on the government alone. The dispatch was to form the basis for all future legislation regarding the spread of education in India. Almost all the proposals in wood's dispatch were implemented. The department of public instruction was organized in 1855 and it replaced the earlier committee of public instruction and council of education.

C. The Indian Education Commission 1882:

The British had placed emphasis on the college and university education. The secretary of state for India had made provision of grants in aid by the government to colleges and universities alone by the regulation in 1859. So the primary and high school education remained neglected. The responsibility of education was transferred to provinces which had limited economic resources in

1870. It handicapped the primary and high school education also. Therefore, Lord Ripon appointed an Education Commission under Mr. W.W. Hunter in 1882 to review the progress of education in these fields since Wood's Dispatch in 1854. The commission submitted its report in 1883. Some of its primary recommendations were as follows: a) The primary education should be given priority. The Government should hand over the management of primary education to District and Municipal Boards which were to be provided one-third of its expenditure as grant in aid by the government. b) Two types of high schools should be established, the one preparing students for vocational education and the other for providing literary education leading up to the entrance examination of the university. c) The government should withdraw itself from the school and college education as far as possible and every effort should be made to encourage private enterprise in these fields by the system of liberal grants in aid. d) Female education should be emphasized which was most inadequate outside the presidency town. Most of the recommendations of the commission was accepted by the government and education developed with a marked speed after that. But more than the government a number of Indian philanthropic and religious associations participated in its growth. It resulted not only in the development of a Western education but also in oriental studies. Some teaching cum examining universities i.e. Punjab University in 1882 and the Allahabad University in 1887 were also established in the following years. But female education, primary education still remained neglected.

D. The Indian University Act, 1904:

The centralization and bureaucratization were not only present in Administration but also in education. Lord Curzon understood this and appointed an Education Commission under the chairmanship of Sir Thomas Raleigh in 1902. There were only two Indian members in it, Gurudas Banerjee and Syed Hussain Bilgrami. The commission submitted its report the same year. Lord Curzon passed the Indian University Act on the basis of the recommendations of this Commission in 1904. To bring out improvement in higher education an annual grant of five lakh rupees was the only useful provision of this act.

E. The Government of India Resolution of 21 February 1913:

To assume the responsibility of providing compulsory primary education in India the Indian national leaders were pressing the Government of India, and as a result the Government declared a policy by a resolution on 21st February 1913. It did not assume responsibility of compulsory primary education instead; it accepted its adherence to a policy for the removal of literacy in India and urged the provincial governments to take early measures towards this direction. It emphasized

the need to encourage private Voluntary efforts in this direction. It also emphasized on improvement of the high school education and stressed the need for taking the responsibility of teaching by the Universities.

F. The Calcutta University Commission, 1917-19:

Under the chairmanship of Dr. M.E. Sadler in 1917 a commission was appointed. It included two Indians, Dr. Ziauddin Ahmed and Sir Ashutosh Mukherjee. The problem of Calcutta University was the primary concern of it but it reviewed the entire field of education from the school to the university stage. Some of its important recommendations were as follows: a) School Course of a 12 year should be introduced. A student should be admitted to University only after passing the intermediate examination and the intermediate schools were to remain free from the control of the Universities. For the purpose of high school and Intermediate education separate boards should be established. b) The degree course should be of three years duration. c) By teaching universities, the affiliated universities should be replaced, as far as possible. d) It stressed the need of extending the facilities for education of science and technology, female education and teacher's training. By the Government of India most of the recommendations of the commission were accepted which helped in the development of university education in India. In India during the period 1916-1921, seven new universities were established namely Aligarh, Lucknow, Banaras, Mysore, Patna, Dacca and Osmania.

G. The Hartog Committee, 1929:

Education was transferred to the provinces and the central government discontinued its grant for the purpose of education by the act 1919. The provincial government could do nothing much concerning education, because of private initiative yet the members of schools and colleges continued multiplying. It led to detoriation of educational standards. Therefore a committee was appointed in 1929 headed by Sir Philip Hartog by the Indian statutory commission to report on the progress of education achieved by them. The main findings of this committee were as follows: a) Primary education needed more attention though it was not necessary to make it compulsory. Only deserving students should be allowed to go in for high school and intermediate education and the average students after VIII class should be diverted to vocational courses.

H. Wardha Scheme of Basic Education:

'Nai Talim' which is also called basic education is not so much a methodology of education as the expression of an idea for a new society and new life. The Premise is that India could build an

independent system of education, spelt out by Mahatma Gandhi in 1937 in the course of a series of articles in his weekly "Harijan". According to Gandhiji, English education had created a permanent gulf between the highly educated few and the ignorant masses, and had made its recipient ineffective and unfit for productive work. It was also clear that the money spent on primary education was completely wasted, for it was soon forgotten and had no relevance to the villages or towns from which the students were chiefly drawn. The first conference on "National Education" was convened at Wardha on 22-23 October 1937 to consider the new system. It appointed a committee to prepare a detailed syllabus in the spirit of the resolutions under the president ship of Dr Zakir Hussain. It had prepared in less than two months, by December 1937, the committee had submitted its report. The main findings of this committee were as follows: (i) To introduce a basic handicraft in the syllabus (ii) Devising ways for coming into contact with the life of the community around the school through service and thereby actually building up the school community. (iii) Introducing of teaching through Hindi from standard II to standard VII (iv) To remove the teaching of English from earlier years in school and beginning it only from standard VIII onwards. (v) The first 7 years of schooling to be organized as an individual, integral part of a free and compulsory nationwide educational system. The scheme of basic education was accepted both by the union as well as state government as the pattern of national education at the elementary stage after independence and was decided to establish, gradually a Universal system of basic education throughout the country.

I. Sargent Report, 1944:

The Central Advisory Board of Education drew up a Scheme. As Sir John Sargent was the educational advisor of the Government of India at that time in 1944, it is known as the Sargent plan. The objective which the Board set itself was to create in India, in a period of not less than forty years; the same standard of educational attainment one could have already been admitted in England. The Report provides for: a) Pre - primary education for children between 3 and 6 years of age. b) For all children between ages of 6 and 14, universal, compulsory and free primary education. c) High school and Higher secondary education for 6 years. d) After the higher secondary examination for selected students a university course of 3 years. e) The development of a public libraries system in about 20 years and liquidation of adult illiteracy. f) Required for the implementation and continuation of the scheme full provision for the proper training of teachers. g) Creation of employment bureaus.

CONCLUSION

A teacher was selected and then educated or trained effectively according to the Rigveda. In the Upanishadic period teaching was known for the personal attention paid to the student. A disciple or student had the freedom to choose his teacher. One of the important methods of teaching was oral explanation. The methods used by teachers were emulated and adopted by the disciples and handed over from one generation of teachers to another. The important feature of Buddhism was monastic system and required that every novice the Saddhiviharika on his admission, should place himself under the guidance and supervision of an Upajjhaya. During the medieval times the monitorial system was in vogue too and was the method of preparing the future teachers. The teachers were respected by the society and their students were held in high esteem. Modern period was characterized by the Britishers in India. Various committees which looked into the system of teacher education and training were instituted. Of them Wood's Dispatch, Government of India's Resolution on Education Policy of 1904, Hartog and Saddler Committees made substantive recommendations which hold good for the present times too.

Check Your Progress

1) What are the educational system followed in Pre-Independent India?

2) Briefly explain recommendations of Committees and Commissions in Pre-Independent India?

Notes:----------

6.4 EDUCATION IN POST-INDEPENDENT INDIA - SIGNIFICANT RECOMMENDATIONS OF COMMISSIONS AND COMMITTIES.

With the attainment of Independence the character and objectives of Indian education started changing. During the British period education had not reached the masses. In the villages and

even in towns other than the metropolitan cities, schools were few and far –between. Out of hundred in 1947, only 15 could read or write. A national education that would equip the youth to do productive work and make them patriotic citizens was quite an ideal objective of the nationalist movement. Anyhow the Nehru government did not adopt any policy document on education. A national Policy Education was yet in its evolution in the Nehru era. The Educational Commissions appointed by the Nehru government in 1948 and 1952 anyhow contributed to that evolution as well as the general development of education in the first two decades of Independence. The first milestone in the development of education in independent India was the enactment of Indian constitution which defined a number of matters concerning education. The provision for free and compulsory education for all children until they complete the age of fourteen, has been made directive principles of state policy. Again the state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular of the scheduled castes and scheduled tribes, and shall protect them from social injustice and all forms of exploitation. In part of the constitution, Hindi has been declared as the official language of the union. Hence progressive use of Hindi language for the official purposes of the union, and the regional languages for the internal administration in each state has been recommended.

After the Sargent Commission, there were no major commissions or reports in the British period. Even the Sargent Commission's Report did not see the light of the day. Following the transfer of power, the Central Advisory Board of Education (CABE) decided to set up two Commissions one to deal with university education and the other to deal with secondary education, recognizing the fact that the requirements of independent India would be different, and hence a restructuring of the system was imminent. This decision came at a time, when the promises made to the people in the field of education during the freedom struggle, were to be implemented. Free and compulsory education up to the age of 14 was being debated in the Constituent Assembly, which ultimately found expression in the Directive Principles of state policy. The scheme that seems to have been worked out was that universal elementary education would be achieved by I960, and necessary changes in the secondary as well as higher education would have to be made in accordance with the needs of an independent India.

University Education Commission 1948:

The first Commission to be appointed was the University Education Commission in 1948, under the chairmanship of Dr. S. Radhakrishnan, to report on Indian University Education and suggest

improvements and extensions that would be desirable to suit the present and future requirements of the country.

The Commission, which produced a comprehensive and voluminous report, got for itself the task of reorienting the education system to face the "great problem, national and social, the acquisition of economic independence, the increase of general prosperity, the attainment of effective democracy, overriding the distinctions of caste and creed, rich and poor; and a rise in the level of culture. For a quick and effective realization of these aims, education is a powerful weapon if it is organized efficiently and in public interest. As we claim to be civilized people, we must regard the higher education of the rising generations as one of our principal concerns".

Implicit in this was the task that was, also repeatedly stated by Nehru, that the achievement of political independence must be transferred into economic independence.

The essential tasks of this Commission were in correspondence to the class needs i.e., to orient the educational system towards achieving economic independence and attainment of values to ensure an effective democracy. Towards this end, the report of the Commission discussed the re - orientation of higher education in relation to the five basic tenets of our constitution - Democracy, Justice, Liberty, Equality, and Fraternity. The idea of the report was to mould "the education system as an ideological support to parliamentary democracy".

On the question of economic independence, the report noted that, "There is an urgent need of technicians and for such occupations and skills all over the country, which will train a large growing body of ambitious youth for employment as technicians, in various existing industries. We are strongly of the opinion that each province should have a large number of occupational institutes, preferably one in each district, giving training in as many occupations as possible.

Secondary Education Commission (1952):

The recommendations of Dr. Radhakrishnan were reinforced by the Secondary Education Commission appointed in September 1952 with Dr. L.S. Mudhaliyar as Chairman. The report was submitted to the first Parliament in 1953. The needs of ruling classes, the report in the chapter, reorientation of Aims and Objectives, notes that one of the (India's) most urgent problems is to improve productive efficiency to increase the national wealth, and thereby to raise appreciably the standard of living of the people. The report went on to recommend the setting up of technical schools, polytechnics, strengthening multi purpose education, central technical institutions etc., in

fact the infrastructure that would procure a large technical manpower. Establishment of multi-purpose schools was a major contribution of this Commission.

Education Commission (D.S. Kothari) 1964-66:

After the appointment of Mudaliar Commission, to deal with all aspects and sectors of education and to advise Government on the evolution of a National System of Education for the country, the Education Commission was appointed under the chairmanship of D.S. Kothari. Based on this Commission's report, the National Policy on Education 1968 was formulated. The Basic Approach: This Commission reviewed the development of education in India in the modern period and particularly since Independence and came to the conclusion that Indian education needs a drastic reconstruction, almost a revolution, to realize the Constitutional goals and to meet the various problems facing the country in different sectors. This comprehensive reconstruction, said the Commission, has three main aspects

1. Internal transformation

2. Qualitative improvement

3. Expansion of educational facilities

Internal Transformation:

In the opinion of the Commission, "no reform is more important or more urgent than to transform education to endeavor to relate it to the life, needs and aspiration of the people". This is extremely significant because it is only such a transformation that can make education a powerful instrument of social, economic and cultural transformation necessary for the realization of our national goals. It is also urgent and has to be acorded priority over expansion because the greater the expansion of the traditional system of education, the more difficult and costly it becomes, to change its character.

The Commission has emphasized the following ten programmes to bring about this transformation :

1. **Science Education:** Science Education should be made an integral part of all school education. Its teaching at the University stages should be improved and special emphasis should be laid on the development of scientific research.

2. **Work Experience:** Work experience should be made an integral part of all general education. It should be oriented to technology, industrialization and the application of science to the production process including agriculture.
3. **Vocational Education:** Vocational education should be emphasized, particularly at the secondary stage. At the lower secondary stage (age group 11 - 16) vocational education should ultimately be provided to about 20 percent of the enrollment. At the higher secondary stage (age group I7 -18) such enrollment should be increased to 50 percent. In higher education, about one-third of the total enrollment may be in vocation at courses. In particular, it is essential to emphasize the development of education and research in agriculture.
4. **The Common School:** A common school system of Public Education which would provide equality of access to children from all social strata, which would be adequate in quantity and quality proposed.
5. **Social and National Service:** Some form of Social Service should be obligatory on students of all ages.
6. **Language Policy:** In the development of all modern languages as the medium of instruction and for the administration in the respective states. Hindi as both official and link language and English and Russian as library languages. It further said that the three language formula should be modified; only the mother tongue should be compulsory at the lower primary stage, a second language should be added at the higher primary stage either Hindi or English, at the lower secondary stage, all the three languages should be studied mother tongue, Hindi (or a modern Indian Language in Hindi areas) and English; any two of these languages should be compulsory at the higher secondary stage and no language should be compulsory at the University stage.
7. **Promotion of National Unity**: Curricula should promote National Unity and consciousness and international understanding.
8. **Elasticity and Dynamics:** It observed rigidity and uniformity in the existing system. It suggested change in curricula, teaching methods and a large programme of in-service education for teachers and educational administrators.

   Apart from full time education, part-time and own time educational programmes should be encouraged. The education system should emphasize the development of fundamental, social, moral and spiritual values. There should also be some provision, in a multi-religious, democratic society like that of India, for giving some instruction about the different religions.

9. **Qualitative Improvement**: The Commission has emphasized the need for dynamic and evolving standards of education. For this purpose the Commission has recommended the adoption of the following measures.

- **Utilization of Facilities:** It suggested increasing the number of working days, lengthening the duration of the working days, proper use of vacations and creating a climate of sustained and dedicated work.
- **Reorganization of Educational structure and Teachers stages and Education:** It recommended the 10+2+3 pattern and recommended substantial improvement in remuneration of teachers particularly at the school stage and the gap in the remuneration of teachers at different stages of education was proposed to be abridged.
- The Commission recommended drastic changes in curricula, teaching methods and evaluation, with the scope for elasticity and dynamism.
- **Selective Development**: In view of the scarcity of money, material and men it advised the selective development of institutions. At the university stage, about five or six universities should be selected for intensive development, by locating clusters of centers of advanced study in them, and should be helped to reach internationally comparable standards.
- **Expansion of Educational Facilities:** The Education Commission at all stages, has recommended expansion of education facilities, but more priority was given for internal transformation and qualitative improvement. The following programmes were recommended:
    - **Adult Literacy:** A part-time course of about one year's duration should be conducted for all children in the age group of 1-14 who have not attended school or left it before attaining literacy.
    - **Primary Education**: Good and effective primary education should be provided to all children. The objective of the educational policy should be to provide five years of such education by 1975 and seven years of such education by 1985:
- **Secondary and Higher Education:** This should be expanded on a selective basis and the output of educational institutions should be broadly related to manpower needs or employment opportunities.

It is criticized that the Commission did not give a clear picture of "development", that is, of the future society we should strive to create in the country, and the steps to be taken to create it. It is further argued that while the Commission did prepare a fairly good blueprint of the national system of education, its report did not highlight the close links between education and society.

The report was in fact a reflection of the social and political expression of the economic crisis of the period. On the one hand it made recommendations that reflected the democratic aspirations of the Indian masses regarding free and compulsory education, increasing financial out-lays for education etc on the other recommendations leading to the restriction of higher education.

The Policy Resolution, following the submission of the report, was adopted in 1968, at the time when the economic crisis arising out of the capitalist path of development was finding sharp political expression. The Education Policy Resolution of 1968 in fact has very little to do with overall recommendations, of the Kothari Commission. The following six recommendations of the Commission were picked up by the government and intensive efforts were made to implement them:

1. Use of regional language as medium of instruction at the university stage.

2. Non-formal education.

3. Education for the people i.e., Elementary and Adult Education.

4. The Common School System.

5. 10+2+3 Pattern.

6. Teachers salaries.

The proposals like new priorities in educational development, differential systems of grants in aid, continuance of education as a subject in state list etc., attracted wide attention but were not implemented.

Banaras Hindu University Inquiry Committee 1969:

In relation to governance, the government found the Kothari Commission lacking in many respects and appointed this Commission in 1969. The recommendations of this commission regarding the appointment of Vice Chancellors, structure and composition of university grants etc. which gave the state a greater control over the administration of higher education, corresponded to the ruling classes' interest and hence was implemented.

