

## **Unit 1 CIE**

### **CONCEPT AND AIMS OF EDUCATION**

#### **1.1) Meaning, Nature and Aims of Education**

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

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

- 1) Waking up to life and its mysteries, its solvable problems and the ways to solve the problems and celebrate the mysteries of life.
- 2) Waking up to the inter-dependencies of all things, to the threat to our global village, to the power within the human race to create alternatives, to the obstacles entrenched in economic, social and political structures that prevent our waking up.
- 3) Education in the broadest sense of the term is meant to aid the human being in his/her pursuit of wholeness. Wholeness implies the harmonious development of all the potentialities God has given to a human person.
- 4) True education is the harmonious development of the physical, mental, moral (spiritual), and social faculties, the four dimensions of life, for a life of dedicated service.

### **MEANING OF EDUCATION**

**the word 'Education' has been derived from different Latin words.**

- a) '**educare**' which means '**to bring out**' or '**to nourish**'.
- b) '**educere**' which means '**to lead out**' or '**to draw out**'.
- c) '**educatum**' which means '**act of teaching**' or '**training**'.
- d) '**educatus**' which means '**to bring up, rear, educate**'.

e) '**ēducātiō**' which means "**a breeding, a bringing up, a rearing.**"

### **DEFINITIONS**

Since time immemorial, education is estimated as the right road to progress and prosperity. Different educationists' thoughts from both Eastern and Western side have explained the term 'education' according to the need of the hour. Various educationists have given their views on education. Some important definitions are:

1. **Mahatma Gandhi** – "By education I mean an all-round drawing out of the best in man – body, mind and spirit."
2. **Rabindranath Tagore** – "Education enables the mind to find out the ultimate truth, which gives us the wealth of inner light and love and gives significance to life."
3. **Dr. Zakir Husain** – "Education is the process of the individual mind, getting to its full possible development."
4. **Swami Vivekananda** – "Education is the manifestation of divine perfection already existing in man."
5. **Aristotle** – "Education is the creation of sound mind in a sound body."
6. **Rousseau** – "Education is the child's development from within."
7. **Herbert Spencer** – "Education is complete living."
8. **Plato** – "Education is the capacity to feel pleasure and pain at the right moment."
9. **Pestalozzi** – "Education is natural, harmonious and progressive development of man's innate powers."
11. **Froebel** – "Education is enfoldment of what is already enfolded in the germ."
12. **T.P. Nunn** – "Education is the complete development of the individuality of the child."
13. **John Dewey** – "Education is the process of living through a continuous reconstruction of experiences."

### **NATURE OF EDUCATION**

**As is the meaning of education, so is its nature. It is very complex. Let us now discuss the nature of education:**

1. **Education is a life-long process-** Education is a continuous and lifelong process. It starts from the womb of the mother and continues till death. It is the process of development from infancy to maturity. It includes the effect of everything which influences human personality.
2. **Education is a systematic process-** It refers to transact its activities through a systematic institution and regulation.

3. Education is development of individual and the society- It is called a force for social development, which brings improvement in every aspect in the society.

4. Education is modification of behaviour- Human behaviour is modified and improved through educational process.

5. Education is purposive: every individual has some goal in his life. Education contributes in attainment of that goal. There is a definite purpose underlined all educational activities.

6. Education is a training- Human senses, mind, behaviour, activities; skills are trained in a constructive and socially desirable way.

7. Education is instruction and direction- It directs and instructs an individual to fulfill his desires and needs for exaltation of his whole personality.

8. Education is life- Life without education is meaningless and like the life of a beast. Every aspect and incident needs education for its sound development.

9. Education is continuous reconstruction of our experiences- As per the definition of John Dewey education reconstructs and remodels our experiences towards socially desirable way.

10. Education helps in individual adjustment: a man is a social being. If he is not able to adjust himself in different aspects of life his personality can't remain balanced. Through the medium of education he learns to adjust himself with the friends, class fellows, parents, relations, neighbours and teachers etc.

11. Education is balanced development: Education is concerned with the development of all faculties of the child. it performs the functions of the physical, mental, aesthetic, moral, economic, spiritual development of the individual so that the individual may get rid of his animal instincts by sublimating the same so that he becomes a civilized person.

12. Education is a dynamic process: Education is not a static but a dynamic process which develops the child according to changing situations and times. It always induces the individual towards progress. It reconstructs the society according to the changing needs of the time and place of the society.

13. Education is a bipolar process: According to Adams, education is a bipolar process in which one personality acts on another to modify the development of other person. The process is not only conscious but deliberate.

## 1.2) FORMAL, NONFORMAL AND INFORMAL EDUCATION

**Education in its all-inclusive form goes beyond what takes places within the four walls of the classroom.**

**A child gets education from his experiences outside the school as well as from those within on the basis of these factors. So, there are mainly three types of**

education, namely, Formal, Informal and Non-formal. Each of these types is briefly described below.

### **(A) Formal Education**

#### **Highlights of Formal Education**

- (i) Planned with a particular end in view.**
- (ii) Limited to a specific period.**
- (iii) Well-defined and systematic curriculum**
- (iv) Given by specially qualified teachers.**
- (v) Includes activities outside the classroom**
- (vi) Observes strict discipline.**

#### **(i) Planned with a particular end in view**

Formal education is planned with a particular end in view. It is given in school, college and similar other institutions which are established with the purpose. In this way it is direct schooling, instruction and tuition.

#### **(ii) Limited to a specific period**

Formal education is limited to a specific period or stage. It is provided according to certain set rule of and regulations. It is in the form of systematic, planned and guided instruction.

#### **(iii) Well-defined and systematic curriculum**

Formal education has a well-defined and systematic curriculum. This curriculum is based on certain aims and objectives. These aims are in conformity with the needs of the society and the state-.

#### **(iv) Given by specially qualified teachers**

Formal education given by specially qualified teachers they are supposed to be efficient in the art of instruction.

#### **(v) Includes activities outside the class-room**

In modern progressive schools, the process of education is not merely restricted to four walls of the class-room. There are more activities outside the class-room than inside it.

#### **(vi) Observes strict discipline**

Formal education observes strict discipline. The pupil and the teacher are both aware of the fact of engaging themselves in the process of education.

It may, however, be mentioned that any process of teaching which involves supervision, instruction, set plan, definite aims and principles amounts to formal education.

#### **(B) Informal Education introduction**

Informal Education is "the process, by which a person imbibes attitudes, develops skills, cultivates values and acquires knowledge, without there being any organisation or system about it. This would include the deliberate attempts of parents and elders in the family and community to help the young ones grow and adapt themselves to the environment. Informal Education would also include all incidental learning that takes place while at work or at play and during travels-as well as spontaneous learning through films, radio and television."