The increasing general drive towards authoritarianism in the country, by the ruling class and its government, penetrated even the field of education. Also recognizing the need to effectively control education and educational institutions, one of the major developments carried, was the Constitutional amendment during the Emergency to remove education from the state list and place it in the concurrent list.

The formation of the Janata Government, after the defeat of the Congress in the 1977 elections, saw another attempt at tailoring the educational system with the Draft Education Policy of 1979. This emphasized among other things non-formal education, giving the Gandhian model as the ideological support to its argument. With the early fall of the Janata Party, this education policy was not adopted by the government successfully.

An attempt to study various aspects dealt by the Draft National Policy of Education (1979) is important, since it is the only policy at the central, which was framed by a political party other than Congress, even though it survived for a short period.

Draft National Policy on Education (1979):

The Draft National Policy on Education 1979 states that an ideal system of education should enable individuals to know and develop to the fullest their physical and intellectual potentialities, and promote their awareness of social and human values, so that they can develop a strong character, live better lives and function as responsible members of the society. It should strengthen values of democracy, secularism and socialism. Education should promote national unity, pride and cultural heritage, and faith in the country's future. The effort must be to inculcate scientific and moral values and facilitate the pursuit of knowledge.

The impact of Gandhiji's "Basic Education" was very much there on the Draft National Policy 1979. It talked about moral education and socially useful productive work as part of education. It said that the content of education at all levels needs to be recast so as to make the educational process functional in relation to the felt needs and potentialities of the people". It should bridge the gulf between educated classes and masses and overcome feelings of superiority, inferiority and alienation.

Regarding elementary education, it proposed universal elementary education upto the age of 14, as laid down in the Directive Principles of the Constitution, to be achieved through formal and non-formal methods. At the elementary stage the curriculum must be capable of catering to the requirements of a wide range of learners and learning circumstances and built around local

situations. Incentives such as mid-day meals free textbooks, and uniforms should be provided to poor pupils. Special attention should be given to the education of girls and children of scheduled castes and tribes. It proposed the common school system. The main feature of it was the neighbourhood school plan to promote common interests and social integration apart from providing quality education.

Much emphasis was laid on Adult Education, which the policy treated as an integral part of the Revised Minimum Needs Programme (RMNP). It is aimed at not only acquisition of literacy and numeracy, but also functional development and social awareness with a view to cultivating the habit of self-education.

Secondary Education: It suggested improving the quality of secondary education to enable a student to enter life with self-reliance and confidence. At this stage diversification of education programmes is desirable. Secondary education should be comprehensive both to be terminal, for those who do not want or cannot proceed for further education, and to have a strong academic foundation for higher studies, for those who show intelligence and aptitude for that education. It suggested earlier foundations of vocationalization of secondary education through socially useful productive work with an accent on practical work becoming an integral component of the elementary school curriculum.

Higher Education: Higher Education assumed importance in view of its contribution to national development. It preferred relieving pressure or higher education, containing the proliferation of non-viable institutions and establishment of centers for excellence.

Apart from these major aspects, it also dealt with agricultural education, medical education, physical education, three language formula, examinations reform, role of teachers and teachers' education. Though it recognized the importance of financial inputs, it gave more importance to human intellectual contribution and suggested a review every five years to modify in light of past experience. It was more or less an ideological prop to the short-lived Janata regime. Apart from its thrust on Adult Education there was no break through in this policy if it was compared either to the past or present.

If we look into the status of education in the light of the above discussions, it reveals that though much was claimed by policy makers about educational development in the post Independence period, the scenario is far from satisfactory. Indian education system, which is a relic of the

colonial past, is characterized by low levels of development and persistence of disparities in the social as well as economic structures. There are disparities between regions, sexes and the fruits of education have not reached the downtrodden. Enrollment and retention of girls and children belonging to the Scheduled Caste and the Scheduled Tribes is not encouraging. The budgetary allocations for education are gradually on the decrease and the achievement of universalization of elementary education has remained a distant dream. The Indian education system is not only quantitatively small but also qualitatively inadequate and dysfunctions! The changes in the world economic order and in technology have necessitated the policy makers to overhaul the present educational system. In this background, the Indian government released a document on educational development "Challenge of Education: A Policy Perspective" in 1985, to discuss the challenges before education and to formulate a new policy that can cope with the challenges.

The document "Challenge of Education: A Policy Perspective" says India has made considerable progress in terms of increase in all types of institutions, enrollment, sophistication and diversification of educational programmes. The number of children going to middle, high and secondary classes has increased from 24 lakhs in 1947 to 340 lakhs in 1983, and the country in 1985 has 175,000 schools for these levels as compared to 13,000 in 1947. The number of girls and boys successfully completing the higher secondary stage has risen from 2.37 lakhs in I960-61 to 8. 40 lakhs in 1981- 82. According to the document, at the time of Independence there were only 700 colleges and 20 universities with an enrollment of 4 lakhs, in 1985 it has risen to 5,246 colleges and 140 universities with an enrollment of 33.60 lakhs of which 9.76 lakhs are girls.

Some achievements in post-independence period

At the dawn of freedom in August 15, 1947, our leaders had to face problems of gigantic nature, and educating millions of illiterates was one of the major problems. In 1950 a new constitution was adopted laying the foundations of a democratic republic, securing to all the citizens justice, liberty, equality and fraternity. The major achievements are given below; 1. The union government has adopted secular democracy both as a form of government and also as a way of life. 2. It has determined to eliminate poverty, and to ensure a reasonable standard of living for the masses. 3. It has made efforts towards modernization of agriculture and rapid development of industry. 4. It has adopted modern science and technology and has tried to harmonize' it with ancient Indian educational traditional values. 5. It has accepted socialistic pattern of society. 6. It has declared its goal to secure equitable distribution of wealth. 7. In respect of universalizing education, it has proclaimed equality of opportunity for all.

INDIAN EDUCATION SYSTEM TODAY

Education in India today is nothing like it was in Pre-Independence and Post Independence Era. Education System in India today went through a lot of changes before it emerged in its present form. Present education system in India is also guided by different objectives and goals as compared to earlier time. Present system of education in India, however is based around the policies of yesteryears. After independence, it was on 29th August 1947, that a School of Distance Education Iand Department of Education under the Ministry of Human Resource Development was set up. After, 1960's the efforts were more focused to provide qualitative education facilities. The Right of Children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation envisaged under Article 21-A, means that every child has a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards. Education has been a problem in our country and lack of it has been blamed for all sorts of evil for hundreds of years. Even Rabindranath Tagore wrote lengthy articles about how Indian education system needs to change. Education system in India is failing because of more intrinsic reasons. There are systemic faults that do not let our demand for good education translate into a great marketplace with excellent education services.

Check Your Progress

3) What is the educational system followed in Post-Independent India?

Notes:

6.5. NATIONAL POLICY ON EDUCATION - 1986.

THE ESSENCE AND ROLE OF EDUCATION

In our national perception education is essential for all. This is fundamental to our all-round development, material and spiritual.

Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit thus furthering the goals of socialism, secularism and democracy enshrined in our Constitution.
Education develops manpower for different levels of the economy. It is also the substrate on which research and development flourish, being the ultimate guarantee of national self-reliance.

In sum, Education is a unique investment in the present and the future. This cardinal principle is the key to the National Policy on Education.

NATIONAL SYSTEM OF EDUCATION

The Constitution embodies the principles on which the National System of Education is conceived of. The concept of a National System of Education implies that, upto a given level, all students, irrespective of caste, creed, location or sex, have 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.

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.
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 will cut across subject areas and will be designed to promote values such as India's common cultural heritage, egalitarianism, democracy and secularism, equality of the sexes, protection of the environment, removal of social barriers, and 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.
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 world view and motivate the younger generations for international cooperation and peaceful co- existence. This aspect cannot be neglected.

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 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 systems of the people living in different parts of the country. 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 re-discovery of India, each in his own image and perception.

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 is to be underscored.

In the areas of research and development, and education in science and technology, special measures will be taken to establish network arrangements between different institutions in the country to pool their resources and participate in projects of national importance.

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.

Life-long education is a cherished goal of the educational process. This presupposes universal literacy. Opportunities will be provided to the 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.

The institutions which will be strengthened to play an important role in giving shape to the National System of Education are the University Grants Commission, the All India Council of Technical Education, the Indian Council of Agricultural Research and the Indian Medical Council. Integrated planning will be instituted among all these bodies so as to establish functional

linkages and reinforce programmes of research and postgraduate education. These, together with the National Council of Educational Research and Training, the National Institute of Educational Planning and Administration and the International Institute of Science and Technology Education will be involved in implementing the Education Policy.

EDUCATION FOR EQUALITY

Disparities

The new Policy will lay special emphasis on the removal of disparities and to equalize educational opportunity by attending to the specific needs of those who have been denied equality so far.

Education for Women's Equality

Education will be used as an agent of basic change in the status of woman. 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 redesigned curricula, textbooks, the training and orientation of teachers, decision-makers and administrators, and the active involvement of educational institutions. 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 to take 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 non- discrimination 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.

The Education of Scheduled Castes

The central focus in the SCs' educational development is their equalisation with the non-SC population at all Stages and levels of education, in all areas and in all the four dimensions - rural male, rural female, urban male and urban female.

The measures contemplated for this purpose include:

i) Incentives to indigent families to send their children to school regularly till they reach the age of 14;

ii) Pre-matric Scholarship scheme for children of families engaged in occupations such as scavenging, flaying and tanning to be made applicable from Class onwards. All children of such families, regardless of incomes, will be covered by this scheme and time-bound programmes targetted on them will be undertaken;

iii) Constant micro-planning and verification to ensure that the enrolment, retention and successful completion of courses by SC students do not fall at any stage, and provision of remedial Courses to improve their prospects for further education and employment.

iv) Recruitment of teachers from Scheduled Castes;

v) Provision of facilities for SC students in students' hostels at district headquarters, according to a phased programme;

vi) Location of school buildings, Balwadis and Adult Education, Centres in such a way as to facilitate full -participation of the Scheduled Castes;

vii) The utilization of N.R.E.P. and R.L.E.G.P. resources so as to make substantial educational facilities available to the Scheduled Castes; and

viii) Constant innovation in finding new methods to increase the participation of the Scheduled Castes in the educational process.

The Education of Scheduled Tribes

The following measures will be taken urgently to bring the Scheduled Tribes on par with others:

i) Priority will be accorded to opening primary schools in tribal areas. The construction of school Buildings will be undertaken in these areas on a priority basis under the normal funds for education, as well as under the N.R.E.P, R.L.E.G.P, Tribal Welfare schemes, etc.

ii) The socio-cultural milieu of the STs has its distinctive characteristics including, in many cases, their own spoken languages. This underlines the need to develop the curricula and devise instructional materials in tribal languages at the initial stages, with arrangements for switching over to the regional language.

iii) Educated and promising Scheduled Tribe youths will be encouraged and trained to take up teaching in tribal areas.

iv) Residential schools, including Ashram Schools, will be established on a large scale.

v) Incentive schemes will be formulated for the Scheduled Tribes, keeping in view their special needs and life styles. Scholarships for higher education will emphasise technical,

professional and paraprofessional courses. Special remedial courses and other programmes to remove psycho-social impediments will be provided to improve their performance in various courses.

vi) Anganwadis, Non-formal and Adult Education Centres will be opened on a priority basis in areas predominantly inhabited by the Scheduled Tribes.

vii) The curriculum at all stages of education will be designed to create an awareness of the rich cultural identity of the tribal people as also of their enormous creative talent.

Other Educationally Backward Sections And Areas

Suitable incentives will be provided to all educationally backward sections of society, particularly in the rural areas. Hill and desert districts, remote and inaccessible areas and islands will be provided adequate institutional infra-structure.

Minorities

Some minority groups are educationally deprived or backward. Greater attention will be paid to the education of these groups in the interests 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 textbooks 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.

The Handicapped

The objective should be to integrate the physically and mentally handicapped with the general community as equal partners, to prepare them for normal growth and to enable them to face life with courage and confidence. The following measures will be taken in this regard:

i) Wherever it is feasible, the education of children with motor handicaps and other mild handicaps will be common with that of others.

ii) Special schools with hostels will be provided, as far as possible at district headquarters, for the severely handicapped children.

iii) Adequate arrangements will be made to give vocational training to the disabled.

iv) Teachers' training programmes will be reoriented, in particular for teachers of primary classes, to deal with the special difficulties of the handicapped children; and

v) Voluntary effort for the education of the disabled, will be encouraged in every possible manner.

Adult Education

Our ancient scriptures define education as that which liberates - i.e. provides the instruments for liberation from ignorance and oppression in the modern world, it would naturally include the ability to read and write, since that is the main instrument of learning.

A vast programme of adult and continuing education will be implemented through various ways and channels, including:

(a) establishment of centres in rural areas for continuing education;

(b) Workers' education through the employers, trade unions and concerned agencies of government;

(C) Post-secondary education institutions;

(d) Wider promotion of books, libraries and reading rooms;

(e) Use of radio, TV and films, as mass and group learning media;

(f) Creation of learners' groups and organisations;

(g) programmes of distance learning;

(h) organizing assistance in self-learning; and

(i) organising need and interest based vocational training programmes.

REORGANISATION OF EDUCATION AT DIFFERENT STAGES

Early Childhood Care & Education

The National Policy on Children specially emphasises investment in the development of the young child, particularly children from sections of the population in which first generation learners predominate.

Recognising the holistic nature of child development, viz., nutrition, health and social, mental, physical, moral and emotional development, Early Childhood Care and Education (ECCE) will receive high priority and be suitably integrated with the Integrated Child Development. Services programme, wherever possible. Day-care centres will be provided as a support service for universalisation of primary education, to enable girls engaged in taking care of siblings to attend school and as a support service for working women belonging to poorer sections.

Programmes of ECCE will be child-oriented, focussed around play and the individuality of the child. Formal methods and introduction of the 3 R's will be discouraged at this stage. The local community will be fully involved in these programmes.

A full integration of child care and pre-primary education will be brought about, both as a reader and a strengthening factor for primary education and for human resource development in general. In continuation of this stage, the School Health Programme will be strengthened.

Elementary Education

The new thrust in elementary education will emphasise two aspects : .(i) universal enrolment and universal retention of children up to 14 years of age, and (ii) a substantial improvement in the quality of education.

Child-Centred Approach

A warm, welcoming and encouraging approach, in which all concerned share a solicitude for the needs of the child, is the best motivation for the child to attend school and learn. A child-centred and activity-based process of learning should be adopted at the primary stage. First generation learners should be allowed to set their own pace and be given supplementary remedial instruction. As the child grows, the component of cognitive learning will be increased and skills organised through practice. The policy of non- detention at the primary stage will be retained, making evaluation as disaggregated as feasible. Corporal punishment will be firmly excluded from the educational system and school timings as well as vacations adjusted to the convenience of children.

School Facilities

Provision will be made of essential facilities in primary schools, including at least two reasonably large rooms that are usable in all weather, and the necessary toys, blackboards, maps, charts, and other learning material. At least two teachers, one of whom a woman, should work in every school, the number increasing as early as possible to one teacher per class. A phased drive, symbolically called - OPERATION BLACKBOARD will be undertaken with immediate effect to improve Primary Schools all over the country. Government, local bodies, voluntary agencies and individuals will be fully involved. Construction of school buildings will be the first charge on NREP and.RLEGP funds.

Non-Formal Education

A large and systematic programme of non-formal education will be launched for school drop-outs, for children from habitations without schools, working children and girls who cannot attend whole- day schools.

Modern technological aids will be used to improve the learning environment of NFE centres. Talented and dedicated young men and women from the local community will be chosen to serve as instructors, and particular attention paid to their training. Steps will be taken to facilitate their entry into the formal system in deserving cases. All necessary measures will be taken to ensure that the quality of non-formal education is comparable with formal education.

Effective steps will be taken to provide a framework for the curriculum on the lines of the national core curriculum, but based on the needs of the learners and related to the local environment. Learning material of high quality will be developed and provided free of charge to all pupils. NFE programmes will provide participatory learning environment, and activities such as games and sports, cultural programmes, excursions, etc.

Much of the work of running NFE centres will be done through voluntary agencies and panchayati raj institutions. The provision of funds to these agencies will be adequate and timely. The Government will take over-all responsibility for this vital sector.

A Resolve

The New Education Policy will give the highest priority to solve the problem of children dropping out of school and will adopt an array of meticulously formulated strategies based on micro-planning, and applied at the grass-roots level all over the country, to ensure children's retention at school. This effort will be fully coordinated with the network of non-formal education. It shall be ensured that all children who attain the age about 11 years by 1990 will have had five years of schooling, or its equivalent through the non-formal stream. Likewise, by 1995 all children will be provided free and compulsory education upto 14 years of age.

Secondary Education

Secondary education begins to expose students to the differentiated roles of science, the humanities and social sciences. This is also an appropriate stage to provide children with a sense of history and national perspective and give them opportunities to understand their constitutional duties and rights as citizens. Conscious internalisation of a healthy work ethos and of the values of a humane and composite culture will be brought about through appropriately formulated curricula. Vocationalisation through specialised institutions or through the refashioning of secondary education can, at this stage, provide valuable manpower for economic growth. Access

to secondary education will be widened to cover areas unserved by it at present. In other areas, the main emphasis will be on consolidation.

Pace-Setting Schools

It is universally accepted that children with special talent or aptitude should be provided opportunities to proceed at a faster pace, by making good quality education available to them, irrespective of their capacity to pay for it.

Pace-setting schools intended to serve this purpose will be established in various parts of the country on a given pattern, but with full scope for innovation and experimentation. Their broad aims will be to serve the objective of excellence, coupled with equity and social justice (with reservation for SCs and STs), to promote national integration by providing opportunities to talented children largely rural, from different parts of the country to live and learn together, to develop their full potential, and, most importantly, to become catalysts of a nation-wide programme of school improvement. The schools will be residential and free of charge.

Vocationalisation

The introduction of systematic, well-planned and rigorously implemented programmes of vocational education is crucial in the proposed educational reorganisation. These elements are meant to enhance individual employability, to reduce the mis-match between the demand and supply of skilled manpower, and to provide an alternative for those pursuing higher education without particular interest or purpose.

Vocational education will be a distinct stream, intended to prepare students for identified occupations spanning several areas of activity. These courses will ordinarily be provided after the secondary stage, but keeping the scheme flexible, they may also be made available after Class VIII. In the interests of integrating vocational education better with their facilities the Industrial Training Institutes will also conform to the larger vocational pattern.

Health planning and health service management should optimally interlock with the education and training of appropriate categories of health manpower through health-related vocational courses. Health education at the primary and middle levels will ensure the commitment of the individual to family and community health, and lead to health- related vocational courses at the +2 stage of higher secondary education. Efforts will be made to devise similar vocational courses based on Agriculture, Marketing, Social Services, etc. An emphasis in vocational education will

also be on development of attitudes, knowledge, and skills for entrepreneurship and self-employment.

The establishment of vocational courses or institutions will be the responsibility of the Government as well as employers in the public and private sectors; the Government will, however, take special steps to cater to the needs of women, rural and tribal students and the deprived sections of society. Appropriate programmes will also be started for the handicapped.

Graduates of vocational courses- will be given opportunities, under predetermined conditions, for professional growth, career improvement and lateral entry into courses of general, technical and professional education through appropriate bridge courses.

Non-formal, flexible and need-based vocational programmes will also be made available to neoliterates, youth who have completed primay education, school drop-outs, persons engaged in work and unemployed or partially employed persons. Special attention in this regard will be given to women.

Tertiary level courses will be organised for the young who graduate from the higher secondary courses of the academic stream and may also require vocational courses.

It is proposed that vocational courses cover 1 per cent of higher secondary students by 1990 and 25 per cent by 1995. Steps will be taken to see that a substantial majority of the products of vocational courses are employed or become selfemployed. Review of the courses offered would be regularly undertaken. Government will also review its recruitment policy to encourage diversification at the secondary level.

Higher Education

Higher education provides people with an opportunity to reflect on the critical social, economic, cultural, moral and spiritual issues facing humanity. It contributes to national. development through dissemination of specialized knowledge and skills. It is therefore a crucial factor for survival. Being at the apex of the educational pyramid, it has also a key role in producing teachers for the education system.

In the context of the unprecedented explosion of knowledge, higher education has to become dynamic as never before, constantly entering uncharted areas.

There are around 15 universities and about 5, colleges in India today. In view of the need to effect an all round improvement in these institutions, it is proposed that, in the near future, the main emphasis will be on the consolidation of, and expansion of facilities in the existing institutions.

Urgent steps will be taken to protect the system from degradation.

In view of mixed experiences with the system of affiliation, autonomous colleges will be helped to develop in large numbers until the affiliating system is replaced by a free and more creative association of universities with colleges. Similarly, the creation of autonomous departments within universities on a selective basis will be encouraged. Autonomy and freedom will be accompanied by accountability.

Courses and programmes will be redesigned to meet the demands of specialisation better. Special emphasis will be laid on linguistic competence. There will be increasing flexibility in the combination of courses.

State level planning and co-ordination of higher education will be done through Councils of Higher Education. The UGC and these Councils will develop coordinative methods to keep a watch on standards.

Provision will be made for minimum facilities and admission will be regulated according to capacity. A major effort will be directed towards the transformation of teaching methods. Audio-visual aids and electronic equipment will be introduced; development of science and technology curricula and material, research, and teacher orientation will receive attention. This will require preparation of teachers at the beginning of the service as well as continuing education thereafter. Teachers' performance will be systematically assessed. All posts will be filled on the basis of merit.

Research in the universities will be provided enhanced support and steps will be taken to ensure its high quality. Suitable mechanisms will be set up by the UGC for coordinating research in the universities, particularly in thrust areas of science and technology, with research undertaken by

other agencies. An effort will be made to encourage the setting up of national research facilities within the university system, with proper forms of autonomous management.

In the interest of greater coordination and consistency in policy, sharing of facilities and developing interdisciplinary research, a national body covering higher education in general, agricultural, medical, technical, legal and other professional fields will be set up.

REORIENTING THE CONTENT AND PROCESS OF EDUCATION THE CULTURAL PERSPECTIVE

The existing schism between the formal system of education and the country's rich and varied cultural traditions need to be bridged. The preoccupation with modern technologies cannot be allowed to serve our new generations from the roots in India's history and culture. De-culturisation, de-humanisation and alienation must be avoided at all costs. Education can and must bring about the fine synthesis between change-oriented technologies and the country's continuity of cultural tradition.

The curricula and processes of education will be enriched by cultural content in as many manifestations as possible. Children will be enabled to develop sensitivity to beauty, harmony and refinement. Resource persons in the community, irrespective of their formal educational qualifications, will be invited to contribute to the cultural enrichment of education, employing both the literate and oral traditions of communication. To sustain and carry forward the cultural tradition, the role of old masters, who train pupils through traditional modes will be supported and recognised.

Linkages will be established between the university system and institutions of higher learning in art, archaeology, oriental studies, etc. Due attention will also be paid to the specialised disciplines of Fine Arts, Museology, Folklore, etc. Teaching, training and research in these disciplines will be strengthened so as to replenish specialised manpower in them.

Value Education

The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values.

In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism.

Apart from this combative role, value education has a profound positive content, based on our heritage, national and universal goals and perceptions. It should lay primary emphasis on this aspect.

Education And Environment

There is a paramount need to create a consciousness of the environment. It must permeate all ages and all sections of society, beginning with the child. Environmental consciousness should inform teaching in schools and colleges. This aspect will be integrated in the entire educational process.

Population Education

Population education must be viewed as an important part of the nation's strategy to contain the growth of population. Starting at the primary and secondary levels with inculcation of consciousness about the looming crisis due to expansion of population, educational programmes should actively motivate and inform youth and adults about family planning and responsible parenthood.

Mathematics Teaching

Mathematics should be visualised as the vehicle to train a child to think, reason, analyse and to articulate logically. Apart from being a specific subject, it should be treated as a concomitant to any subject involving analysis and reasoning. With the recent introduction of computers in schools, educational computing and the emergence of learning through the understanding of cause-effect relationships and the interplay of variables, the teaching of mathematics will be suitably redesigned to bring it in line with modern technological devices.

Science Education

Science education will be strengthened so as to develop in the child well defined abilities and values such as the spirit of Inquiry, creativity, objectivity, the courage to question, and an aesthetic sensibility.

Science education programmes will be designed to enable the learner to acquire problem solving and decision making skills and to discover the relationship of science with health, agriculture,

industry and other aspects of daily life. Every effort will be made to extend science education to the vast numbers who have remained outside the pale of formal education.

Sports and Physical Education

Sports and physical education are an integral part of the learning process, and will be included in the evaluation of performance. A nation-wide infrastructure for physical education, sports and games will be built into the educational edifice. The infrastructure will consist of playfields, equipment, coaches and teachers of physical education as part of the School Improvement Programme. Available open spaces in urban areas will be reserved for playgrounds, if necessary by legislation. Efforts will be made to establish sports institutions and hostels where specialised attention will be given to sports activities and sports-related studies, along with normal education. Appropriate encouragement will be given to those talented in sports and games. Due stress will be laid on indigenous traditional games.

THE MANAGEMENT OF EDUCATION

An overhaul of the system of planning and the management of education will receive high priority. The guiding considerations will be: a) Evolving a long-term planning and management perspective of education and its integration with the country's developmental and manpower needs; b) Decentralisation and the creation of a spirit of autonomy for educational institutions; c) Giving pre-eminence to people's involvement, including association of non-governmental agencies and voluntary effort; d) Inducting more women in the planning and management of education; e) Establishing the principle of accountability in relation to given objectives and norms.

National Level

The Central Advisory Board of Education will play a pivotal role in reviewing educational development, determining the changes required to improve the system and monitoring implementation. It will function through appropriate Committees and other mechanisms created to ensure contact with, and co-ordination among, the various areas of Human Resource Development. The Departments of Education at the Centre and in the States will be strengthened through the involvement of professionals.

Indian Education Service

A proper management structure in education will entail the establishment of the Indian Education Service as an All-India Service. It will bring a national perspective to this vital sector. The basic principles, functions and procedures of recruitment to this service will be decided in consultation with the State Governments.

State Level

State Governments may establish State Advisory Boards of Education on the lines of CABE. Effective measures should be taken to integrate mechanisms in the various State departments concerned with Human Resource Development.

Special attention will be paid to the training of educational planners, administrators and heads of institutions. Institutional arrangements for this purpose should be set up in stages.

District and Local Level

District boards of Education will be created to manage education upto the higher secondary level. State Governments will attend to this aspect with all possible expedition. Within a multilevel framework of educational development, Central, State and District and Local level agencies will participate in planning, co-ordination, monitoring and evaluation. A very Important role must be assigned to the head of an educational institution. Heads will be specially selected and trained. School complexes will be promoted on a flexible pattern so as to serve as networks of institutions and synergic alliances to encourage professionalism among teachers to ensure observance of norms of conduct and to enable the sharing of experiences and facilities. It is expected that a developed system of school complexes will take over much of the inspection functions in due course. Local communities, through appropriate bodies, will be assigned a major role in programmes of school improvement.

Check Your Progress

4. Define Elementary Education.

Notes:----------

6.6. NATIONAL POLICY ON EDUCATION - 1986 AND 1992.

In a democratic country, there is need of democratization of education. In order to achieve education for all, so many initiatives and attempts have been made by the Government of India. Through policy formulation, the government lays down directives for the future course of action towards realizing some perceived goals. In a democratic society, the goal lies in the various aspects of the welfare of the people. For the wellbeing of the Indian nation and the Indian society at the national and local level, definite thrust has been laid down on education. Even in early Indian history, education figured in the administrative policies of the government. The modern trend of development can be fruitfully traced to the British colonial government about which we have already discussed in the previous units. We have already come to know that such efforts and measures are being continued in the post independence time in India. In this unit, we shall focus on one of the important initiatives of the government of India towards democratizing education. This is reflected in the National Policy of Education, 1986 and its Modified Policy, 1992 which is known as Programme of Action.

National Policy of Education 1986 and POA, 1992.

In 1968, when the National Policy of Education was formulated for improving the educational scenario in our country, there it was envisaged that it would be followed by a 'five yearly review to progress and working out of new policies and programmes.' Regarding this statement, at the time of formulation of every new Five-Year plan, a review has been made to assess the drawbacks or shortcomings as well as achievements of education and finally to decide on some plans or programmes for the coming Five Years. It is through making the policies and programmes that every country seeks to develop its system of education to express and promote its unique socio-cultural identity and also to meet the challenges of the times. The National Policy of Education of 1986 is the result of the reviews which was discussed and adopted during the budget session of1985 when Rajiv Gandhi was the prime minister of India. Again, a committee was set up under the chairmanship of Acharaya Rammurti in May 1990 to review National Policy of Education

(NPE) and to make recommendations for its modifications. The Central Advisory Board of Education, a committee set up in July 1991 under the chairmanship of Shri N. Janadhana Reddy, Chief Minister of Andhra Pradesh; considered some modifications in NPE taking into considerations the report of the Rammurti Committee and other relevant development having a bearing on the policy. This Committee submitted its report in January 1992, which is known as National Programme of Action of 1992. This policy aimed to promote national progress, a 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, to improve its quality at all stages, and therefore gave much greater attention to science and technology, the cultivation of moral values and a closer relation between education and the life of the people.

Objectives of National Policy of Education 1986 and POA

The main objective of the National Policy of Education of 1986 and Programme of Action, 1992 was to establish a national system of education implies that all students irrespective of caste; creed, sex, and religion have access to education of a comparable quality. Actually, the objectives of this policy had been divided into the several aspects.

In relation to Elementary Education, following are the major objectives of National Policy of Education 1986 are mainly:

- Universal access and enrolment
- Universal retention of children upto 14 years of age and

A sustainable improvement in the quality education to enable all children to achieve essential levels of learning.

Regarding Secondary Education, National Policy of Education stressed on the improvement of the quality of secondary education. Effort to be made to provide computer literacy in as many secondary level institutions to make the students equipped with necessary computer skills.

Regarding higher education, National Policy of Education and Programme of Action of 1986 and 1992 emphasized that higher education should provide to the people with an opportunity to reflect on the critical social, economic, cultural, moral and spiritual issues.

Thus, the basic objectives of the National Policy of Education of 1986 and Programme of Action of 1992 emphasized that education must play a positive and interventionist role in correcting

social and regional imbalance, empowering women, and in securing rightful place for the disadvantaged and the minorities. Government should take a strong determination and commitment to provide education for all, the priority areas being free and compulsory education, covering children with special needs, eradication of illiteracy, education for women's equality and special focus on the education of S.C. s (Scheduled caste) and S.T. s(Scheduled tribes) and Minorities.

The educational policy as highlighted in the N.P.E. also emphasized on enhancing and promoting the vocationalisation of education, adult education, education for the mentally and physically challenged persons, non-formal education, open universities and distance learning, rural university, early childhood care and education. Delinking degrees from job was also one of the basic objectives of National Policy of Education of 1986.

Various Recommendations of National Policy of Education 1986 and POA

After going through the basic objectives of NPE of 1986 and its modified policy in 1992, the recommendations of the policy have been divided into the following 24 chapters.

Chapter-I: Early Childhood Care and Education: Integrated Child Development service, Balwadis, Pre-Primary schools of the State government and Municipalities, Day-care centres and training institutes of teachers and the existing facilities of pre-primary education should be strengthened and should receive increased attention from the Government. Besides these, the system of monitoring and evaluation should be strengthened.

Chapter-II: Elementary Education, Non-Formal Education and Operation Blackboard: National Policy of Education and its modified policy emphasized on elementary education as (i) universal enrolment and universal retention of children upto 14 years of age and (ii) a substantial improvement in the quality of education. Besides these, this policy also calls for drive for a substantial improvement of the primary schools and provision of support service. Even some measures have been proposed for securing participation of girls and of children from the scheduled castes and scheduled tribes families, other educationally backward section and minorities.

In the context of operational blackboard, the policy envisaged the following facilities that should be kept for implementing the operational blackboard. -(i) two reasonably large rooms that are usable in all weather; (ii) necessary toys and games material; (iii) blackboards, (iv) maps, (v) charts, and (vi) other learning materials.

Modern technological tools-such as solar packs for provision of power in non-formal education centres, audio-visual aids, radio-cassette players should be used to improve the learning environment of non-formal education centres, as well as to enhance the quality of non-formal education.

Chapter-III. Secondary Education and Navodaya Vidyalayas: Regarding Secondary education, the National Policy of Education of 1986 implied extension of the school system in the unserved areas consolidating the existing facilities and providing special arrangements for the gifted children and high achievers. The arrangements should require:

(i) Programme to ensure access to secondary education being widened to cover unserved areas.

(ii) Programme of consolidation in other areas;

(iii) Programme of setting up Navodaya Vidyalayas.

Besides these, as a short term measure the State Government should be persuaded to open secondary schools in unserved areas taking blocks as a unit having a lower ratio than 1:2:5 duly considering the present distance of habitation from the nearest secondary school and population in the unserved habitation.

Chapter-IV. Vocationalisation of Education: From classes 1 to 5, Socially Useful Productive Work/ Work Experience creates an integral part of the curriculum in many states. At the middle stage, the work experience programme should aim at developing confidence and sufficient psycho-motor skills to students through certain occupational training courses.

Chapter-V. Higher Education: The National Policy of Education of 1986 and its revised policy which is known as Programme of Action of 1992 had laid importance on higher education, particularly on graduate, post-graduate and research work. It suggested that Autonomous Colleges should be established according to UGC directives. Technical institutes like medical, engineering, agriculture universities etc. should be set up and development of Vocational skill was to be stressed upon.

Followings are the necessary strategies that should be kept up for improving the innovations in higher education.

(i) Consolidation and expansion of institutions

(ii) Development of Autonomous colleges and departments
(iii) Redesigning courses
(iv) Training of teachers
(v) Strengthening research
(vi) Improvement in efficiency
(vii) Creation of structures for co-operation at the state and national levels,
(viii) Mobility.

Besides these, the AICTE (All India Council of Teacher Education) had laid down norms and standards for diploma, degree and Post Graduate courses in the various fields. Guidelines were laid down for admission to technical institutions on merit to be followed by all concerned. The National Technical Manpower Information System had been set up by the Government of India with a view to generating strong data base in order to monitor the supply and utilization of engineering and technical manpower at the national and individual state level so as to ensure a planned development of technical education.