#### **Highlights of informal education**

- (i) Incidental and spontaneous
- (ii) Not-pre-planned.
- (iii) Not imparted by any specialized agency.
- (iv) No prescribed time-table or curriculum.
- (v) May be negative also

#### **(i) Incidental and spontaneous**

Informal education is incidents and spontaneous. There is no conscious effort involved in it. Courtesies gentleness, etc. learnt in a market place or in a hotel or in one's sitting room amount to informal education.

#### **(ii) Not-pre-planned nor deliberate**

Informal education is an educative activity which is neither pre-planned nor deliberate. The child learns many habits, manners and patterns while living with others or moving in different spheres like home, society, groups etc.

#### **(iii) Not imparted by any specialised agency**

Unlike formal education, informal education is not imparted by any specialized agency such as school or college.

**(iv) No prescribed time-table or curriculum**

Informal education is not given according to any fixed time-table or through formal means of education. There is no set curriculum required. Informal education consists in experiences and actual living in the family or community.

**(v) May be negative education also**

Informal education may take to negative direction also. Instances are not rare when one learns stealing, or some other forms of misbehavior from the experiences which the child may casually have in the street, in the market, in the cinema hall or in some other such place.

**(C) Non-Formal Education**

Non-formal education is one of the recent concepts getting into use. Indian involvement in non-formal education has increased as a result of our interest in making education a life-long affair rather than a matter of formal schooling.

**Highlights of Non-Formal Education**

- (i) Derived from the expression 'formal education.
- (ii) Outside the realm of formal education.
- (iii) Conscious and deliberate.
- (iv) To be organised for a homogeneous group.
- (v) Serving the need of the identified group.

**I Derived from the expression 'formal education**

The expression 'non-formal' in non-formal education has been derive from the expression 'formal' in formal education by using the pre-fix non-

**(ii) Outside the realm of formal Education**

Unlike inform education which is unstructured, spontaneous and without formality non-formal education would be structured and planned, but outside realm of formal education. "Any organized, systematic education activity, carried outside the framework of the established formal system whether operating separately or as an important feature of some broad activity, that is intended to serve identifiable learning clienteles ai learning objectives."

**(iii) Conscious and deliberate**

Non-formal education consciously and deliberately organised and systematically implemented.

**(iv) To be organised for a homogeneous group**

**Non-formal education should be organised for a homogeneous group. Such a group has to be identified in terms of the learning needs of the group member**

**(v) Serving the need of the identified group**

**Non-formal education should be programmed to serve the needs of the identified group. This will necessitate flexibility in design of the curriculum and the scheme of evaluation.**

**1.3) Various Agencies of Education****1.3 Introduction**

Education is a life-long process. That is, it begins at birth, and ends at Death. Education transforms the helpless infant into a matured adult, and this makes education to be significant and remarkable. This transformation is achieved through the contribution of various institutions and bodies. The various institutions and bodies which have contributed to the upbringing and education of the individuals are the agencies of education, which include the home, school, peer-group, mass media, religious institutions, and the community.

**1) The Family/ Home as an Agent**

The family or home is made up of the father, mother and children and it is regarded as the primary agent of education (National Teachers Institute 2000). The family as an agent of education, parents is the most important agent for the child at the very early stages of his development from the child depends on them for his physiological and psychological needs. This is based on the premise that home is the first station of a child and where he learns the appropriate behaviour patterns of the larger society.

The role of the family in the education of the child cannot be over-emphasized. According to Akinloye (2001), family lays the moral and spiritual foundation for the child to build upon in later life. The family members teach the concept of good and bad or right and wrong right from infancy. Further more. Home contributes to the intellectual development of the child.

A number of activities is planned as provided by the family to assist the child to grow intellectually. It is the family that helps the child to develop language. This is done through imitation. Learning in the school becomes easier for the child he starts schooling. Every child is an extension of his or her family. The child acquires the values of the society from his family.

No family will be willing to associate with failure. Hence, the family ensures that the child is prepared for the challenges of life. If the family fulfills its educational function a firm basis would have been laid for the school to build upon.

## **2) The school**

The family alone can not provide all that is required for the education of that child. He is therefore sent to the school where professionally trained personnel are involved in the upbringing of the child.

The school is an institution where the behaviour of individual is shaped to prepare him to be effective and functional member of his society. It is the school that can be regarded as a factory where the child is processed into a refined personality that can cope with the increasing complexity in labour market and also socialization. Like the family, the school is an institution where the culture of the society is transmitted it's also help the child to develop skills necessary for survival in the society.

In addition, the school also develops the child civic consciousness for effective citizenship. These roles are achieved by teaching subjects like social studies government etc. School enable the child to interact, at a wider level with other children, thereby bringing about mutual understanding and respect for other peoples culture and their opinions.

The school is an agent for national development. Clubs like scout movement, Drama and Debating Societies, Boys Brigade, Red-cross etc. are established which introduce the child to co-curricular activities like drama debating games to socialize the children. In performing its roles, the school is complemented by the home schools should therefore instill in children good attitude, usable skills and knowledge that will make the children to develop and contribute meaningfully in their various communities.

## **3) THE PEER GROUP AS AN AGENT**

This is the social relationship between people who fall within the same age range peer group exerts great influence on the education of individuals.

This is because every group has a common interest Peer group, according to Musgrave (1979) is a group in which the child spends more time with ,other children interacting closely both at home and the school. In the course .of their interaction, children emulate themselves exhibit especially those of their interest.

When a child interact with others, the freedom and equal status, of the peer group help the child to acquire culture of democracy.

The members of the peer group express their feeling freely ask questions and even demonstrate their potentialities. The respect and loyalty which members have for the group assist them to learn.



However it should be noted that members are from different socio –economic and ‘cultural background. It is this different background that helps the child to learn many things which may not be possible while he is alone. At this level, they see themselves as equal and do not discriminate against one another.

Therefore peer group provides children the opportunity to play many social roles. For instance a child may play the role of a teacher, a doctor, a lawyer and so on. The children tend to exhibit and develop interest in certain profession. When children mingle together while females are together. At other time play together both sexes play together to prevent sex discrimination.

The condition that exist in the relationship among children facilitate intellectual development. They learn more when children are together. This is because, at home, the parents may refuse to answer their question and they may be too shy to ask teacher in the school. When children play in their peer group, they ask questions freely and members who have answer give them.

The children at times meet to discuss academic questions. This may generate from debate and quizzes. Children should be encouraged to keep good company and avoid bad ones.

#### **4) Mass Media as an Agent**

The mass media comprises of the newspapers, radio television, computer, and internet. Etc. Mass media provides information education and entertainment. It has been observed that the mass-media available to a child goes a long way to determine.