C**hapter-VI.** Open University and Distance Education: Open University and distance education have been designed to promote the accessibility of education at higher stage as well as making higher education as flexible as is required by the learners. The Central Open University which is known as Indira Gandhi National Open University has been assigned the responsibility to coordinate the distance learning system in the country and determine its standards in order to develop and strengthen the Open University system. The National Policy of Education and its Revised Policy have to develop some conditions relating to the Open University system and distance mode of learning which are as follows:
(i) The Indira Gandhi National Open University should initiate action for its academic programme.
(ii) The courses should be structured on a modular pattern with the facility for the accumulation of the credits. Provision will be made for transfer of the credits from the formal to the non-formal system and the vice-versa.
(iii) Standards should be prescribed to determine the minimum level of learning at every stage of education and criteria will be evolved to objectively assess this level of attainment so that the opportunities should be provided to all including housewives, agricultural and industrial workers and professionals to continue their education.

(iv) State Governments should ensure that Open Universities will be established after very careful planning and requiring available resources and facilities.

Chapter-VII. Rural Universities and Institutes: The National Policy of Education of 1986 and its Revised Policy of 1992 envisaged that the rural universities and institutions should be developed in rural areas after studying the needs of such pattern of educational institutions in rural communities as well as also strengthening the programme of Gandhian Basic Education.

Chapter-VIII. Technical and Management Education: Regarding the Technical and Management Education system, the policy stated that technical and management education system should be clustered with reference to the interrelated objectives, priorities and programmes of the key functional areas like development of human resource development spectrum with great potentials for adding values to products and services and for contributing to the national economy and improving quality of life of the people.

Chapter-IX. Making the system work: The National Policy of Education and its Revised Policy which is known as Programme of Action referred to the necessity of introducing discipline into the present system of education. It had also been referred to by the NPE and POA that the teacher's accountability towards the profession should be developed on behalf of improving the students' service and the behaviour of the students should be promoted in accordance with acceptable norms; and also better facilities for the educational institutions should be ensured in order to derive the performance of the institutions.

Chapter-X. De-linking of Degrees from Jobs and Manpower Planning: The National Policy of Education and its revised policy envisaged that some job-oriented degree courses as well as skill oriented courses should be made for promoting human capital in the state as well as in the nation.

Chapter-XI. Research and Development: In National Policy of Education and POA, the stress was laid on research as an essential component of higher education because of its role in creating new knowledge and insights imparting innovations and dynamism to the educational process.

Chapter-XII. Women Education: The N.P.E. and POA laid stress on the problems of universalization of elementary education as, in essence, the problem of the girl child and on the increasing participation of girls at all stages of education, particularly in streams like sciences,

vocational, technical and commerce education. The POA also stressed the need for reorienting the education system to promote the women's equality in education. It advocated the need for institutional mechanism to ensure that gender sensitivity be reflected in the implementation of all national programmes. The national education system should play a positive role in the empowerment of women and contribute towards the development of new values through redesigned curricula and text books with women's studies being promoted as part of the various courses. Followings were the main strategies to promote women education by the NPE and POA as:

(i) to gear the entire education system to plan a positive interventionist role in the empowerment of women,

(ii) to promote women's studies as a part of various courses and to encourage the educational institutions to take up active programme to further women's development.

(iii) To create dynamic managerial structure to cope with the targets envisaged.

Chapter-XIII. Education of Scheduled Castes and Scheduled Tribes, and backward Sections: The priorities should be accorded to open primary schools in tribal areas, scheduled caste areas and backwards areas, according to the NPE and POA. Besides these, cent percent enrolment of SC/ST children in the age group of 6-11 ensuring their retention in school leading to satisfactory completion of the primary stage of education or its equivalent through the non-formal stream has to be achieved by 1990. At least 75 percent of the children in the age group of 11-14 will have to be enrolled and retained in school leading to satisfactory completion of class VIII according to the NPE and POA. Followings were some of the recommendations of the policy related to the Scheduled tribes, Scheduled caste and backward sections as:

(i) The socio-cultural milieu of the STs had its distinctive characteristics including, in many cases, their own spoken languages. This underlines the need to develop the curricula and devise Instructional materials in tribal languages at the initial stages, with arrangements for switching over to the regional language.

(ii) Educated and promising Scheduled Tribe youths should be encouraged and trained to take up teaching in tribal areas.

(iii) Residential schools, including Ashram Schools, should be established on a large scale.

(iv) Incentive schemes should be formulated for the Scheduled Tribes, keeping in view their special needs and life styles. Scholarships for higher education should be emphasized for technical, professional and para-professional courses. Special remedial courses and other

programmes to remove psycho-social impediments should be emphasized to improve their performance in various courses.

(v) Anganwadis, Non-formal and Adult Education Centres should be opened on a priority basis in areas predominantly inhabited by the Scheduled Tribes.

(vi) The curriculum at all stages of education should be designed to create an awareness of the rich cultural identity of the tribal people and also of their enormous creative talent.

(vii) Pre-matric Scholarship scheme for children of Scheduled caste whose families were engaged in occupations such as scavenging, flaying and tanning to be made applicable from Class I onwards. All children of such families, regardless of incomes, should be covered by this scheme and time-bound programmes targeted on them should be undertaken;

(viii) Constant micro-planning and verification should be ensured in the context of enrolment, retention and successful completion of courses by SC students, and provision of remedial courses should be provided in order to improve their prospects for further education and employment.

(ix) Recruitment of teachers from Scheduled Castes;

(x) Recruitment of teachers from Scheduled Tribes;

(xi) Provision of facilities for SC students in students' hostels at district headquarters, according to a phased programme;

(xii) Location of school buildings, Balwadis and Adult Education Centres in such a way as to facilitate full participation of the Scheduled Castes;

(xiii) The utilisation of Jawahar Rozgar Yojana resources so as to make substantial educational facilities available to the Scheduled Castes;

(xiv) Suitable incentives should be provided to all the educationally backward sections of the society, particularly in the rural areas. Hill and desert districts, remote and inaccessible areas and islands should be provided with adequate institutional infrastructure.

Chapter-XIV. Minorities Education: Article 29 and Article 30 of the Constitution guarantee the right of minorities to conserve the lanquage, script and culture and to establish and administer educational institutions of their choice whether based on religion or language. The NPE and POA had addressed the problems of the minorities. As the minority groups are educationally deprived or backward, therefore grater attention should be paid to their education of these groups in the interest of equality and justice. Simultaneously, objectivity should be reflected in the preparation of textbooks. In all school activities and all possible measures should be taken to promote an integration based on the appreciation of the common national goals and ideals, in conformity with the core curriculum.

Chapter-XV. Education of the Handicapped: The NPE and POA proposed to stipulate that the education of the children with locomotor handicap and other mild handicaps should be same and common as the normal children.The objective should be to integrate the physically and mentally handicapped with the general community as equal partners, to prepare them for normal growth and to enable them to face life with courage and confidence. The following measures have to taken in this regard:

i. Wherever it is feasible, the education of the children with motor handicaps and other mild handicaps will be common with in the education of the normal children.

ii. Special schools with hostels will be provided, as far as possible at district headquarters, for the severely handicapped children.

iii. Adequate arrangements will be made to give vocational training to the disabled.

iv. Teachers' training programmes will be reoriented, in particular for teachers of primary classes, to deal with the special difficulties of the handicapped children; and

v. Voluntary effort for the education of the disabled will be encouraged in every possible manner.

Chapter-XVI. Adult Education: The NPE and POA envisaged that adult education would be a means for reducing economic, social and gender disparities. The whole nation had pledged itself, through the National Literacy Mission, to the eradication of illiteracy, particularly in the age group of 15-35 through various means, with special emphasis on total literacy campaigns. The Central and State Governments, political parties and their mass organisations, the mass media and educational institutions, teachers, students, youth, voluntary agencies, social activist groups, and employers, must reinforce their commitment to mass literacy campaigns, which include literacy and functional knowledge and skills, and awareness among learners about the socio-economic reality and the possibility to change it. The National Literacy Mission should be geared to the national goals such as alleviation of poverty, national integration, environmental conservation, observance of the small family norm, promotion of women's equality, universalisation of primary education, basic health-care, etc. It should also facilitate energisation of the cultural creativity of the people and their active participation in development processes.

Chapter-XVII. Content and Process of School Education: Regarding the content and process of school education, NPE and POA made the followings points:

I. Access to education of a comparable quality for all irrespective of caste, creed, location or sex.

II. Introduction to the norms of minimum levels of learning for different stages and provision of

threshold facilities so that learning becomes a more enjoyable experience even for the slow learners.

III. Articulation of a national system of education with a common structure, national curricular framework which contains common core.

IV. Examination reforms and introduction of evaluation as an ongoing process in schools for the improvement of teaching and learning.

V. Development of culture specific curricular and instructional material for the tribal people and educationally deprived minority groups keeping in view their rich cultural identity.

VI. Overhauling of the system of teacher education and strengthening that of the technical and resource support structures, including the establishment of District Institutes of Education and Training.

VII. Decentralization of educational administration, creation of a spirit of autonomy for educational institutions with greater role assigned to the institutional heads and development of professionalism among teachers.

VIII. Promotion of non-governmental and voluntary efforts and people's participation for giving impetus to innovative ideas and practices and mobilization of resources.

Chapter-XVIII. Evaluation Process and Examination Reforms: The Policy visualized integration of the assessment of performance with the process of learning and teaching, and utilizing the process of evaluation to bring about qualitative change in education. In order to ensure the student's performance, the assessment methods must be valid and reliable. The following short term measures had been proposed by the NPE and POA;

I. Public examinations will continue to be held only at the levels of classes X and XII,

II. Decentralization of the operation involved in the conduct of examinations to make the system work more effectively.

III. School boards in certain States have set up a number of sub centres to decentralize the conduct of examinations. Adoption of similar measures by other States will be pursued.

IV. At the university level continuous institutional evaluation will be introduced at the post graduate level, to begin with in unitary universities, deemed universities and autonomous colleges.

V. Students' performance will be indicated through letter grades, and assessment of overall performance will be on the basis of cumulative grade point average.

VI. Modifications in the qualifying recruitment for admission in the universities and colleges will be examined to accelerate the process of change in the level of examinations.

Chapter-XIX. Youth and Sports: The NPE and POA stressed the following formulation (i) integration of sports and physical education in the learning process and evaluation of performance and (ii) involvement of youth in national and social development and sports and games etc. particularly, through educational institutions at the level of higher learning.

Chapter-XX. Language Development: The NPE and POA elaborately discussed about the concept of language development and emphasized the adoption of regional languages as the media of instruction at the university stage. Regarding language development, the NPE and POA discussed and proposed many efforts and initiatives such as implementation of

- Three- language formula, improvement in the linguistic competencies of students at the different stages of education,
- Provision of facilities for the study of English and other foreign languages, and
- Development of Hindi language as a link language etc.

Chapter-XXI. Cultural development: While formulating the national policy, the basic emphasis was given to interlinking education with culture. By interlinking education and culture, the stress was given in the development of child's personality, particularly in terms of helping the child to discover his inner talent and to express it creatively.

Chapter-XXII. Media and Educational Technology: The NPE and POA emphasized that in order to avoid structural dualism, modern educational technology should be reached out to the most distant areas and to the deprived sections of beneficiaries simultaneously with the areas of comparative affluence and ready availability.

Chapter-XXIII. Teacher and their Training: The new programmes of teacher-education should emphasize need to continuing education and also the need for teachers to meet the thrusts envisaged in this Policy.

District Institutes of Education and Training (DIET) should be established with the capability to organize pre-service and in-service courses for elementary school teachers and for the personnel working in non-formal and adult education. As DIETs get established, sub-standard institutions should be phased out. Selected Secondary Teacher Training Colleges should be upgraded to

complement the work of the State Council of Educational Research and Training. The National Council of Teacher Education should be provided the necessary resources and capability to accredit institutions of teacher-education and to provide guidance regarding curricula and methods. Networking arrangements should be created between institutions of teacher education and university departments of education.

Chapter-XXIV. Management Education: According to the NPE and POA, educational planning should be linked to manpower planning. For this, such mechanism should be set up that can link the need based requirement of the society with what it has at present.

Check Your Progress

5) What are the objectives of the National Policy of Education regarding Elementary education?

Notes:----------

6.7. UNIVERSALISATION OF ELEMENTARY EDUCATION - SSA, RTE ACT 2009, RMSA, MHRD AND ELEMENTARY EDUCATION.

At the time of Independence, India inherited a system of education which was not only quantitatively small but also characterised by structural imbalances. Only fourteen percent of the population was literate and only one child out of three had been enrolled in primary school. The low levels of participation and literacy were aggravated by acute regional and gender disparities. As education is vitally linked with the totality of the development process - education being "the basic tool for the development of consciousness and reconstitution of society,". In the words of Mahatma Gandhi - the reform and restructuring of the educational system was recognised as an important area of state intervention.

The need for a literate population and universal education for all children in the age group of 6-14 was recognised as a crucial input for nation building and was given due consideration in the Constitution as well as in successive Five Year Plans. This has resulted in a manifold increase of spatial spread, infrastructural facilities, increased coverage of various social groups; but the goal of providing basic education to all could not be achieved.

Reasons for Children Dropping Out of School

The 42nd round of the National Sample Survey (July 1986-June 1987) provides valuable information on the reasons for non-enrolment and dropout. Nonavailability of schooling facilities seems to account for only about 10 percent of the "never enrolled" in rural India and about 8 percent in urban India; the difference between the sexes is very small in rural areas but somewhat larger in the urban sector.

However, nearly 30 percent of the persons surveyed, both in rural and urban India, gave the reason for "never enrolled" as being "not interested". The difference between the sexes here is large: a larger proportion of "never enrolled" females gave this reason in comparison with the males. The reason for being "not interested" could be considered as a demand side constraint to access: some authorities however, consider it as a supply side constraint rooted in poor facilities and quality of education.

Domestic Restraints

About 52 percent of urban males and 29 percent of urban females could not avail of the educational services because of participation in household economic activity and other economic reasons. Attending to domestic chores restrained around one percent of the males, both in rural as well as urban India, from never enrolling as students. Nevertheless, this reason was one of the major demand side constraints on access to education for the females: for 9.9 percent of them in the rural and 10.7 percent of them in the urban sector Most of the young females are denied access to education because they look after their siblings besides performing a variety of domestic, housekeeping chores. Significantly, the proportion of currently "not enrolled" decreases with the increase in per capita household income.

A little over one-fourth of all "drop-outs " in rural as well as urban India gave "not interested in education/further study" as the reason for discontinuance of education - with the proportion among females being somewhat higher - 33.3 percent as against 26.5 percent for males in areas

and 28.5 percent as against 23.6 percent for males in urban areas. Another 16.3 percent of rural and 20.3 percent of urban "dropouts" cited 'failure' to pass examinations as the reason for discontinuance. Again, it is a moot point whether this is a supply side constraint due to the poor quality of education services or a demand constraint, or a combination of both.

Scheduled Castes and Scheduled Tribes

According to the 1991 census, the population of Scheduled Castes (SCs) was 138.2 million (16.33 per cent) and that of Scheduled Tribes (STs) 67.8 million (8.01 per cent) of the country's population.

Both SC and ST populations are not homogeneous target groups in all respects. There are wide variations between different SC and ST groups regionally. Thus SC girls in Kerala are likely to be better placed than non-SC boys in some of the more backward states and districts.

Because of the affirmative policies of the government, the enrolment of SCs and STs has increased considerably at the primary stage. The participation of SCs and STs is now more or less in proportion to their share in population at the primary level. Drop- outs, though declining over the years, are significantly large. Gender disparities are very conspicuous among SCs and STs also.

Handicapped Children

Handicapped children are a distinct target group where basic learning needs have to be catered to by special programmes. Handicapped children would include those who are orthopaedically handicapped, those with hearing impairments, visual impairments, the mentally handicapped and others. NPE, 1986 called for integration of "the physically and mentally handicapped with the general community as equal partners to prepare them for normal growth and to enable them to face life with courage and confidence."

The POA, 1992 estimates that about10.39 million children with disabilities are to be provided education in the school system. Out of these, about half a million require vocational training.

The statistics on participation of these children are not firm. At the end of 1991-92 about 30,000 disabled children were availing of special benefits under the scheme of Integrated Education for Disabled Children (IEDC). In addition, about 60,000 children with mild disabilities received resource support without special benefits. A large number of children with disability are also receiving education in 1,035 special schools.

Learning Achievement

If the fact that half the children drop out before reaching Class V is shocking, far more shocking is the level of learning achievement of those remaining in school. A sample study of learning achievement of students was conducted in 48 districts as part of the DPEP. In the final year of primary schooling, in none of these districts the maximum average score for reading skills was higher than fifty two percent; the achievement in arithmetic were worse.

Sarva Shiksha Abhiyan (SSA)

Sarva Shiksha Abhiyan (SSA), launched in November 2000 as an umbrella programme, continued to be implemented to support and build upon other primary and elementary education projects. The programme aims to ensure five years of primary education for all children in the age group 6-14 years by 2007 and eight years of schooling by 2010.

The programme is implemented in partnership with the States. The programme addresses the needs of 192 million children in 11 lakh habitations. 8.5 lakh existing primary and upper primary schools and 33 lakh existing teachers would be covered under the scheme.

In July 2003, the Government of India approved a new plan called 'National Programme of Education for Girls at Elementary Level' (NPEGEL) as an amendment to the existing scheme of Sarva Shiksha Abhyan for providing additional support for education of underprivileged/disadvantaged girls at the elementary level. The scheme is implemented in Educationally Backward Blocks (EBBs) where the level of female literacy is below, and the gender gap is above the national average.

There is a vast disparity amongst the states and union territories in terms of enrolment. At primary level, Dadra and Nagar Haveli registers highest percentage (153.43) for boys and Sikkim registers the highest percentage (138.48) for girls in 1999-2000. Gross enrolment exceeds 100 per cent as some pupils enrolled are below or above the country's standard primary school age (i.e., 6 to 11 years).

Chandigarh registers lowest enrolment ratio (66.2 percent) for boys and Uttar Pradesh registers lowest enrolment ratio (50.18 percent) for girls. Overall, proportion of children of eligible age

group enrolled in the primary schools is lowest in Uttar Pradesh (64.97 percent) and highest in Sikkim (138.91 percent). The national average is 94.90 per cent.

Enrolment ratio in upper primary schools ranges from 32.36 percent in Bihar to 95.61 percent in Kerala with national average of 58.79 percent in 1999-2000. Rajasthan records highest ratio (105.89 percent) and Bihar registers lowest ratio (41.38 percent) for boys.

In case of girls, highest enrolment ratio is 95.69 per cent in Andaman & Nicobar Islands and lowest is 22.04 per cent again in Bihar. The national average is 67.15 percent for boys and 49.66 per cent for girls. In all, nearly 79 per cent of children of 6-14 age group are attending schools.

RTE 2009

Right to Education (Arts. 21-A) The Constitution (Eighty-sixth Amendment) Act, 2002 inserted Article 21-A in the Constitution of India to provide free and compulsory education of all children in the age group of six to fourteen years as a Fundamental Right in such a manner as the State may, by law, determine. The Right of Children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation envisaged under Article 21-A, means that every child has a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards. Importance of fundamental rights: Rights mean those freedom which are essential for personal good as well as the good of the community. Fundamental rights are guaranteed by the part III of the Indian constitution as these basic rights are needed by every citizen for the development of the citizens. Fundamental right guarantees civil liberties such that all Indians can lead their lives in peace and harmony as citizens of India. The fundamental rights are defined as basic human freedom which every Indian citizen has the right to enjoy for a proper and harmonious development of personality. These rights universally apply to all citizens, irrespective of race, place of birth, religion, caste, creed, color or gender. Fundamental rights for Indians have also been aimed at overturning the inequalities of pre-independence social practices. Specifically, they have also been used to abolish untouchability and hence prohibit discrimination on the grounds of religion, race, caste, sex, or place of birth. They also forbid trafficking of human beings and forced labor. Fundamental rights also protect cultural and educational rights of ethnic and religious minorities by allowing them to preserve their languages and also establish and administer their own education institutions. Fundamental rights are indeed very essential for the well being of every citizen. We also know that people have always struggled against injustice, exploitation and inequality for the creation of

better surroundings, better living conditions and preservation of the human dignity. Efforts to avail such rights to all human beings have been made at the international level also by recognizing various rights which are popularly known as human rights Rights assure dignity to an individual. An individual can truly achieve only when he is a free atmosphere. Rights accord this free atmosphere to an individual. Education is related to emancipation…emancipation from traditional shackles imposed by the caste system or by stratification due to gender, class and other such barriers. By assuring every individual of the same rights the Constitution offers a level ground for everyone irrespective of differences as sex, caste and class. Any individual who feels that his/her rights are encroached upon can always approach the court of law. The right to seek constitutional remedies will ensure that justice is done in such a case. Cultural and educational rights are significant because they help to propagate one's culture even if one is in a minority. One of the important functions of education is cultural functions. Thus Cultural rights help to preserve and transmit one's culture which includes language, script and traditions. The milestone in the history of rights was the Right to Education. Flagship programmes like Sarva Shiksha Abhiyan, RMSA have helped to make this right a reality and one sees a sharp drop in the number of out of school children". This is clear proof that rights in India are not made but they are translated to reality through our endeavors. India prohibits the employment of children below 14 years. While we may not have eliminated child labour completely, the right against exploitation ensures that no individual be exploited.

Rashtriya Madhyamik Shiksha Abhiyan (RMSA)

This scheme was launched in March, 2009 with the objective to enhance access to secondary education and to improve its quality. The implementation of the scheme started from 2009-10. It is envisaged to achieve an enrolment rate of 75% from 52.26% in 2005-06 at secondary stage of implementation of the scheme by providing a secondary school within a reasonable distance of any habitation. The other objectives include improving quality of education imparted at secondary level through making all secondary schools confirm to prescribed norms, removing gender, socio-economic and disability barriers, providing universal access to secondary level education by 2017, i.e., by the end of 12th Five Year Plan and achieving universal retention by 2020. Important Physical Facilities Provided Under The Scheme Are: (i) Additional class rooms, (ii) Laboratories, (iii) Libraries, (iv) Art and crafts room, (v) Toilet blocks, (vi) Drinking water provisions and (vii) Residential Hostels for Teachers in remote areas. Important Quality Interventions Provided Under

The Scheme Are: (i) appointment of additional teachers to reduce PTR to 30:1, (ii) focus on Science, Math and English education, (iii) In-service training of teachers, (iv) science laboratories, (v) ICT enabled education, (vi) curriculum reforms; and (vii) teaching learning reforms. Important Equity Interventions Provided In The Scheme Are: (i) special focus in micro planning (ii) preference to Ashram schools for upgradation (iii) preference to areas with concentration of SC/ST/Minority for opening of schools (iv) special enrolment drive for the weaker section (v) more female teachers in schools; and (vi) separate toilet blocks for girls.

Implementation Mechanism of the Scheme: The scheme is being implemented by the State government societies established for implementation of the scheme. The central share is released to the implementing agency directly. The applicable State share is also released to the implementing agency by the respective State Governments.

Revision of Certain Norms of the Scheme: The Government of India has approved the following revised norms of RMSA, with effect from 01.04.2013 :To permit State/UT Governments to use State Schedule of Rates(SSOR) or CPWD Rate,ಠ (whichever is lower) for construction of civil works permissible under the RMSA.To increase the Management, Monitoring Evaluation and Research (MMER) from 2.2 percent to 4 percent of the total outlay under the programme, with 0.5 percent of the 4 percent earmarked for national level and the rest of the 3.5 percent as part of the State allocation. In case of States where even with this enhanced allocation of 3.5 percent MMER would not be adequate and would hamper the activities under the head, within the 3.5 percent of the overall State MMER component; variations across State/UTs can be approved by the PAB, subject to a maximum of 5 percent of the outlay in any particular State/UT. In terms of financial inputs, the central share is released to the implementing agencies directly, whereas the applicable state share is also released to the agencies by the respective State Governments.

MHRD AND ELEMENTARY EDUCATION

The role of Universal Elementary Education (UEE) for strengthening the social fabric of democracy through provision of equal opportunities to all has been accepted since the inception of our Republic.With the formulation of NPE, India initiated a wide range of programmes for achieving the goal of UEE through several schematic and programme interventions.

The Sarva Shiksha Abhiyan (SSA) is being implemented as India's main programme for universalizing elementary education. Its overall goals include universal access and retention, bridging of gender and social category gaps in education and enhancement of learning levels of children. SSA provides for a variety of interventions, including inter alia, opening and construction of new schools, additional teachers, regular teacher in-service training, academic resource support to ensure free textbooks, uniforms and free support for improving learning outcomes.

The Right to Free & Compulsory Education Act 2009 provides a justifiable legal framework that entitles all children between the ages of 6-14 years free and compulsory admission,attendance and completion of elementary education.It provides for children's right to an education of equitable quality, based on principles of equity and non-discrimination.Most importantly,it provides for children's right to education that is free from fear, stress and anxiety.

Check Your Progress

6) Write a short note on SSA, RTE ACT 2009 and RMSA.

Notes:----------

6.8. MAJOR FUNCTIONS OF UGC, NUPEA, NCTE, NCERT, SCERT AND TANSCHE IN RELATION TO THE DEVELOPMENT OF EDUCATION.

FUNCTIONS OF UGC

Activities and Programmes to realize its aim of determining and maintaining the educational standards of the university, the University Grants Commission –

Allocates grants to the universities and colleges out of its own funds for their development or other general purpose.

- Advises the central and state government on disbursing grants to the universities out of the Consolidated Fund of India.
- Advises any authority on the establishment of new university or on the proposal seeking expansion of any university.
- Collects information on university education in India and in other countries.
- Seeks information from the universities from time to time. The information may range from the financial position of the university, their various branches of learning to the rules and regulations followed in a particular university.
- Imparts education to the students in various streams through its Country wide classroom teachings and a four-year old 24 hours educational channel 'Vyas'.
- Conducts National Eligibility Test (NET) through its National Educational Testing Bureau in a bid to determine eligibility for lectureship. It also awards Junior Research Fellowship (JRF), which has been set as the minimum standards for Indian nationals to enter teaching profession and research. Humanities (including languages), Forensic Science, Computer Science, Social Sciences, Environmental Sciences, and Applications and Electronic Science are the subjects in which a student can appear for a JRF.
- The University Grants Commission has recently launched an 'e-scripting' course in television for all those students who want to make a career in broadcast media. The course is being run by its Consortium of Educational Communication, an Inter University Centre of the UGC on electronic media.

Functions of the Commission.

The Commission may (a) inquire into the financial needs of Universities; (b) allocate and disburse, out of the Fund of the Commission, grants to Universities established or incorporated by or under a Central Act for the maintenance and development of such Universities or for any other general or specified purpose; (c) allocate and disburse, out of the Fund of the Commission, such grants to other Universities as it may deem or for any other general or specified purpose: Provided that in making any grant to any such University the Commission shall give due consideration to the development of the University concerned, its financial needs, the standard attained by it and

the national purposes which it may serve; (d) recommend to any University the measures necessary for the improvement of University education and advise the University upon the action to be taken for the purpose of implementing such recommendation; (e) advise the Central Government or any State Government on the allocation of any grants to Universities for any general or specified purpose out of the Consolidated Fund of India or the Consolidated Fund of the State, as the case may be. (f) advise any authority, if such advice is asked for, on the establishment of a new University or on proposals connected with the expansion of the activities of any University; (g) advise the Central Government or any State Government or University on any question which may be referred to the Commission by the Central Government or the State Government or the University, as the case may be; (h) collect information on all such matters relating to University education in India and other countries as it thinks fit and make the same available to any University; (i) require a University to furnish it with such information as may be needed relating to the financial position of the University or the studies in the various branches of learning undertaken in that University, together with all the rules and regulations relating to the standards of teaching and examination in that University respecting each of such branches of learning; (j) perform such other functions as may be prescribed or as may be deemed necessary by the Commission for advancing the cause of higher education in India or as may be incidental or conducive to the discharge of the above functions.

FUNCTIONS OF NUEPA

The National University of Educational Planning and Administration (NUEPA) is actively engaged in teaching, research and advisory services in the areas of educational policy, planning and administration. The core activities of the University include:

- Providing technical support to Central and State Governments in educational policy and planning;
- Organizing professional development programmes in educational planning and administration for educational professionals of the country;
- Developing expertise among young scholars through programmes of M. Phil. and Ph. D., as well as other capacity building activities;
- Conducting research in all aspects of school and higher education;

- Extending advisory services to national and international organizations;
- Functioning as a clearing house for dissemination of knowledge and information; and
- Providing a forum for exchange of ideas and experiences among policy makers, planners, administrators and academics.

To organize pre-service and in-service training programmes in the area of educational planning and administration and allied disciplines;

To undertake, aid, promote and coordinate research in various aspects of educational planning and administration and allied disciplines, including comparative studies in planning techniques and administrative procedures in the different States of India and inother countries of the world;

To provide academic and professional guidance to agencies, institutions and personnel engaged in educational planning and administration;

To offer M. Phil, Ph. D. and Post-Doctoral Programmes and award degrees in educational planning, educational administration, educational finance, comparative education, school education, higher education, professional education, policy research, gender in education, discrimination in education, education and globalization, educational management and information system, etc.;

To act as a clearing house of ideas and information on research, training and extension in educational planning and administration services and other programmes;

To prepare, print and publish papers, periodicals and books in furtherance of these objectives and especially to bring out a Journal on Educational Planning and Administration;

To organize training, conferences, workshops, meetings, seminars and briefing sessions for educational personnel of the Central and State Governments and Union Territories;

To offer, on request, consultancy service to Governments, including State Governments, educational institutions and institutions/organizations in India & abroad.

To organize orientation and training programmes and refresher courses for teacher-educators and for University and College Administrators engaged in educational planning and administration;

To organize orientation programmes, seminars and discussion groups for persons including legislators in the field of educational planning and administration at the level of policy making in Central and State Governments;

To award consultancy work/services to other organizations/individuals;

To collaborate with other agencies, institutions and organizations, including the University Grants Commission, the Universities, Institutes of Management and Administration and other allied institutions in India and abroad, in such way as may be considered necessary for the promotion of these objectives;

To provide, on request, facilities for training and research in educational planning and administration to other countries, especially of the Asian Region, and collaborate with them in programmes;

To offer fellowships, scholarships and academic awards in furtherance of the objects of the National University;

To confer honorary fellowships on eminent educationists for their contribution in the field of educational planning and administration;

To undertake extra mural studies, extension programme and field outreach activities to contribute to the development of society;

To disseminate and advance knowledge by providing instructional, research and extension facilities in such branches of learning as it may deem fit and to provide to students and teachers the necessary facilities and atmosphere for the promotion of innovations in education leading to restructuring of courses, new methods of teaching and learning, and integral development of personality, studies in various disciplines, inter-disciplinary studies, and National integration & International understanding;

To conduct the above-mentioned programmes and courses in its off - Campuses, and off-shore campuses; and

To do or perform all such other acts, functions and things as may be deemed necessary, desirable or incidental by the National University in furtherance of the above objectives of the National University.

FUNCTIONS OF NCTE

It shall be the duty of the Council to take all such steps as it may think fit for ensuring planned and co-ordinated development of teacher education and for the determination and maintenance of standards for teacher education and for the purposes of performing its functions under this Act, the Council may:

a. undertake surveys and studies relating to various aspects of teacher education and publish the result thereof;

b. make recommendations to the Central and State Government, Universities, University Grants Commission and recognised institutions in the matter of preparation of suitable plans and programmes in the field of teacher education;
c. co-ordinate and monitor teacher education and its development in the country;
d. lay down guidelines in respect of minimum qualifications for a person to be employed as a teacher in schools or in recognised institutions;
e. lay down norms for any specified category of courses or trainings 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;
f. lay down guidelines for compliance by recognised institutions, for starting new courses or training, and for providing physical and instructional facilities, staffing pattern and staff qualification;
g. lay down standards in respect of examinations leading to teacher education qualifications, criteria for admission to such examinations and schemes of courses or training;
h. lay down guidelines regarding tuition fees and other fees chargeable by recognised institutions;
i. promote and conduct innovation and research in various areas of teacher education and disseminate the results thereof;
j. examine and review periodically the implementation of the norms, guidelines and standards laid down by the Council, and to suitably advise the recognised institution;
k. evolve suitable performance appraisal system, norms and mechanism for enforcing accountability on recognised institutions;
l. formulate schemes for various levels of teacher education and identify recognised institutions and set up new institutions for teacher development programmes;
m. take all necessary steps to prevent commercialisation of teacher education; and
n. perform such other functions as may be entrusted to it by the Central Government.

FUNCTIONS OF NCERT

The functions of the NCERT broadly relate to

(a) Research and development

(b) In-service and pre-service training

(c) Extension and dissemination work - all these lauded to achieve the main objective of improving the quality of education.

The NCERT, therefore (i) develop curriculum, instructional and exemplar materials, methods of teaching, techniques of evaluation, teaching aids, kits equipments, learning resources etc. (ii) Organize pre-service and in-service training of teachers, teacher educators and other educational personnel; (iii) conducts and promotes educational research; (iv) disseminates improved educational techniques and practices and research findings, and (v) acts as a cleaning house for ideas and information on all matters relating to school education and teacher education.

Realizing the importance of textbooks, the government, after independence, increasingly acquired more control over preparation, production and distribution of textbooks in addition to the concern for production of quality textbooks in large quantity, one of the significant argument for adoption of the policy of nationalization was the state produced textbooks would check anti-democratic and would help meeting the challenges of casteism, communalism, regionalism, linguism, religious intolerance, untouchability and some other national and global concerns.

Functions of the Department

Awareness Generation on Gender Sensitivity: Sensitization and orientation of key educational personnel including teacher educators, educational planners and administrators on education for girls and women's equality.

Re-designing Curriculum and Educational Programme: Evaluation of textbooks for eliminating gender bias from textbooks, development of guidelines, handbooks and exemplar material for teachers, curriculum makers, and educational planners for promotion of gender equality and making the curriculum gender inclusive.

Orientation of Curriculum Makers, Textbook Writers and Educational Planners: Sensitization and orientation programmes for incorporation of identified values that commensurate with equality between sexes, peace and harmony in textbooks and school curriculum.

Inculcation of Positive Self Image in the Girl Child: School based programmes with media support using interactive processes and working in close liaison with the experts in related areas.

Promotion of Research and Innovative Action Projects: Preparation of innovative projects and research development abstracts. Dissemination of innovations and action researches in the area of girls' education and women's development.

Inputs into Teacher Education: Formulation of intervention strategies for inputs into teacher education curriculum, training of teacher educators, pre- service and in- service education of teachers.