A child that is exposed to newspaper and fond of story on a particular column of the newspaper the tendency is to show interest in reading the aspect of the newspaper. The habit he develops for reading is academic and education value. That is why newspaper and magazine should publish stories that are of value to the society in order to enhance all round development of the child.

The government at times ties the mass media in putting certain programmes across to citizens. During this period, mass-media serves as an agent for the propagation of government programme. Mass media through improved communication technology. Has reduced the whole world into a global village.

Through the mass media from Nigeria and even other parts of the world can be heard. Mass media also assists in transmitting cultural values.

These programmes propagated by the mass media not only gives the children to have ideal of the nature of other people culture. It also helps the child /to have broader knowledge and understanding of the lives of other people. It is on this basis that the child

should be exposed to programmes in the mass media that will enrich the 'intellectual development of the child and avoid those that will destroy him.

The government should control or monitor the kind of materials which these media gives to the public only those that promote the values of the society should be allowed.

### **5.Religious institutions**

Religion is one preoccupation of man through which he intends to attain a perfect relationship with his creator. He (man) considers life on earth to be transient and believes that it is only the hereafter that full enjoyment obtains. Thus, most people embrace religion with passion and in Nigeria, Christianity and Islam have gained ascendancy due to the intricacies that the different forms of colonialism introduced public life. Both religions have popularized teachings that educationists consider to be of great intellectual value.

For example, Akande (2001) believes that religious organizations count in a nation's quest for better socio-economic and intellectual order. Specifically, the national teacher's institute (2001) considered the church and the mosque as "the custodians of the spiritual needs of the society which teach children to love God and humanity.

Thus, religious institutions are a good means of educating the individual. They seek to modify the behaviours of their members desirably and permanently, till Eternity, since any departure from the approved. Teachings is believed by the adherents to be capable of leading them to jeopardy. All religious preach tolerance. Honesty, love humility and other virtues to members.

They attempt to correct what they deem to be detestable attitudes. Values, and opinions. Religious institutions promote education by establishing schools. Offering scholarship to indigent but outstanding learners, and donating to education funds.

It should be remembered that the earliest institution of formal learning in Nigeria were through religious efforts (Fuafunwa, 1974). Early Christian and Islamic missionaries founded the first school in the country, and up till today, there are schools run by missions.

The crucial role played by religious institution in the education process possibly induced government into giving official recognition to Christianity and Islam .

However, education would benefit more from religion if such Recognition is extended to mother religions, especially the traditional religion which also emphasizes virtues among adherents.

### **6.The Community**

Another crucial agency of education is the community. It offers definite environments that supply the learner's personal experiences which the school taps.

The socio psychology experience involving the community go a long way in determining the learner's educational attainments. Yet, These educational values of the community can be said to be intrinsic.

The extrinsic role of the community in educational development is not less significant unless a community offers the needed land a proprietor may find it very difficult to establish school. Even after marking the land available the community works with the school to endure the latter's progress, development and growth, many communities, like progress, development, and missionaries, really established their own schools before government grant-aided the schools. Despite the grantaids communities continue to provide funds and facilities to the schools and monitor the teaching learning process in their own ways.

The different spheres of the life of the community promote intellectual development by serving as foci of research activities at the higher levels of education. Findings from the research effort usually lead to solutions to specific problems contributing the community in other words, a mutual relationship exist between the community and the school hence. The education process emphasizes gown and-town relationship. In order that the community may continue to discharge its education duties effectively scholars have suggested that government embark on a dynamic population policy. A balanced people would have little difficulty supporting educational programme.

### **Conclusion**

Thus education is a process that depends on inputs from many into the teaching learning situations derive from such agencies as the home. School, peer group mass media religious institutions, and community.

The agencies provide the experiences intrinsically by emphasizing good morals tolerance, humility, nationalism, nationalism, love honesty, and other attributes. They also support education by making funds and facilities available to the institutions of learning. They monitor learning activities and participate in curriculum development.

### **1.4) 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.

### **A) Education for Increasing Productivity**

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.

### **b) 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 programmes 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.

### **c) Acceleration the proves of modernization**

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 binging a radical change in the method of teaching and in the training of teachers.

### **d) 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 modern 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.

### **1.5) 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.

# **UNIT 2**

## **Education and Philosophy**

### **2.1. Meaning, Nature and Scope of Philosophy: Philosophy and Education**

## **SIGNIFICANCE OF PHILOSOPHY**

The subject matter of philosophy is as wide as human experience. It is as old as human life. There is no aspect of life, natural or supernatural, animate or inanimate which falls outside its domain. This wide scope in itself indicates the significance of philosophy. On account of this fact, Francis Bacon (1561-1626), a great English philosopher considered philosophy as the 'great mother of the sciences'. Philosophy is so deeply involved into human life that Aristotle (384-322 B.C.), the great Greek philosopher remarked, "Everyone follows a philosophy, whether he is aware of it or not".

Thousands of years ago, Indian seers and thinkers developed a very comprehensive and well-organized system of philosophy for the guidance of an individual.

## **MEANING AND NATURE OF PHILOSOPHY**

Sanskrit word 'Darshan' (philosophy) means 'direct perception' of the truth. Seers of ancient India used to see or perceive the truth. The same thing may be said about Socrates (469-399 B.C.), Plato (427-347 B.C.) and Aristotle (384-322 B.C.)- Trio of Greek philosophy.

The word 'philosophy' has a Greek origin. 'Philosophia' a Greek word consists of two words, i.e. 'Phileo meaning love and 'Sophia' meaning wisdom. Therefore, the literal meaning of philosophy is 'love of wisdom'.

**The following definitions of philosophy help us to understand the true meaning of philosophy.**

1. In the words of Plato, "Knowledge of the true nature of different things is philosophy".
2. According to Aristotle, "Philosophy is a science which discovers the real nature of supernatural elements".
3. Dr. Radhakrishnan (1872-1970) considers philosophy as a "logical inquiry into the nature of reality".

## **SCOPE OF PHILOSOPHY**

Scope of Philosophy is so vast that Cicero (106-43) B.C., a Roman scholar called it as 'the mother of all arts' and "the true medicine of mind". Francis Bacon, a great English philosopher regarded the philosophy as, "the great mother of the Sciences". Coleridge (1772-1834) a noted poet considered it as the 'Science of Sciences'.

### **The scope of philosophy**

1. Problems of reality
2. Problems of knowledge.

### 3. Problems of value.

## **2.1.) RELATIONSHIP BETWEEN PHILOSOPHY AND EDUCATION**

Education and philosophy are inseparable.