Data Bank : To collect, collate, compile and analyze gender statistics on education and allied indicators, at district, state, national and international levels.

Networking : Work in close collaboration with the constituent units of NCERT, MHRD, Planning Commission, Department of Women and Child Development, NUEPA, Women's Studies Centres, Women's Universities, Faculties of Education, National, International and Voluntary organizations working in the area of girls' education.

Mobilization of Women and Community: Mobilizing women and the community at the village level for greater participation in educational planning for improving enrolment, retention and educational achievement of girls.

Interacting with Media: Development of messages and themes relevant for promotion of girls' education and positive self-image particularly amongst those from deprived groups.

Development of Textual & Promotional Materials: Development and preparation of textual and promotional material in curricular areas for different stages of school education for undoing gender stereotypes.

FUNCTIONS OF SCERT

The State Council of Educational Research and Training discharges the following functions:

1. To organize and implement the special educational projects sponsored by UNICEF, NCERT and other agencies for qualitative improvement of school education and teacher educators.
2. To prescribed curricula and textbooks for the school and teacher training institutions.
3. To produce instructional materials for the use of teacher- educators.
4. To arrange in-service training for different categories of teachers, inspecting officers and teacher-educators and coordinate the work of other agencies operating at the state level.

5. To organize programmes including Correspondence-cum-Contact Courses for professional development of teachers, teacher-educators and inspecting officers.
6. To supervise the working of the Teacher-Training Colleges, Secondary Training Schools and Elementary Training Schools.
7. To provide extension service to Teacher-Training Institutions at all levels in the state.
8. To conduct studies and investigations on the various problems of education.
9. To evaluate the adult and non-formal education programmes entrusted by the Government.
10. To conduct the public examinations specially at terminal stages like the end of Class HI and Class IV etc. with a view to selecting candidates for scholarships through such examinations.

The State Council of Educational Research and Training has a Programme Advisory Committee under the chairmanship of the Education Minister. There are also Special Advisory Committees for programmes like Population Education, Educational Technology and Non-formal Education.

FUNCTIONS OF TANSCHE

The guidelines issued by the University Grants Commission relating to the role and scope of a State Council for Higher Education cover four areas: Planning and Coordination Functions, Academic Functions, Advisory Functions and Administrative Functions.

Planning and Co-ordination Functions

To prepare consolidated programmes in relation to the overall priorities and perspectives of higher education and assist in their implementation.

To assist UGC in regard to determination and maintenance of standards.

To evolve perspective plans for the development of higher education in the State.

To forward developmental programmes of universities and colleges to UGC with its recommendations and monitor the implementation of such programmes.

To promote cooperation and coordination among Institutes of higher learning.

Academic Functions

To promote and coordinate programmes of universities and colleges and monitor their implementation

To devise methods to step up standards of examination and suggest needed examination reforms

To facilitate training of teachers in universities and colleges

To promote publication of quality text books

To regulate admissions in universities and colleges

To encourage sport and cultural activities in institutes of higher education

To encourage extension activities

To identify Centres of Excellence in the Universities and provide National and international linkage for the growth of science and technology

To promote Institute of Excellence in frontier areas of knowledge

To set up a State Centre for Scientific Research and coordinate the research activities among universities.

Advisory Functions

To formulate norms for starting new institutions of higher learning

To suggest ways and means for augmenting additional resources for higher education

To evolve guidelines for determination of block grants to universities

To make suggestions to the Government regarding improvements and modifications to statutes, ordinances and regulations in the laws relating to the existing universities

To advise the Government or any university or college on any matter relating to higher education and research.

Administrative Functions

To administer and release grants in-aid from the Government to universities

To administer and release research funds, if any, received from National and international funding agencies

To identify and administer innovative programmes for sustainable growth through self-generated funds from consultancy services to industries

To work in liaison with AICTE in the area of technical education

To perform such other functions as may be prescribed by the government for promoting excellence in higher education and scientific research

The main function of TANSCHE as stated in the Act shall be "to coordinate and determine standards in institutions for higher education or research and in scientific and technical institutions, in accordance with the guidelines issued by the University Grants Commission, from time to time."

Check Your Progress

7) What are the activities of UGC?

8) What are the major functions of NCERT?

Notes:----------

6.9. LET US SUM UP

In this unit we have studied education in Pre and post Independent India and Significant recommendations of Commissions and Committees. The unit also analyses the Universalization of Elementary Education- SSA, RTE ACT 2009, RMSA, MHRD and Elementary Education. Through this unit you have learn about the National Policy on Education. The unit also talks about the Major functions of UGC, NUPEA, NCTE, NCERT, SCERT and TANSCHE in relation to the Development of Education.

6.10. UNIT-END ACTIVITIES

1. Explain the education in post – independence India and significant recommendations of commissions and committees.
2. Explain D.D Kothari Education Commission

3. Write a brief note on National Policy on Education.

6.11. SUGGESTED READINGS

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6.12. ANSWERS TO CHECK YOUR PROGRESS

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1. The Upanishadic Period, The Buddhist Period, The Medieval Period and Modern Period.

2.. i) Lord Macaulay's Minute
ii) Wood's Pispatch on Education, 1854
iii) The Indian Education Commission 1882
iv) The Indian University Act 1904
v) The Government of India Resolution of 21st February 1913.
vi) The Calcutta University Commission 1917 – 19
vii) The Hartog Committee – 1929
vii) Wardha Scheme of Basic Education
vii) Sargent Report 1944

3. a) University Education Commission 1948
   b) Secondary Education Commission 1952
   c) Education Commission (D.S Kothari)

4.The new thrust in elementary education will emphasise two aspects : .(i) universal enrolment and universal retention of children up to 14 years of age, and (ii) a substantial improvement in the quality of education.

5. - Universal access and enrolment

- Universal retention of children up to 14 years of age

6. Sarva Shiksha Abhiyan (SSA), launched in November 2000 as an umbrella programme, continued to be implemented to support and build upon other primary and elementary education projects. The programme aims to ensure five years of primary education for all children in the age group 6-14 years by 2007 and eight years of schooling by 2010.

7.

- Advises the central and state government on disbursing grants to the universities out of the Consolidated Fund of India.
- Advises any authority on the establishment of new university or on the proposal seeking expansion of any university.
- Collects information on university education in India and in other countries.

8.

(a) Research and development

(b) In-service and pre-service training

(c) Extension and dissemination work - all these lauded to achieve the main objective of improving the quality of education.

UNIT-VII INNOVATIVE TRENDS

Structure

7.1 Introduction
7.2 Objectives
7.3 Community Schools
7.4 Distance Education - Need, Objectives and Features
7.5 Open Learning and Barriers to Learning
7.6 Open School System
7.7 Open University and the Major Functions of DEB/DEC
7.8 School for the Challenged - Adopting Instruction
7.9 Globalization / Liberalization in Education
7.10 Let us Sum Up
7.11 Unit-end Activities
7.12 Suggested Readings
7.13 Answers to Check Your Progress

7.1. INTRODUCTION

In this unit, we will discuss about innovative trends. It is also clarifies and focuses on the distance education and its need, objectives and features. The description of Open University and its major functions of DEB/DEC. This unit acquaints the globalization and liberalization in education.

7.2. OBJECTIVES

After learning this unit, you will be able to:

- acquire the knowledge of Community Schools
- define Distance Education and its Need, Objectives and Features
- state what is Open Learning and Barriers to Learning
- identify Open School System
- acquire the knowledge of Open University and the Major Functions of DEB/DEC
- know about School for the Challenged - Adopting Instruction
- describe Globalization / Liberalization and Factors behind them

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7.3 COMMUNITY SCHOOLS

Definition

A community school is one in which the prime goal is networking and securing cooperation with helpful institutions and agencies in and outside the school surrounding. It is done i) to broaden the scope of learning, ii) to enlarge the educational time and iii) to raise the quality of the educational offer. All these will improve performances of all pupils. Therefore it needs a little more elaboration of: networking and raising the quality of learning.

Networking

A community school is based on partnerships between the school, the family and the neighbourhood. It also involves other sectors such as the cultural sector, welfare, neighbourhood development, sport, etc. It leads to the availability of maximum development opportunities for all children and youngsters. This works in two directions: schools offer services to the environment, or, schools benefit from opportunities offered by the environment. Community schools seek to enhance their involvement and networking i) with the social environment of youngsters such as provisions for informal learning ii) with the parent organisations iii) with the welfare services and iv) with the social and economic partners. As per the main objectives of the school, the characteristics and the partners involved in the network will change. The setting of a metropolitan big city is different from the one at the country side.

Quality of learning

The community school is an active partner in a broad range of community building activities, but the scope is always improving the learning and competences of youngsters. Both “traditional”

learning outcomes such as languages, mathematics, history, geography, learning to learn, interactive skills and soft skills, and the whole personality of the pupils are at advantage. In that sense a community school is more than a multifunctional school building being used by different actors for different purposes.

A community school is not a unique model set forward for all schools and all networks. Every school needs to set forward objectives based on an analysis of the local situation, the profile of pupils and parents and the strength of local networks, because i) every local community is different, ii) the learning needs of pupils differ, and iii) local sensibilities and partners are different. Enhancing the quality of learning has different features and characteristics differing from school to school.

The local context

Community schools serve as a lever for achieving four challenges:

Equal opportunities

One child in four grows up in a household without income from work. It is important that those children also get access to a broad range of activities. On the other hand, children with working parents, but without family in their neighbourhood, miss a lot of chances. Their parents don't have time to bring them to music classes, to the football club after school. Community schools want to enhance chances for all children.

Parental involvement

The community schools recognize the role of partners and want to assume responsibility for the education of children together with those partners. Open communication between parents and other educational partners makes greater harmony possible between the upbringing at home and the education they receive elsewhere. Knowledge, insights and experiences can be exchanged. And discussed Parental involvement has a significantly positive effect on children's functioning: they feel safer, perform better and connect better with other people. Parents can boost the effectiveness of the community school, in turn community schools supports the parents.

Multilingualism

Children who grow up is often brought in their own their mother tongue. It is the second or third language for language.

It is important to deal with linguistic diversity in a positive way and to use other language functionally. The community school is the perfect environment to work on other language skills.

Diversity

Everyone who works with children needs to have an eye for the opportunities and the challenges this diversity entails, and wants to learn from the others.

Maximum development opportunities

A qualitative Community School aims to enhance children's and youngsters' development in five areas:

- Health, both physical and mental health
- Safety in all its aspects, at home and outside of the home
- Talent development and fun, in a broad approach to learning
- Social participation, by encouraging the school and the neighbourhood to become mutually involved with one another
- Preparing for the future, improving pupil's learning performances, amongst other things by targeted language education and out-of school language stimulation.

A broad living and learning environment

A community school combines the three angles of a broad learning and living environment:

- Broad learning in the sense of acquiring interrelated competences in a context that is true to life (which is the case in the media project described supra).
- Widening the learning and living environment offering new contexts, making the existing contexts offer more accessible or throwing open and setting up the infrastructure.
- Reinforcing their learning and living environment by removing obstacles, supporting people and making them more competent or by optimising their physical environment.

Collaboration between various sectors

- School is the place where all the children and youngsters meet, whatever their background is.
- If the school can work together with other schools, and with other sectors, on a common purpose, the collaboration offered added value for every partner.
- In this cooperation, all partners are equal, and their commitment is proportional to their means.

- The local coordinator is pivot to keep things move: he is in charge of the practical organization and coordination but also makes sure that the preset objectives are attained.

Aims of the Community Schools

- To help children and youngsters develop an enormous amount of competencies.
- To achieve total development of the personality of all children.
- To maintain - manners, talents, learning styles, interests and needs. The variety of the public is important as well.
- To realize a broad development for all children and youngsters.

Objectives

- All students will meet or exceed state proficiency standards in reading, writing, math, science, and social studies.
- Each student will meet or exceed expected growth targets on state assessments.
- 100% of students will graduate and demonstrate the knowledge, skills, and attributes necessary for transition to post-secondary education or a career.

The benefits of community focused schools have been identified as follows:

For pupils and schools:

- higher level of pupil achievement
- increase pupil motivation and self-esteem
- specialist support to meet pupils' wider needs
- additional facilities and equipment
- enhanced partnership working with the community
- enhanced status for learning in the local community
- reduced pupil disaffection

For families:

- improvements in child behaviour and social skills
- greater availability of specialist support for families
- easier access to relevant services
- greater parental involvement in children's learning
- more opportunities for local adult education and family learning.

For communities:

- better access to essential services
- improved local availability of sports, arts and other facilities
- local career development opportunities
- better supervision of children outside school hours
- promotes community cohesion by re-engaging adults (and in particular) parents in learning and reinforcing relationships between school and home
- helps to regenerate and strengthen communities
- The National Institute of Adult Continuing Education (NIACE) states that 'Schools are the bedrock of a lifelong learning society'.

Features of community schools

- The approach has to be holistic.
- A community school needs a strong moral commitment.
- Every single activity has to have the community or part of it involved.
- There is a need for a strong focus on wellbeing, not only on academic achievements. Data tracking is important: attendance, academic achievement, participation in activities.
- High quality teachers. The most neglected schools need the most competent teachers. This issue is particularly important in secondary education: in primary education, the teacher spends all day and every day with the pupils, he has a more holistic view, while the secondary teacher knows the pupils less well and tends to focus more on the subject. Community schools expect a lot from the teachers. However, as the teachers actually see the benefits of their work, they are very committed.
- Teachers should be trained to work with the community.
- Effective feedback and praising.
- Developing of meta-cognition and thinking skills.
- A strong focus on literacy, which is one of the targets of the government.

Check Your Progress

1) What are the aims and objectives of community schools?

Notes:----------

7.4. DISTANCE EDUCATION

Within a context of rapid technological change and shifting market conditions, the American education system is challenged with providing increased educational opportunities without increased budgets. Many educational institutions are answering this challenge by developing distance education programs. At its most basic level, distance education takes place when a teacher and students are separated by physical distance with technology, bridging the gap with face-to-face communication. These types of programs can provide adults with a second chance at a college education, to compensate what they have lost due to limited time, distance or physical disability, etc.

Need:

Distance Education is extremely advantageous for students who wish to pursue their higher studies, but do not get enough time to do this. These **management programmes** may be taken up by people who stay at remote places, workers, housewives and even the working professionals, who because of one or the another reason are not able to take up a regular programme. Based on their requirements, as well as the availability of the study course, it is for them easy to get into such programmes.

Distance Education Courses are basically correspondence courses that individuals can obtain their studies by not attending regular classes. Students pursuing distance learning education need not worry concerning the course contents, mode of examination, and duration of the course or the degree as it's going to be very same as awarded to regular students.

As briefed earlier, one may come across a lot of universities and colleges that provide distance education to students, who are not only accredited by a regulatory body but also enjoy good reputation in the market. The concept of distance education is gaining popularity in India as years pass by. Distance Education through the university programs does demand a great deal of work. Students need to complete assignments, attend exams and function on projects as in standard college programmes. Consequently, they might have to dedicate themselves for studies.

The biggest advantage of distance education in the modern world is that these learning programmes provide a flexiblity to the learner to continue with their studies without compromising on quality of education and course content.

Distance education is used extensively in places where students are scattered over distant geographical areas that would otherwise prevent attending classes. Education is an important commodity and the Internet has broken many barriers to providing an education to people who would not otherwise get the opportunity to get an education.

Five reasons why distance education is an effective tool for learning:

It provides convenience to students. Because students can learn their lessons at home, they would be more comfortable compared to when they were in crowded and noisy rooms. This will provide them a better environment for learning.

1. It allows its students to have more time. People who are into online education do not need to travel every day just to get their lessons. As they can stay at home to study, they will have more time for their family, work, business, and even themselves.
2. This learning alternative is easy to come by as there are already dozens of online institutions offering variety of programmes.

3. Students will be trained to handle tasks independently by getting enough help from online instructors.

4. This education option is affordable. Apart from savings in travel and food expenses, students would also benefit from the discounts and other concessions.

For people looking for a better and easier way to study, the immediate choice is distance education. Convincingly with the help of distance education, all the three constraints: Lack of time, Lack of money and Lack of energy can be solved right away.

Check Your Progress

2. Why distance education is an effective tool for learning?

Notes: ----------

7.5. OPEN LEARNING AND DISTANCE EDUCATION

Today two terms that are being used almost inter-changeably are 'Open Learning' and 'Distance Education' and they are often combined to be known as Open and Distance Learning (ODL). Open learning is a philosophy and Distance Education is the mode used for translating it into reality as the two are complementary to each other.

Distance Education (DE) is an umbrella term which describes all the teaching learning arrangements in which the learner and the teacher are separated by space and time. In fact it is a mode of delivering education and instruction to learners who are not physically present in a traditional setting of a classroom. Transaction of the curriculum is effected by means of specially prepared materials which are delivered to the learners at their doorstep through various media such as print, television, radio, satellite, audio/video tapes, CD-ROMs, Internet and World Wide Web etc. Also a technological medium replaces the inter-personal communication of conventional classroom based education that takes place between the teacher and the learners. Communication between the institution, teacher and learners is mainly through electronic media (telephone, interactive radio counselling, teleconferencing, videoconferencing, chat sessions, email, website etc) and also through postal correspondence and limited face to face contact sessions held at Study Centres that are set up by the DE institutions as close to the learners' homes as possible.

Open Learning

Open learning, which covers a wide range of innovations and reforms in the educational sector that advocates flexibility to the learner with regard to entry and exit; pace and place of study; method of study and also the choice and combination of courses; assessment and course completion. The lesser the restrictions, the higher the degree of openness. The Open learning system aims to redress social or educational inequality and to offer opportunities not provided by conventional colleges or universities. Educational opportunities are planned deliberately so that access to education is available to larger sections of the society. Thus, ODL is a term which accepts the philosophy of "openness" and uses the "distance mode" of learning.

WHY?

ODL occupies a special place in the Indian higher education system because of its major contribution in enhancing the gross enrollment ratio and democratization of higher education to large segments of the Indian population particularly to reach out to the unreached and to meet the demands of lifelong learning which has become more of a necessity in the knowledge society.

The major objectives of DE system are:

- To democratize higher education to large segments of the population, in particular the disadvantaged groups such as those living in remote and rural areas, working people, women etc.
- To provide an innovative system of university-level education which is both flexible and open in terms of methods and pace of learning; combination of courses, eligibility for enrollment, age of entry, conduct of examination and implementation of the programmes of study;
- To provide an opportunity for up-gradation of skills and qualifications; and
- To develop education as a lifelong activity to enable persons to update their knowledge or acquire knowledge in new areas.

List of Universities offering Distance Education

India has one of the largest DE systems in the world, second only to China. There are six types of institutions offering DE today:

National Open University

State Open Universities

Distance Education Institutions (DEIs) at

- Institutions of National Importance
- Central Universities
- State Universities
- Deemed to be Universities
- State Private Universities

DEIs at Stand alone Institutions

- Professional Associations
- Government Institutions
- Private institutions

Objectives:

- To provide professional advice to the Government of India, and to the States, regarding proper development of Open and Distance Learning system at school level in response to requests from the concerned Government/s.
- To develop need based Academic and Vocational Education Programmes for livelihood and lifelong learning up to pre- degree level.
- To attain excellence in developing quality Open and Distance Learning curricula and courseware for learners.

- To accredit institutions for developing effective learner support system to facilitate learning learning up to pre-degree level.
- To strengthen the Open and Distance Learning system through Research and Development activities.
- To promote open schooling at national and global level by networking, capacity building, sharing of resources and quality assurance.

Features:

- To take steps for developing strategy plans for promoting and up scaling the Open Schooling programme in India;
- To provide technical and financial support to State Governments in India for setting up and up scaling of State Open Schools (SOSs);
- To develop needed action plan for making education equitable and inclusive for the marginalized and disadvantaged groups like girl/women, minorities, differently- able (physically and mentally challenged) etc.;
- To offer a wide spectrum of courses of study in general, vocational and continuing education and life enrichment courses up to pre-degree level;
- To develop need based Curricula and Self Learning Materials for (I) Open Basic Education (OBE), (II) Secondary and Senior Secondary Education, and (III) Vocational Education and Training (VET) Programmes with focus on skill development;
- To develop multi-media and multi-channel delivery modes for effective transaction of courseware to support courses and programmes;
- To provide effective student support services for facilitating learners by establishing study centres in agencies, organizations and institutions in India abroad;
- To conduct examinations and issue certificates to successful learners;
- To partner with National Literacy Mission under the Equivalency Programme for providing education/certification to neo-literates;
- To promote quality of learning in ODL through Monitoring, Supervision and Evaluation, maintaining equivalence of standards with the formal education system, while retaining its own distinct character;
- To undertake research, innovation and development activities in the area of Open Schooling and disseminate the findings to all stakeholders;

- To establish a data base on Open Schooling;
- To act as Resource Organization and Capacity Building Centre in open schooling at national as well as international level;
- To collaborate with national and international organizations for promotion of Open schooling;
- To partner with Government schemes and programmes at school sector for achieving the national goals and objectives;
- To provide professional/technical consultation in field of ODL to institutions/organizations/agencies in India and abroad.

Barriers to Learning

Many people find that there are barriers impeding their ability to access learning. These include:

- **Social and cultural barriers**: peer pressure and family background.
- **Practical and personal barriers**: transport; time; disability; caring responsibilities; childcare; finance; cost; age; language; and lack of access to information.
- **Emotional barriers**: lack of self-esteem or confidence due to low skills levels; negative personal experience of learning; previously undetected or unaddressed learning disabilities; social problems such as unemployment, abuse or bullying.
- **Workplace**: time off; access; discrimination; unsupportive managers; shift work; isolation.

Check Your Progress

3) What are the objectives of open learning?

4) What are the barriers to learning?

Notes:----------

7.6. OPEN SCHOOL SYSTEM

For any child, the process of 'self-learning' begins with the first breath it takes. Be it its progress from toddling to walking, or the transition of its gurgles into syllables and then into words. Its

innate desire to learn, coupled with the support of the family aids its development. It is this concept of 'self learning in a congenial ambience' that is capitalized on in open schooling.
Open learning serves as a source of education for the marginalized and disadvantaged sectors of the society, besides being its innate relation with human psyche and psychological development. Its benefactors include the physically and mentally handicapped, the female population, school dropouts, residents of rural areas and remote regions. Open schooling is also preferred by students pursuing careers, which require them to devote more time than what the stringent formal school systems with its time-bound structure and attendance compulsions can permit. Students who wish to choose specific combinations of subjects, which may not be possible under the formal system, also turn to open schools. The system also contributes to the cause of adult literacy.

The advent of Open Schooling in India was through the CBSE initiated Open School Project in 1979. A decade later, in the year 1989, the Ministry of Human Resource and Development set up an autonomous organisation that took charge of the project and the new institution was named National Open School (NOS). The NOS was renamed as National Institute of Open Schooling (NIOS) in 2002. Hence, NIOS evolved from an off-branch of the Central Board of Secondary Education, from an institution serving about 40, 000 to the largest open school in the world, which enrolled 2,90,983 students in the year 2006-2007 and was serving a total of 14,27,0003 according to the figures given.

Because of the 'open' or 'learner dependent' nature of open learning, it is classified as a non-formal mode of education. The formal mode of education, on the contrary, is the system followed by schools, where the learning is monitored by the school curriculum, which depends on the board it is affiliated to. These schools are normally affiliated to one of following boards:

- Central Board of Secondary Education (CBSE)
- Council for the Indian School Certificate Examination (CISCE)
- State Boards of the state where the school is located

Under British Rule, the Indian education system went through various stages of development. Back in 1921, the 'UP Board of High School and Intermediate Education' was the first board to be set up, which was later centralised in 1929 and given the name 'Board of High School and Intermediate Education, Rajputana'. Despite the centralisation of this institution of education, various regions4 preferred education systems to have regional jurisdictions and often even have the regional languages as the medium of instruction. In order to cater to the region specific needs

of students, State Boards came up in certain states. In 1952, the left out regions were also included in the jurisdiction of Board of High School and Intermediate Education, Rajputana and hence evolved the Central Board of Secondary Education with 8998 schools affiliated to it as on July 2, 2007.

Meanwhile, the Anglo-Indian community residing in India had a special Inter-State Board for Anglo-Indian Education, which was affiliated with the University of Cambridge, Local Examination Syndicate (i.e. the examinations conducted were based on the study material provided by the Local Examination Syndicate, Cambridge). In 1958, an Indian council moulded the syllabi as per the needs of the country and took control of the education and examination procedures there after. This council, 'Council for the Indian School Certificate Examination', over time not only catered to the Anglo-Indian community but also started having public schools seeking affiliation.

The CBSE, CISCE and NIOS come directly under the Ministry of Human Resource Development as boards of secondary education, while State Boards fall under the Education Ministries of the concerned state.

Need for Open Schooling

According to the RGI definition a person is considered literate if he or she can both read and write with understanding. Attaining higher rates of literacy in this basic form topped the list of educational concerns for the government in the past two decades. Schemes like the National Literacy Mission, Universalisation of Elementary Education, Sarva Shikha Abhiyan (SSA) and other related government schemes have accrued to the increase in numbers of people receiving primary education/basic literacy. Following is a graphical representation of the increase in the number of enrolments at various levels of schooling since 1950s, showing that the increase at Primary Level had been much steeper as compared to other levels. Consequentially, the need for institutions of secondary and senior secondary education and their governing educational boards emerged.

Special Features of the NIOS

1. The lenient time constraint of five years given to students to clear each of the Secondary and Sr. Secondary (with either or both Academic or Vocational courses) with as many as nine possible attempts, makes it much easier for students with a. Learning disabilities b. Physical handicaps to take exams and even do well as compared to their probable performance under the formal system of education. It also has the provision of readmission after 5 years.

2. NIOS gives the student freedom to choose when they want to study and does not keep them time-bound as is the case with the formal systems. Hence, it is a feasible option for: a. People engaged in part-time or full time jobs b. House-wives c. Students who would like to pursue a personal extra-curricular interest as a profession .

3. Chained by societal norms or bound by family responsibilities, it serves as a lucrative option for the female population. They don't even have to travel to school and can learn from home itself. Similar is the case in regions where no schools can be built in the vicinity and in rural areas. The NIOS has even used media through Doordarshan and radio broadcasts to reach the rural population of the country.

4. Because it has no age bar and is very lenient on the numbers of attempts a student is allowed, NIOS gives a chance to school drop-outs (even adults) to continue with studies. 5. As observed by a developmental worker, "Street children, child workers and child prostitutes who have been rehabilitated cannot cope with formal education." Hence open schooling comes handy. Footnote 13 on the same page!

6. NIOS allows students at Secondary and Senior Secondary level to take up any combination of subjects from those it offers in both academic and vocational fields. This may not be possible through schools because of the unavailability of teachers in particular subjects.

7. A student can take admission into just one or two subjects at any level and get a mark sheet (not certificate) for the same on passing the examination, without having to do the whole course. This is called 'Part Admission'. Though the CISCE also allows students to do the same at Senior Secondary level, but for this, the student has to pass their old school's final exam for class XI in the same subject. Only then in the subsequent year is he/she eligible to appear for the class XII exam in the same. Though unlike the NIOS, these candidates cannot appear as individual candidates, and can only go through the school where they passed class XI and XII from.

8. A student can branch out of the normal academic programme and take up vocational courses after class V, VIII, X or XII depending on the basic qualifications required to learn the skill. For instance, a student can choose a vocational course like 'House Wiring and Electrical Appliance Repairing' after clearing class V exams or 'House Keeping' after passing class X.

9. NIOS offers students the option of choosing one or two subjects extra, i.e. in addition to those chosen by them at Secondary or Senior Secondary level. Though under CBSE, a student can take up a sixth subject, besides the basic 5 if the school has a department for the same irrespective of whether the school can hold classes in the same or not. CISCE allows 7 subjects, all of which

have to be regularly taught at school. However, though the pass certificate is given even if the student passes any 6 out of the 7.

Check Your Progress

5) What are the special features of NIOS?

Notes: ----------

7.7. OPEN UNIVERSITY AND MAJOR FUNCTIONS OF DEB/DEC

The Open University was launched to benefit those who have been deprived of and/or denied the access to higher education especially destitute, physically challenged, working men and women, economically weaker sections of the society, and those who discontinued education for various reasons, etc. In the main, it aims to reach the hitherto unreached.

The open university offers many programmes in various disciplines. Given the geographical extent, population and actual need of Tamil Nadu, the setting up of Tamil Nadu Open University by the Government of Tamil Nadu is the right step. We appreciate the Government of Tamil Nadu for having taken this bold and knowledgeable step. This step of the Government of Tamil Nadu shall prove a boon for women, physically challenged, rural poor and marganalised sections of the society and we are committed to support it academically as well as financially. In a short period of six months, Tamil Nadu Open University has done a remarkable work.

The University, we understand has initiated steps for recruitment and the announcement of programmes, both of which would not have been possible without considerable ground work and are really commendable. We are sure the action of Government of Tamil Nadu will help us increase enrolments and move towards the targets of 10th Plan.

Vision

The Tamil Nadu Open University shall make available innovative, socially relevant educational provisions that are learner centred, seamless and are of high quality by employing appropriate

technologies to achieve equity in education, sustainable social transformation and composite national development.

Mission

Towards becoming a Centre of Excellence in Open and Distance Learning (ODL) by offering quality programs to meet the current and emerging needs of the adult population, by widening the access to higher education and by functioning as a catalyst to bridge social, including digital divides and to build a developed India, Tamil Nadu Open University shall:

- Evolve flexible and robust curricula to widen educational access, deepen knowledge frontiers and create entrepreneurial skill sets.
- Reach the rural communities through lifelong learning programmes for livelihood improvement.
- Establish networked environments for quality assurance.
- Foster private-public partnerships.
- Bridge the digital divide and implement 'anywhere, anytime' learning environments.
- Become a digital repository for ODL in the State facilitating Research and Development for new knowledge creation.
- Coordinate and implement standards in ODL.

DEB/DEC

In pursuance of the directions issued by the Ministry of Human Resource Development, Department of Higher Education, Government of India dated 29.12.2012, the regulatory functions with regard to Distance Education programmes in higher education have now been vested with the University Grants Commission. The Distance Education Council which was the erstwhile regulator of Distance Education programmes, has been dissolved and all regulatory functions are being undertaken by the UGC. The UGC is in the process of framing new Regulations for Distance Education. It has, however, been decided that till such time the new Regulations of the UGC are notified, the guidelines of the erstwhile DEC with regard to recognition of ODL institutions shall be implemented for the purposes of grant of permission to institutions for Distance Education programmes.

Distance Education Bureau is playing a crucial role in the Distance Education Programs

Distance Education Bureau overlooks all the procedures related to the distance education like guidelines for the admissions, format of course materials, giving affiliation to the colleges/Universities and conducting the examinations in various colleges. Distance Education Bureau is formed by the Department of Higher Education to regulate functions in regards to

education in distance education programmes of higher education. These functions have now been vested with the university grants commission.

The main role of Distance Education Bureau is to make sure that each university complies with the rules and standards so as to maintain a quality standard of education in all of these programs. If the course material is adequate enough then it will provide good knowledge and incorporates key skills in the students. Thus, it becomes very important to keep a check over these colleges and keeping them in accordance with the standards and Distance education bureau is keeping its role justified.

Distance Education Bureau is updating old norms and fabricating new education standards

Before Distance Education Bureau, all of these functions were handled by the Distance Education Council. The function of this body were same as now but with change in time and technology, a new improved version of this body was felt needed. Due to this reason, Distance Education Council got dissolved and was undertaken by Undergraduate Council. After undertaking all the functions and responsibilities of the body, UGC is now in the process of forming new regulations for the distance education programs. It is done due to the fact that old rules and regulations are now outdated with current time. The change in time has led to a complete change in the subjects and the courses offered in the distance education.

With change in time, everything gets outdated and has to be replaced with a new one. The course books and their contents have to be replaced from time to time and to stay updated, students should be provided with the best possible education standards. New colleges and affiliation and their license renewals also falls in this department. A proper record of above mentioned things has to be maintained and in the case of distance education, the record has been kept by distance education bureau. Unlike any regular course, they don't get regular classes and have other responsibilities also to perform. So the course should be designed in such a way that the students don't need a teacher to guide them and should understand it on their own. The examinations are also to be set in accordance with the body to maintain a standard procedure and format of all the examination papers throughout several universities.

With UGC, it is framing new regulations, the old rules and regulations of the former regulating body DEC has to be vanished and all the universities falling in this category has to act upon the guidelines of distance education bureau.

Distance Education Bureau Vs Distance Education Council

On December 2012, Ministry of Human Resource Development, Department of Higher Education, Government of India had issued some directions for higher studies through distance education in India. As per the directions issued by the Ministry, higher education distance learning courses now be vested with the UGC. Earlier the regulation of distance education courses in India was being regulate by Distance Education Council. Now DEC has been dissolved and all the regulatory functions has now been undertaken by University Grants Commission.

We can say that Distance Education Bureau is a new form of Distance Education Council will some latest improvements. Since the directions has come, UGC is working on making new regulations for distance education in India. It has also been decided that till UGC not come up with the new regulations, the guidelines set by DEC will be implemented to grant permissions to institutions.

In India it is mandatory for all institutions which are offering distance education courses to seek a prior permission from DEC to run any distance education course. Now after the new guidelines formed by UGC, the permission will be taken from Distance Education Bureau.

We have already seen a lot of buzz created around DEC approval last year when Punjab for distance education courses because of the expiration of DEC approval.

We always suggest our blog readers to check if the university they are planning to take admission has a valid DEC approval or not. In near future you have to check if the University has a valid approval from DEB.

If you would like check what are the institutions which are recognized from DEB as of now, you can download the complete pdf from the following link. As of now total 210 institutions across India has been recognized from DEB.

Also remember, the Distance Education Bureau (DEB-UGC) does not give approval to the Study Centres of any university/institution either directly or through franchise as they are established by the university/institution concerned as per the provisions available in their Acts and Statutes.

In case if some institution or university offer any technical course through distance education mode, an approval from apex bodies such as AICTE, NCTE etc is also required.