### **This is explained as:**

1. Education and life are interdependent. The aim of education is the all-round development or promotion of life. Likewise philosophy and life are inseparable. It is aptly remarked that without philosophy, education would be a 'blind effort' and without education philosophy would be 'cripple'.
2. Philosophy points out the way, and education follows it. Education thus becomes the best means for the promotion of philosophy. For the good of life, for the good of the individual and for the good of society, we need direction. This direction is provided by philosophy, which is the mother of all sciences including education. This, however, does not mean that education is a slave of philosophy.
3. The field of education provides a testing ground to test the truth of wisdom or direction provided by philosophy. Without the testing ground of education, philosophers would remain arm-chair theorists. A constant mutual interaction goes on between the two.

It is stated that when we define education as the modification of behavior, the direction in which modification is to be carried out is determined by philosophy. Philosophy deals with the end and education with the means.

4. Education and philosophy are two sides of the same coin-life. Sir John Adams said that education is the dynamic side of philosophy. As Ross put it, "Education is the active aspect of philosophical belief, the practical means of realizing ideals of life." T.P. Nunn has also said, "Educational aims are correlative to ideals of life".
5. Henderson has expressed similar views, "Educational aims cannot be determined apart from the ends and aims of life itself for educational aims grow out of life's aims. To determine what constitutes worth living has been one of the chief tasks of philosophy". Gentile feels that "Educational without

philosophy would mean a failure to understand the precise nature of education”.

6. Fichte rightly observed, “The art of education will never attain complete clearness without philosophy”. Dewey said, “Philosophy is the theory of education is its most general phrases. Education is a laboratory in which philosophical directions become concrete and are tested”.

7. If education is a set of techniques for imparting knowledge, skills and attitudes philosophy is the foundation to vitalize these. Philosophy is the foundation and education is the super-structure.

8. A close analysis of the concept of education as given by various philosophers and educators will make clear that their views on education are based on their varying concepts of reality, of knowledge, of wisdom and of values. The great philosophers of all times have also been great educators.

9. Most of the educational movements were the outcome of their philosophical beliefs. Views of great thinkers like Socrates, Plato, Aristotle, Comenius, John Locke, **Rousseau**, Froebel, Dewey, H.G.Wells, Bertrand Russell, A.H. Whitehead and Aldous Huxley, offer an interesting example of the intimate connection between philosophy and education.

10. The ancient sages in India were all educational philosophers. In recent times, this is fully illustrated in the case of Swami Dayananda, Swami Vivekananda, Sri Aurobindo, Rabindranath Tagore, Dr. Radhakrishnan, and Mahatma Gandhi etc.

### **2.2.1) RABINDRANATH TAGORE (1861-1941)**

#### **BRIEF LIFE SKETCH Early Life and Education**

Tagore was born on May 6, 1861 at Calcutta. The family of "Tagore was known for its enlightened and progressive views. He was the youngest son of (Maharshi) Devendranath and grandson of Dwarkanath Tagore. His father was a prominent leader of the Brahma Samaj. He studied Sanskrit, astronomy and the Upanishads from his father.

**Educational Experiments:** In 1901, he established his school with 5 students at Bolpur, about 150 km. from Calcutta. This school, later on developed into the famous 'Shantiniketan' a World University called 'Viswabharati'.

**Bursting into International Fame:** Tagore became a world figure when his book '*Gitanjali*' won him the Nobel Prize in 1913. Tagore utilized the entire amount of the award of C 8000 for the upkeep of his school.

**Renouncing Knighthood (Title of Honour):** The British Government made him 'Knight' in 1915 but he was so pained and stirred by the Jallianwala Bagh Massacre of Amritsar in 1919, that he returned the Insignia of knighthood. At that time he wrote to the Viceroy of India.

**Founding of Educational Institutions:** On December 22, 1921. Tagore founded the Visvabharati an international university to bring about understanding between eastern and western cultures.

From 1921 to 1941 i.e. till his death, he laboured hard to develop a number of institutions such as Kala Bhawan, Sangit Bhawan and Cheena Bhawan etc.

### **TAGORE'S PHILOSOPHY OF LIFE**

1. Tagore's Humanism Tagore observed, "He (God) is there where the tiller is tilling the hard ground and where the path maker is breaking stone."

2. **Tagore's Naturalism:** He said, He lives in a prison house whose walls are alien to him." Tagore loved nature immensely.

3. **Tagore's Spiritualism:** Tagore said, I believe in the spiritual unity of man and therefore I ask you to accept this task from me." Tagore's Individualism: Tagore believed that every being has the right to shape his life in his own way.

4. **Tagore's Universalism:** He wanted to break down barriers between cultures. He said, "Before we are in a position to stand a comparison with the other cultures of the world, or truly co-operate with them, we must base our own culture on a synthesis of all the different cultures we have."

5. **Tagore's Internationalism:** Tagore advocated synthesis between the East and the West. The Visvabharati at Shantiniketan is an embodiment of his international outlook.

### **TAGORE'S VIEWS ON DIFFERENT ASPECTS OF EDUCATION**

On account of the above influences, Tagore may be described as an idealist, a naturalist, a modernist, a pragmatic, a traditionalist and above all a humanist and an internationalist.

1. **Aims of Education:** Following were the other aims of education according to Tagore:

- (i) Education should develop a creative mind.
- (ii) Education should aim at developing aesthetic sense.
- (iii) Education should develop values of simple living.
- (iv) Education should prepare an individual for a vocation.
- (v) Education should develop international understanding.
- (vi) Education should develop freedom of mind.

2. **Curriculum:** Tagore recommended a curriculum for the full man satisfying the spiritual, the creative, the aesthetic and the vocational aims of education. Besides providing for the teaching of ordinary schools, Tagore developed many educational ideas, years ahead of others. Now-a-days educationists talk so much about the educational value of crafts, projects, music, dancing, fine arts, etc. But it is indeed very significant to note that the poet provided for the teaching of most of these subjects from the very beginning in his school at Shantiniketan.

3. **Methods of Teaching:** Tagore strongly criticised the bookish and examination oriented teaching. He stressed movement of the whole body in various learning activities. He followed the activity principle, and advocated constructive and creative activities.

4. **Children as Children:** It is a mistake to judge children by the standards of grown-ups. Adults ignore the natural gifts of children and insist that children must learn through the same process as themselves. This is man's most cruel and most wasteful mistake. Children's have their subconscious mind which is more active than their conscious intelligence.

5. **Discipline and Freedom:** Living ideals cannot be set into clock-work arrangement. Tagore wrote, "I never said to them. Don't do this, or don't do That. I never punished them".

6. **An Ideal School:** An ideal school is an Ashram where men gather for the highest end of life. Tagore observed. "To give spiritual culture to our boys was my principal object in starting my school at Bolpur."

7. **Role of the Teacher:** In teaching, the guiding spirit should be personal love based on human relations. In education the teacher is more important than the method. Tagore pointed out, "A teacher can never truly teach unless he is learning himself. A lamp can never light another lamp unless it continues to burn its own flame."