Distance Education Council (**DEC**) was an organization based in New Delhi, India responsible for the promotion and coordination of the Open University and distance education system and for determination of its standards in India. The Council was constituted under the Indira Gandhi National Open University Act (1985). Its consistent with the duty of the University that takes all such steps as it may deem fit for the promotion of the Open University and distance education systems in the educational pattern of the country and for the coordination and determination of standards of teaching, evaluation & research in such systems; and in pursuance of the objects of the University to encourage greater flexibility, diversity, accessibility, mobility and innovation in education at the University level by making full use of the latest scientific knowledge and new educational technology, and to further cooperation between the existing Universities. It is considered necessary and expedient to establish a Distance Education Council as an authority of the University under Section 16 of the Act. The Distance Education Council (DEC) is an apex body for the Open and Distance Learning (ODL) system in the country. It is empowered, under Statute 28 of the IGNOU Act, to act as an apex body for the ODL system. It is responsible for promotion, coordination and maintenance of standards of the ODL system. The Vice Chancellor of IGNOU is the *ex officio* Chairperson of DEC. In June 2013, University Grants Commission has taken over DEC, by establishing Distance Education Bureau which will govern the distance education programs in India. The UGC has constituted a Committee to examine the pending proposals of programme-wise recognition to the institutions.

Following are the main roles and functions of the DEC, as far as coordinating and promoting the distance education system in India is concerned:

1. As already mentioned the key duty of the DEC is to promote the openuniversity/distance education system**,** coordinate its development and ensure that the quality of education is maintained as the best. It does this in the following ways:

a) The DEC develops a network of open universities/distance education institutions in India in consultation with the state governments, universities, and other concerned agencies.

b) It identifies priority areas in which distance education programmes should be organized and then provides necessary support for organizing such programmes.

c) The Distance Education Council tries to promote an innovative system of University level education that has flexible and open methods and pace of learning, combination of courses, eligibility for enrolment and age of entry.

d) It is the duty of the DEC to recommend to the Board of management the pattern and nature of financial assistance that needs to be given to open universities/distance education institutions.

e) The DEC helps in coordinating and sharing the instructional materials prepared by different open universities/distance education institutions and the student support systems. It makes sure that there is no duplication of efforts. f) It also tries to develop procedures for sharing of courses and programmes and for the payment of royalty or other charges to the members of the network whose courses and programmes are used by other member institutions.

g) The DEC also sets broad norms for the fees that need to be charged from students who join various distance education programmes.

h) It also collects, compiles and circulates information relating to the courses and programmes offered by various open universities/distance education institutions.

i) The DEC also advises the State Government, universities and other concerned agencies on their proposals to set up open universities or to introduce programmes of distance education.

j) It appoints Review Committees periodically, which study and assess the performance of the open universities/distance education institutions in its network.

k) The DEC also establishes a broad framework for the pattern and structure of the distance education courses and programmes.

l) It sets the norms, procedures and practices for admission, evaluation, completion of course requirements, transfer of credits, etc. of students admitted to the programmes of the open university/distance education network and for the award of certificates, diplomas and degrees to them.

m) The DEC also develops guidelines for the organisation of student support services for the open university/distance education programmes.

2. The DEC starts the process of recognition. It recognizes ODL institutions on the basis of how prepared they are to offer programmes through distance mode depending upon their infrastructure, human and other resources, learner support system, and teaching methods.

Recognition is the certification for offering education through ODL mode. It is, therefore, mandatory for institutions to get recognition from the DEC.

3. Another major role of the DEC is in matters of financial interest. The DEC appoints committees that assess what development grants need to be sanctioned for various open universities and distance education institutions.

The DEC then sanctions grants to open universities/distance education institutions for specific projects on the basis of these reports submitted by the appointed committees.

Note: The financial assistance that is mentioned above can be given only for the following categories of institutions:

i) An Open University established by or under an Act of, a State Legislature, and declared fit to receive assistance from central sources under Section 12-B of the UGC Act
ii) Any other university as defined in Section 2(f) of the UGC Act provided that such a university is also declared fit, wherever applicable, under Section 12-B of that UGC Act
iii) An institution deemed to be a university under Section 3 of the UGC Act

Thus, it is clear that the DEC, as an apex agency, is responsible for recognizing ODL institutions in India. It is compulsory that all institutions should take prior approval from the DEC for all existing and new programmes they plan to offer through distance mode. The DEC also provides technical and financial support to the Open and Distance Education institutes in the country.

Check Your Progress

6. What is the mission of Open University?

Notes:----------

7.8. SCHOOLS FOR THE CHALLENGED - ADOPTING INSTRUCTION

Special education or School for challenged is the practice of educating students with special educational needs in a way that addresses their individual differences and needs. Ideally, this process involves the individually planned and systematically monitored arrangement of teaching procedures, adapted equipment and materials, and accessible settings. These interventions are designed to help learners with special needs achieve a higher level of personal self-sufficiency and success in school and their community, than may be available if the student were only given access to a typical classroom education.

Common special needs include learning disabilities, communication disorders, emotional and behavioral disorders, physical disabilities, and developmental disabilities Students with these kinds of special needs are likely to benefit from additional educational services such as different

approaches to teaching, the use of technology, a specifically adapted teaching area, or a resource room.

Intellectual giftedness is a difference in learning and can also benefit from specialized teaching techniques or different educational programs, but the term "special education" is generally used to specifically indicate instruction of students with disabilities. Gifted education is handled separately.

Schools for children with special needs

Children who have physical, emotional or learning differences may struggle in traditional academic settings. Some children have difficulty staying focused, others find it hard to communicate either in writing or orally, and some children struggle to get along with peers. In these cases or others, parents may find it beneficial to send their children to schools specifically designed to address the needs of children with special needs.

These institutions and their specially trained instructors help students in ways that traditional school settings and teachers may not be able to. Classes are small, lessons specifically designed to address a variety of learning styles and support services provided are all designed to address these individuals' specific needs. At times a child can benefit from a special education school or program for a short period of time while learning tools to help them learn in a regular classroom and to advocate for themselves with future teachers.

A *special school* is a school catering for students who have special educational needs due to severe learning difficulties, physical disabilities or behavioural problems. Special schools may be specifically designed, staffed and resourced to provide appropriate special education for children with additional needs. Students attending special schools generally do not attend any classes in mainstream schools.

Special schools provide individualised education, addressing specific needs. Student to teacher ratios are kept low, often 6:1 or lower depending upon the needs of the children. Special schools will also have other facilities for children with special needs, such as soft play areas, sensory rooms, or swimming pools, which are necessary for treating students with certain conditions.

In recent times, places available in special schools are declining as more children with special needs are educated in mainstream schools. However, there will always be some children, whose

learning needs cannot be appropriately met in a regular classroom setting and will require specialised education and resources to provide the level of support they require. An example of a disability that may require a student to attend a special school is intellectual disability. However, this practice is often frowned upon by school districts in the USA in the light of Least Restrictive Environment as mandated in the Individuals with Disabilities Education Act

An alternative is a **special unit** or **special classroom**, also called a **self-contained classroom**, which is a separate room or rooms dedicated solely to the education of students with special needs within a larger school that also provides general education. These classrooms are typically staffed by specially trained teachers, who provide specific, individualized instruction to individuals and small groups of students with special needs. Self-contained classrooms, because they are located in a general education school, may have students who remain in the self-contained classroom full-time, or students who are included in certain general education classes.

7.9 GLOBALISATION/ LIBERALISATION IN EDUCATION

The Indian higher education is largest in the world, next to the US, with 320 university level institutions and 16,885 colleges. The higher education system in India has undergone massive expansion in the post-independence period, to fulfill the aim of giving quality education to masses . There was a national resolve to establish several universities, technical institutes, research institutions and professional and non-professional colleges across the country to disseminate knowledge that can reach the common man.

What is LPG?

The economy of India had undergone significant policy shifts in the beginning of the 1990s. This new model of economic reforms is commonly known as the LPG or Liberalisation, Privatisation and Globalisation model.

Liberalization: Liberalization refers to relaxation of government restrictions in areas of economic policies. Thus, when government liberalizes trade it means it has removed the tariff, subsidies and other restrictions on the flow of goods and service between countries.

Privatisation- It refers to the transfer of assets or service functions from public to private

ownership or control and the opening of the closed areas to private sector entry.

Globalisation- Economic globalization is the increasing economic interdependence of national economies across the world through a rapid increase in crossborder movement of goods, service, technology and capital. It is a process which draws countries out of their insulation and makes them join rest of the world in its march towards a new world economic order.

Globalization transcends socio-economic and political barriers that the countries of the world are prone to build around themselves.
It is not only a process "integrating just economy, but culture, technology and governance. It is giving rise to new markets, foreign exchange and capital markets linked globally, new tools, internet links, cellular phones, media network, new actors;

Role of GATS in promoting LPG:
As a part of The World Trade Organization, the General Agreement Trade in Services (GATS) initiated the liberalization of trade in services. GATS has classified services in different sectors, one of them is education . The Indian education system, especially, the higher education falls under the arena of GATS. The Indian Education institutions are following all four modes of trade, namely, cross border supply, consumption abroad, commercial presence and individual presence. The Indian higher Education is now globally accepted as quality education service, that is, consumption through presence of Indian students in foreign universities, cross- border supply through teachers working abroad, and through commercial presence through setting up of colleges and universities in other countries.

Thus, GATS open up India's education sector to foreign universities. India has to adopt an open and flexible structure by letting the students combine traditional, open and skill-oriented education and allowing private providers. To export education, the government rules and regulations have to be more conducive for easy transport.

There is revolutionalizing of higher education, originating from the economic reforms and WTO formulations such as withdrawal of subsidies, reduced control of state, larger privatization and designing the courses to meet the human resource needs of the markets. To export to foreign universities, Inia has to exploit the potentials of higher education.

Forms of Trade in Services

In terms of Article I, subsection 2 of GATS, the WTO has defined trade in services in the following four modes "as the supply of a service":

1. **Cross Border Supply:** "supply of a service from the territory of one Member into the territory of any other Member." This service in education includes any type of course provided through distance education, or Internet, or any type of testing service and educational materials that can cross national boundaries. When the institution of a Member country, A provides distance courses, etc. to another Member country B, then A is deemed to be exporting education service to B.

2. **Consumption Abroad:** "supply of a service in the territory of one Member to the service consumer of any other Member." This refers to the education of foreign students. When the students of a Member country A move to another Member country B, then B is said to be exporting education service to A.

3. **Commercial Presence:** "supply of a service by a service supplier of one Member, through commercial presence in the territory of any other Member." This refers to the actual presence of foreign supplier in a host country. This would include foreign universities or providers of a Member country A setting up courses through branches or franchisees or entire institutions in another Member country B. A would be deemed to be exporting education service to B. This mode is also known as Foreign Direct Investment (FDI).

4. **Presence of Natural Persons:** "supply of a service by a service supplier of one Member, through presence of natural persons of a Member in the territory of any other Member." This refers to when foreign teachers of a Member country A move to teach in another Member country B. A would be deemed to be exporting education service to B.

Mode 1: Cross border delivery: i.e. Education via internet, distance education, tele - education

Mode 2 : Consumption abroad : movement of students from one country to another for higher education. **STUDENT MOVES.**

Mode 3: Commercial presence : Establishment of local branch campuses or subsidiaries by foreign universities in other countries, course offerings by domestic private colleges leading to degrees at foreign universities, twinning arrangements, franchising. **INSTITUTION MOVES.**

Mode 4 : Movement of natural persons : temporary movement of teachers, lecturers, and education personnel to provide education services. **TEACHER MOVES.**

Factors behind LPG on Education Scenario:

1. Disinvestment of government share from universities, colleges and schools.
2. Entry of Multi- National Corporations(MNCs) and Foreign Direct Investment

(FDI) in the Universities, colleges and schools.

3. Privatisation of schools, colleges and universities.
4. Raising the quality of universities, colleges and schools to international standards.
5. Structural and functional changes in universities, colleges and schools.
6. Multi-national collaborated offering of courses / programmes.
7. Export and Import (Exim) of Higher Education.
8. Amendments to the legal framework governing universities, colleges and schools.
9. Continuous changes in the higher education sector in tune with WTO, WB, IMF policies.
10. Upward revision of fees on the basis of economic calculations.
11. Consideration of education as a non-merit good and discontinuation of government subsidies.
12. Incurring of capitation / donation for admissions in the form of enhanced (Self-financing) fees.
13. The problem of meritocracy vs. moneycracy.
14. Creation of intellectual properties and obtaining patents.
15. Marketing of courses / programmes / wisdom of the faculty members.
16. Generation of internal resources to meet the expenses.
17. Extensive use of information and communication technology.
18. Frequent exchange of teachers and students between countries.
19. Frequent changes in the curriculum in accordance with global trends.

Challenges of LPG: 1. Concern that "the socio-economic implications of opening the education system globally and making education service for profit needs to be carefully examined. Even making it a full cost paying service has caused social and cultural trauma in many countries including developed countries. Making open to world competition with high cost of education might cause further social-cultural problems. These may be un-manageable in the developing countries and particularly in India. Global competition, full or profit cost pricing of education has several socio-cultural implications and may adversely affect the Constitutional obligations of equity."

National Seminar organized by NIEPA on Privatization and Commercialization of Higher Education held on May, 2, 2006, re-iterated that the "State is primarily responsible for ensuring quality education at all levels and in all regions. This would entail strengthening of public institutions as also their quantitative expansion. It is evidently the obligation of the state to find ways and means of raising public resources for higher education."

Commercialization of higher education can have adverse implications, both in terms of access and equity. Commodification of education, research and knowledge will not serve the long range interests of the nation. It could lead to truncated growth and lop sided development of higher education. Therefore, the NIEPA seminar recommended that "commercialization needs to be controlled."

On Foreign universities, NIEPA seminar stated that the universities "are promoting the process of privatization and fuelling commercialization. Issues like regulation by the various professional bodies to control fees, fine tune quality and suitable legislation for the entry of foreign universities would have to be immediately attended to.

Conclusion

With the onset of neo- liberal regime, the higher Education sector in India is witnessing drastic changes. The share of government in the provision of higher Education is shrinking and consequently a move towards privatization and globalization of higher education is emerging.

The notion for privatization of higher education also comes from the point that public sector cannot fund higher education, when mass education is deprived of the basic needs. The funding on higher education from public domain is low and in an era when demand is expected to increase, there is a need to explore the alternative source of financing higher education. In the changing circumstances of fiscal constraints owing to adoption of economic reforms, there is a move to keep only the elementary education under the public sector's domain and progressive increase the role of private sectors involvement in meeting the funding needs of secondary education and beyond. The higher education sector, in particular, was proposed to be treated as quasi public good and by this measure, the burden of financing higher education was to be shifted gradually to the private sector and the private individuals of the household sector.

Check Your Progress

7) Write a short note on LPG?

Notes:----------

7.10. LET US SUM UP

In this unit we have studied the innovative trends. The unit also analyses open learning and distance education. The unit also talks about the globalisation/ liberalisation in education.Through this unit you have learnt about the community school also.

7.11. UNIT-END ACTIVITIES

1. Explain the community school.

2. Write a brief note on open learning and distance education

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7.12. ANSWERS TO CHECK YOUR PROGRESS

1**. Aims of the Community Schools**

- To help children and youngsters develop an enormous amount of competencies.
- To achieve total development of the personality of all children.
- To maintain - manners, talents, learning styles, interests and needs. The variety of the public is important as well.
- To realize a broad development for all children and youngsters.

Objectives

- All students will meet or exceed state proficiency standards in reading, writing, math, science, and social studies.
- Each student will meet or exceed expected growth targets on state assessments.
- 100% of students will graduate and demonstrate the knowledge, skills, and attributes necessary for transition to post-secondary education or a career.

2. i) This learning alternative is easy to come by as there are already dozens of online institutions offering variety of programmes.

ii) Students will be trained to handle tasks independently by getting enough help from online instructors.

iii) This education option is affordable. Apart from savings in travel and food expenses, students would also benefit from the discounts and other concessions.

3.

- To democratize higher education to large segments of the population, in particular the disadvantaged groups such as those living in remote and rural areas, working people, women etc.
- To provide an innovative system of university-level education which is both flexible and open in terms of methods and pace of learning; combination of courses, eligibility for enrollment, age of entry, conduct of examination and implementation of the programmes of study;
- To provide an opportunity for up-gradation of skills and qualifications; and
- To develop education as a lifelong activity to enable persons to update their knowledge or acquire knowledge in new areas.

4.

- Social and cultural barriers
- Practical and personal barriers
- Emotional barriers
- Workplace

5.

- NIOS gives the student freedom to choose when they want to study and does not keep them time-bound as is the case with the formal systems. Hence, it is a feasible option for: a. People engaged in part-time or full time jobs b. House-wives c. Students who would like to pursue a personal extra-curricular interest as a profession .
- Chained by societal norms or bound by family responsibilities, it serves as a lucrative option for the female population. They don't even have to travel to school and can learn from home itself. Similar is the case in regions where no schools can be built in the vicinity and in rural areas. The NIOS has even used media through Doordarshan and radio broadcasts to reach the rural population of the country.
- Because it has no age bar and is very lenient on the numbers of attempts a student is allowed, NIOS gives a chance to school drop-outs (even adults) to continue with studies.
- As observed by a developmental worker, "Street children, child workers and child prostitutes who have been rehabilitated cannot cope with formal education." Hence open schooling comes handy.

6.The Tamil Nadu Open University shall make available innovative, socially relevant educational provisions that are learner centred, seamless and are of high quality by employing appropriate technologies to achieve equity in education, sustainable social transformation and composite national development.

7. The economy of India had undergone significant policy shifts in the beginning of the 1990s. This new model of economic reforms is commonly known as the LPG or Liberalisation, Privatisation and Globalisation model.