8. **Religious Education:** Tagore stressed religious, education through practice. He wrote, "Teaching of religion can never be imparted in the form of lessons, it is where there is religion in living—where life is simple."

According to Tagore, "Real training consists not in foisting moral teachings but in making religion and morality an integral part of life."

### **CONTRIBUTION OF TAGORE TO EDUCATION**

1. Tagore established a number of educational institutions at Shantiniketan.
2. Tagore founded the Visvabharati.
3. Tagore was a great practitioner. He worked out his ideas and ideals in a constructive way.
4. He drew attention to the listless environment of the traditional school.
5. He tried to synthesis the ancient Indian ideals of education and the western arts and sciences.
6. Tagore pointed out the significance of providing an environment of freedom in the school.

### **2.2.2) M.K. GANDHI (1869-1948) BRIEF LIFE SKETCH**

Mohandas Karamchand Gandhi (Karam Chand was his father's name) is popularly known as 'Gandhiji' out of reverence, 'Bapu' out of affection, 'Mahatma' on account of saintly nature and 'Father of the Nation', for his role in the freedom of India from British rule.

**Early Life and Education:** Gandhiji was born on October 2, 1869 at Porbander in Gujarat. His father was a Dewan (Chief Administrator and Chief Revenue Officer) of a small state. At school, he was slow, hesitant and shy. He was married to Kasturba at the age of thirteen. His mother was very pious and he was greatly influenced by her.

**Education in England:** When 18 years old, he was sent to London to study law where he remained for three years.

### **GANDHIJI'S PUBLICATIONS ON EDUCATION**

Important publications on education and having bearing on education are:

1. My Experiments with Truth.
2. Basic Education
3. Towards Need Education
4. True Education
5. To the Students
6. Task Before Indian Students
7. India of My Dreams
8. Medium of Instruction

## 9.Tasks for India

**GANDHIJI'S VIEWS ON DIFFERENT ASPECTS OF EDUCATION**

1. **Concept of Education:** Gandhiji summed up his ideas on education in these words, "By education I mean an all-round drawing out of the best in child and man—body, mind and spirit."

'All round' implies the harmonious development of the individual. Man is neither mere the gross animal body, nor intellectual and nor the heart and soul alone. A proper and harmonious combination of all these three is required for making the whole man. Any programme on education which puts exclusive emphasis on one of these aspects of the human personality is against the principle of education.

**2. Objective of Education:** "The ultimate objective of education is not only a balanced and harmonious individual but also a balanced and harmonious society—a just social order in which there is no unnatural dividing line between the havens and have-nots and everybody is assured of a living wage and right to freedom."

**3.Education and Character:** Gandhiji said, "What is education without character and what character without elementary purity is?" Learning by Earning: According to Gandhiji, students should learn and side by side earn by doing some work in the school.

**4.Craft Centred Education:** Craft should become the source and centre of learning. Gandhiji suggested crafts like weaving and spinning etc. About spinning Gandhiji said, "Just as we cannot live without eating, so it is impossible for us to attain economic independence and banish pauperism."

**5.Self-sufficient Education:** Education should be imparted in such a way through crafts that their products/manufactured articles by the students should meet some expenditure in running the school.

**6.Dignity of Labour:** Love for work with hands should be developed in the students. Medium of Instruction: Mother-tongue should be the medium of instruction. The foreign medium has made our children practically foreigners in our own land. Freedom but under Discipline: The highest form of freedom comes through humility and self-control.

7. **Women Education:** Gandhiji advocated same facilities for women as for men and special facilities where necessary.

8. **Ideal Teacher:** According to him a teacher has to be both father and mother to his pupils. He stated. "Woe to the teacher who teaches one thing with the lips and carries another in the heart."



### **2.2.3) SWAMI VIVEKANANDA (1863-1902)**

Swami Vivekananda's original name was Narendranath Dutt. He acquired the new name in 1886 when he took 'sanyasa'. His father was a lawyer who practiced at the Calcutta High Court. As a child he developed great taste for music and was adopt in sports. Under the influence of his mother he made a deep study of the Hindu scriptures. He was provided the best of education. He graduated with honours from Calcutta University.

He had an excellent command over Bengali, English and Sanskrit. He was a voracious reader and had a sharp memory. Swami Vivekanand organised the Ramakrishna Mission in 1886, after the passing away of his master.

Message of Spirituality and Social Service: He addressed several meetings in the U.S.A., U.K., and Sri Lanka and spread the spiritual message.

Swami Vivekananda devoted the rest of his strenuous life in communicating his message of unity and tolerance. Iii India, he organised social work also in addition to spiritual pursuits.

### **SWAMI VIVEKANAND ON VARIOUS ASPECTS OF EDUCATION**

#### **I. Aims of Education**

1. Development of spirituality in social setting i.e. development of a spirit of fellow-feeling.
2. Development of character which implies doing good to others, courage, fearlessness and strength and above all strong will-power for a noble cause.
3. Development of balanced human relationships.
4. Development of the attitude of considering work as worship.
5. Development of spirit of service to the poor and the neglected.
6. Development of a spirit of renunciation, giving up pride and ego and acquiring spirit of self-sacrifice.
7. Development of vocational proficiency.
8. Development of physical health.

#### **Character-building as the most important aim of Education:**

"If you really want to judge the character of man, look not at his great performances; watch a man do his most common actions. Those are indeed the things which will tell you the real character of the great man.

#### **II. Role of the Teacher**

**Vivekananda laid stress on the following qualities that a teacher should have:**

1. The first condition is that he should be sinless.
2. The second condition is that he should know the spirit of scriptures.
3. The third condition is the spiritual force of the teacher based on love for the students.
4. The fourth condition is that the teacher should think that he is only helping the child grow. He is the external teacher and he offers the suggestion which arouses the internal teacher i.e. in the mind of the child.

### **III. Principles of teaching-learning:**

#### **Swami Vivekananda emphasized the following:**

1. Self-teaching--No one was ever taught by another. Each of us has to teach himself. A child educates itself."
2. Living Examples of Teacher—"Words even thoughts, contribute only one-third of the influence in making an impression—the man two-thirds."
3. Teaching through Positive Suggestions— we should give positive ideas. Negative ideas only weaken men. If you speak kind words to them and encourage them, they are bound to improve in time."
4. Concentration as the only method of education—"The power of concentration is the only key to the treasure-house of knowledge."
5. Qualities of the Learner: "The conditions necessary for the taught are purity, a real thirst after knowledge and perseverance."

### **IV. Physical and Health Education**

"Be strong, my young friends you will be nearer to Heaven through football than through the study of Gita."

### **V. Women's education**

Vivekananda was an ardent champion of the education of women. He remarked, "Women have many and grave problems but none that cannot be solved by that magic world: education!" "Women's education

Vivekananda was an ardent champion of the education of women. He remarked, "Women have many and grave problems but none that cannot be solved by that magic world: education!"

### **VI. Secular Education**

Vivekanand had great regard for all religions. "Let us take in all that has been in the past, enjoy the light of the present and open every window of the heart for all that will come in the future. Salutation to all the prophets of the past, to all the great ones of the present and to all that are to come in the future."

### **CONTRIBUTION OF SWAMI VIVEKANANDA TO EDUCATION: RELEVANCE OF HIS VIEWS TODAY**

1. He laid stress on the character development education.
2. He advocated the education of the masses which implies adult education and free and compulsory education regardless of caste creed or colour. He said, "I consider that the greatest national sin is the neglect of the masses".
3. He revived the spirit of humanism in education.
4. He considered the education of women as the chief instrument of national regeneration.
5. He stressed the teaching of western learning.
6. He emphasised social service, "Service to mankind is the highest goal of religion." 'Assimilation' and 'toleration' were the key points in religion and religious education.
8. Ramakrishna Mission established by Swami Vivekananda is running several educational institutions and spiritual centres, hospitals and dispensaries and doing several types of social work.

### **2.2.4) SRI AUROBINDO GHOSE (1872-1950) BRIEF LIFE SKETCH OF SRI AUROBINDO**

Early Life and Education of Sri Aurobindo: Aurobindo was born in an educated middle class family of Calcutta (Kolkata) in Bengal on August 15, 1872. At the age of 7, he went to England and lived there for 14 years. He received his education at Cambridge. Besides English, he mastered Latin and Greek and learnt French, German, Italian and Spanish.

### **Aurobindo's Important Publications on Education and Allied Subjects**

1. 'A System of National Education'
2. 'Sri Aurobindo and the illothei- on Education'
3. 'The Human Cycle'
4. 'Ideal of Human Unity'

### **SRI AUROBINDO'S MAIN IDEAS ON EDUCATION**

**I. Aim of Education:** According to Sri Aurobindo the aim of education is the spiritual development of the individual, the nation and the universal humanity. Their aim can be achieved by bringing out to full advantage all that is in the individual.

The individual has to enter into right relationships not only within himself but also with the people of his country and with the universal society to which he belongs.

The human race is composed of people or nations and a nation is composed of individuals. The nations make the universal humanity.

The education should enable an individual to realize his inner self which is a part of the universal consciousness.

## **2. Functions of Education: Following education:**

- (i) To bring out the real man.
- (ii) To build the powers of the human mind and spirit i.e. the evoking of knowledge, character and culture.
- (iii) To enable the individual to establish a clear continuity between the past, present and the future.
- (iv) To enable the individual to establish right relations with life.

## **3. Principles of Teaching:** Sri Aurobindo has stated the following three Principles of teaching:

The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or task master; he is a helper and guide.

The second principle is that the mind has to be consulted in its growth. The idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition. It is wrong and rather immoral to force adult will on the child. The divine in the child should not be ignored and mutilated. To force the nature of the child to abandon its own '*Dharmna*' is to do permanent harm.

The third principle of teaching is to work from the near to the far, from the known to the unknown. Man's nature is moulded by his soul's past, his heredity and his environment. The past is the foundation, the present is the material and future is the aim and each must find its due and natural place in any national system of education.

## **4. Main Principles of Learning**

- (i) Concentration is the first principle of learning.
- (ii) '*Abhyasa*' or steady natural practice is the second principle of learning.

## **5. Moral Education:** This should be on the following methods:

- I. Personal examples of the teachers and elders.
- II. Study of books having lofty examples.
- III. 'Satsanga' i.e., good company.
- IV. Suggesting and not commanding and imposing.

6. **Physical Education**: Perfection is the true aim of education and Physical development is an integral part of perfection. Moreover without physical development, 'Dharma' cannot be performed. Only a healthy body cannot contain a healthy mind. As the Sanskrit goes, 'Shariram khalu Qharrnasadhanam' (the body is the means of fulfilment of dharma).

### **7. Curriculum.**

- I) Physical development studies.
- II) Mental development studies.
- III) Cultural development studies.
- (iv) Vital i.e. science relating to preservation of body etc.
- (v) Vocational development studies.
- (vi) International understanding programmes.

### **9. Teacher—A Guide and Helper: The teacher is not an instructor**

Task-master; he is a helper and guide. His business is to suggest and not to impose. He does not actually train the pupil's mind, he only shows him how to perfect his instruments of knowledge and helps and encourages him in the process.

### **Main Characteristics of the National. System of Education:**

Aurobindo pointed out the following elements:

- (i) Human and spiritual values are complementary and supplementary.
- (ii) Education does not become national by tagging the word 'national' to the system.
- (iii) Education should pay due attention to modern knowledge and scientific progress.
- (iv) Mere knowledge of Science does not make us educated in the true sense. This must be related to powers of the human mind and spirit.
- (v) There should be a balanced understanding of the national and international relationships of universal humanity.

### **CONTRIBUTION OF SRI AUROBINDO TO EDUCATION**

#### **The Ashram School:**

The school was originally started in 1943 for the children of Sri Aurobindo's disciples. It expanded gradually from a Primary School to a full-fledged High School. There are resident as well as day-students.

**The International Centre of Education:** The objectives underlying the Centre are:

1. To evolve a system of education for making it dynamic, ideal for society.
2. To organize an environment which may provide inspiration and facilities for the exercise and development of the five aspects of personality the physical, the vital, the mental, the psychic and the spiritual.
3. To emphasize the unity of all knowledge.
4. To develop the sense of oneness of mankind.
5. To discover and prepare for the role India has to play in the formation of the new international harmony.

### **SELECT QUOTES OF SRI AUROBINDO ON EDUCATION**

1. "To bring out the real man is the first business of education".
2. "The best method of moral education is by personal example, daily converse and the books read from day-to-day."
3. "Perfect liberty would be desirable for the child."
4. "The teacher is not an instructor or task master; he is a helper and guide."

### **2.2.5.J.Krishnamoorthi**

#### **AIMS OF EDUCATION**

#### **SHORTCOMINGS OF THE PREVAILING SYSTEM OF EDUCATION**

Krishnamurti observed the following shortcomings of the Indian education.

The conventional education:

- 1) Makes independent thinking extremely difficult.
- 2) Strangulates spontaneity.
- 3) Leads to dull and lackluster mind.
- 4) Develops fear in the mind to deviate from established standards even if they are legitimate.
- 5) Fails to enable us to understand the higher and wider significance of life.
- 6) Fails to integrate thoughts and feelings.
- 7) Is lopsided and doesn't provide overall growth of the individual.
- 8) Trains us only to seek personal gains and security and fight for ourselves.
- 9) Considers examinations and degrees as criteria for intelligence.
- 10) Merely train the mind to be cunning and avoid vital human issues.
- 11) Helps in making us subservient, mechanical and thoughtless.
- 12) Though it awakens intellectually, leaves us incompetent and uncreative.

#### **THE TRUE TEACHER**

A good teacher must possess a good conduct. Six points of good Conduct which are specially required by a teacher are given by the Master.

They are: 1. self - control as to the mind. 2. Self - control in action. 3. Tolerance. 4. Cheerfulness. 5. One - pointed ness.6.Confidence.

### **1. Self-control as to the Mind**

It means control of temper, so that we may feel no anger or impatience; of the mind itself, so that the thought may always be calm and unruffled. The calm mind means also courage and steadiness; so that we may face the trials and difficulties of the Path without fear. This will help us to make light of the troubles which come into everyone's life, and avoid the incessant worry over little things.

One must hold back one's mind from pride, for pride comes only from ignorance. The man who does not know thinks that he is great; the wise man knows that only God is great, and that all good work is done by God alone.

### **B. Self-control in Action**

If your thought is what it should be, you will have little trouble with your action. Yet remember that, to be useful to mankind, thought must result in action. There must be no laziness, but constant activity in good work. Leave every man to do his own work in his own way; be always ready to offer help if need be, but never interfere in others work.

### **C. Tolerance**

It is necessary to feel perfect tolerance for all, and a hearty interest in the beliefs of those of another religion, just as much as one's own. But in order to gain this perfect tolerance, one must first be free from bigotry and superstition. We must learn that no ceremonies are necessary. Yet we must not condemn others who still cling to ceremonies.

### **5. One-pointed action**

The one thing that we must set before us is to do the Master's work. Yet nothing else can come in our way, for all helpful unselfish work is the Master's work. And we must give all our attention to each piece as we do it, so that it may be our very best. That same Teacher also wrote: 'Whatsoever ye do, do it heartily and with all might as to the Lord, and not unto men.' Onepointed action means, that nothing shall ever turn you, even for a moment, from the Path upon which you have entered. No temptations, no worldly pleasures, no worldly affections even, must ever draw you aside. For you must become one with the Path; it must be so much part of your nature that you follow it without needing to think of it.

### **6. Confidence**

Unless there is perfect trust there cannot be the perfect flow of love and power. We must trust ourselves. If we say we know ourselves too well then we do not know ourselves; we know only the weak outer husk. We are a spark of God's own fire, and because of that there is nothing that we cannot do if we will. Say to yourself: 'I can do this thing, and I will.' Our will must be like tempered steel, if we should tread the Path.

### **JIDDU KRISHNAMURTI'S CONCEPT OF AN IDEAL SCHOOL**

According to Krishnamurti an ideal school should have limited number of students because mass instruction cannot help develop integrated personality.

The school will have teachers who are dedicated, thoughtful and alert. The school takes interest in a careful study to understand the child of his potentials and limitations. The ideal school is maintained through spirit of self-sacrifice.

The school of his vision functions without the influence of any ideology. In his school, there is an atmosphere of collective responsibilities.

There is sincere co-operation among all the teachers. A student council is formed to discuss all matters relating to the wellbeing of the whole group. The school has an atmosphere where the students can discover what is and what he is interested in. There is a provision for proper guidance for all. An atmosphere of confidence and co-operation prevails in the school.

### **KRISHNAMURTI'S CONTRIBUTION TO EDUCATION**

Education was always close to Krishnamurti's heart. He established nearly a dozen coeducational schools in India and abroad to translate his ideas into practice. Ten percent of the seats in these institutions were reserved for non-paying pupils. He used to visit them every year for discussion with the students and teachers.

Although the ordinary curriculum was followed in these schools, his main objective in starting these schools was to provide children adequate opportunities and freedom to grow up without any of the national, racial class and cultural prejudice that build barriers between one human being and another and give rise to violence.

Krishnamurthi's conception of methods of teaching, school organization and the role of a teacher is truly progressive of education. His emphasis on the development of an integrated.

### **2.2.6.) Pandit Madan Mohan Malaviya**

#### **Pandit Madan Mohan Malaviya and His Philosophy of Education**

#### **Family Background of Pandit Malaviya**

Pandit Madan Mohan Malaviya was born on December 25, 1861 in an orthodox Brahmin family at Prayag (called Tirthraj at that time).

His father Pandit Brajnath was a pious Brahmin who was an ardent devotee of Krishna and was learned in Sanskrit.

He wrote a book on devotion 'Siddhant Darpan' which was published by his son in 1906. His mother was also a very simple and pious lady who was loved by all children.

Malaviya sought to reform Hindu society,<sup>1</sup> and form associations of like minded people who entertained a kind of traditionalism. His orientation towards Hinduism was evident since his early childhood and earned him a reputation.

His leadership qualities and love for the nation was visible. As a teacher in the government high school he raised his voice against the British atrocities. He took the initiative in founding many religious organizations, which were for the welfare of the Hindu community and its culture.



Thus, he actively worked for the Bharat Dharma Mahamandal, Sanatan Dharma Mahasabha, Shuddhi movement, Hindu Samaj, Mahavir Dal, Hindi movement, BHU movement; Hindu Mahasabha and was also the part of the local Congress politic His leadership qualities and love for the nation was visible.

### **Pandit Malaviya' s Views on Education**

Pandit Malaviya wanted education to be given to all as he believed that poverty lies in the ignorance of the people. He realised the importance of education for economic and social development. The kind of education needed in India at the turn of the century was the one which could help in the growth of the economic activities in all branches of national production: in agriculture, small industries, manufactures, science and commerce.

He appreciated aspects of English education and what it had achieved in England. But he admitted that the education imparted to Indians was not appropriate and it catered to only a certain section of the society.

He urged the government and the people to accept the responsibility and help the greater population have access to education by opening as many schools in the villages, cities, towns etc. His aim was to provide education after conducting a study of the needs of the people of different provinces. Existing schools were to be supplemented with independent schools and colleges, which would be maintained by the people.

He wished to put Indian thoughts together and devise a system of education - technical, scientific and industrial. This was to meet the growing requirement of the country which government could not provide. Pandit Malaviya was worried about the rise of socio-religious turmoil in the country and identified ignorance as one of the main causes. He responded to the cry of "religion in danger" and said that this was due to intolerance among the people and the absence of knowledge and understanding. He strongly believed that if ignorance was removed then religious differences would also cease.

Pandit Malaviya went further to address the question of untouchability in the light of education: 'there will not be a Hindu of the orthodox type who will not sit with a member of the depressed classes as a brother and a fellow- citizen if he has been educated'.

Right education provided at right time was the means to wealth, religion, respect and happiness. He stressed on the education of the girl child with that of the boy child. The education that interested him was that which would help students in living a good life. If large numbers of people were educated then development would take place along several axes rather than in only one.

Pandit Malaviya wanted primary education to be universally understood as the root of the progress. The government he felt was not sufficiently committed to the progress of

primary education in the country: to abandon hope would create sense of despondency amongst the Indian people. In addition to primary education the economy of the country was based on agricultural and industrial education in the country.

Thus primary education was to be made compulsory as it was in England and Japan.

India was a country where the importance accorded to education was not new, what was new was the need for compulsory education.<sup>5</sup> Thus it was the duty of the government to promote education and remove ignorance. In his opinion the moral advantages of education were not to be diluted since they were essential for creating good and responsible humans. The leaders of the national movement were English educated and had a good knowledge about the progress of the English subjects.

They criticized the government for its step-motherly approach to India and by the late nineteenth century tried to make the government realize its mistake of not introducing universal elementary education in India as was done in England. Malaviya said that if elementary education was introduced simultaneously in India, it would have also progressed like other nations.

### **2.2.7) JOHN DEWEY (1859-1952)**

#### **Dewey's Life Sketch**

Vermont, a small town in New England in the U.S.A was the place where John Dewey, one of the greatest thinkers of present age was born. The year was 1859. His father was a shop-keeper. He was brought up in rural environment.

Later on he joined Hopkins University and did his Ph.D. He was appointed a lecturer in Philosophy at the University of Michigan and held this post till 1894. He joined the Chicago University in 1894.

In 1904, he was appointed Professor of Philosophy at the University of Columbia and held this post up to 1930. Afterwards, he remained there as Professor Emeritus, until he died in 1952.

#### **Dewey's General Philosophy**

The evolutionary concepts of Darwin and pragmatism were the basis of Dewey's philosophy. His philosophical doctrine and educational ideology reflect the industrial revolution, the change of population, the rapid growth of the machine era and democratic ideal.

The core of his philosophy is 'Experience. Dewey tested everything including any idea. Hypothesis, faith or religion, by the way it works, by the consequences. His ideals were on the basis of pragmatism and so he was considered as a pragmatist.

#### **Dewey's Aims of Education**

Aims are proximate and there are no fixed and ultimate aims of education, according to Dewey. 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**

Dewey 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 economical and directed 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 words of Dewey, “The process of education is a continuous 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 indefinite and meaningless to it. Hence it is absurd 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 too social”. Man is essentially a social being, a citizen, growing and thinking in 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. The term given by Dewey in this regard is “Socialization of an individual”

#### **4. Experience is the basis of his philosophy**

Dewey says that education is “The process of the reconstruction or reconstitution so 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.

### **Dewey's Concept of Curriculum**

### **i) No fixed curriculum**

Curriculum should be made out of pupils' interests, impulses and experiences. It should, therefore, consist of activities and projects leading to 'reconstruction of experience'.

He did not believe in a curriculum based on fixed knowledge, sub-divided logically into subjects to be completed in fixed intervals. Such an arrangement "violates the child's nature and renders difficult the best ethical results".

### **ii. Centered for child's Activities.**

School curriculum must not be synthesized and structured on the basis of subjects but the child's activities must be taken into concern in this regard. Subjects, he said are but summaries and recapitalizations' of human activities. They should be reached by children, summarizing their own experiences of curriculum. He suggests that we should begin with social material-food, shelter, and clothing and come down to modes of social communication like speech, writing and so on.

### **iii. Integrated Curriculum**

There should be a collaboration of subject, activities and experiences. The mind of the child is a complete unity and is not divided into water-tight compartments. With such a practical approach to curriculum, Dewey gives his scheme of education based upon the following stages:

- a) Play period from 4 to 8 years of age.
- b) Period of spontaneous attention from 8 to 12.
- c) Period of reflective attention from 12 onwards.

This makes education quite meaningful and purposive. The individual will attain every sort of efficiency and in society and he will become a successful member.

### **Dewey's Concept of Methods of Teaching**

#### **Dewey suggested the following methods of teaching.**

#### **(i) Project Method and Problem Method**

Projects must be used as teaching technique according to Dewey. This method lays emphasis on pupil's purpose, needs, interest, self activity and participation in the entire process of teaching. A project is a purposeful activity proceeding in a social environment.

Dewey also suggested that problematic situations should be provided to children in the class-room as well as outside the class-room.

Projects and problems should be according to the pupil's capacity and should not exceed beyond.

### **(ii) Experimental Method**

All the learning must come as the by-product of experimentation. Dewey started his experimental school known as laboratory school. He wanted to test everything. His experimental method is in tune with heuristic method.

### **(iii) Direct Experience and Activity Method**

Direct experience is the surest basis of all methods of instruction. The function of school is to provide an environment and improvise activities for learning through the use of their senses.

### **(iv) Children's Interest**

When it is based on the interest of children, learning can be effective. Interest can be aroused when children are provided activities which have a genuine appeal for them; and once "children get interested in activities; they pursue them whole heartedly, so that there is acquisition of necessary knowledge and skills".

Dewey also emphasized self-education, self-learning, play-way, technique and motivation.

There is a wide recognition for the value of these methods. His main emphasis was the creation of suitable problematic situations and then to find the solution. This will ensure active participation of children and result in effective learning, independent thinking, originality, initiative and widening of mental horizon.

## **2.2.8) Describe In details the Basic Principles and Educational Contributions of J.J. Rousseau**

### **THE GLIMPSES OF HIS LIFE:**

Jean Jacques Rousseau was born in 1712 at Geneva, in France in the house of a poor watch-maker. He is a philosopher, sociologist and aesthetician and one of the theoreticians of pedagogy.

On leaving school at the age of twelve he became an apprentice first with a notary and then to an engraver. Abandoning his apprenticeship in 1728 he began a series of personal adventures which are recorded in his confessions.

**The following are the tenets of Rousseau's Philosophy of Education:**

1. He did not want to train the children for any courses because he cannot know the shape of the future.
2. He remarks, Nature required children to be children before they become men.
3. He stood for the individual liberty and as guardian of the common man.
4. He advocated 'learning by doing' method. Leave the child alone. He will learn by doing. He wanted things before words and objects before symbols.
5. He talked about the development of the child a 'natural' development, 'social' development and 'civic' development.
6. He remarked about physical development as all weakness come from physical weakness. Make him strong and they will be good.
7. According to him, 'Negative education' is basically and fundamentally good for child's nature.
8. "Man is born free but he is found in chains"- remarks Rousseau.
9. He emphasizes the present life of the child as the basis of education.
10. He accords an important place to the child and uniqueness in educative process.
11. He advocates education in accordance with the nature of the child and his interests and potentials.
12. He gives the prominent place to the concept of freedom in education of the child.

**4) Rousseau's Aims of Education:****According to Rousseau the following are the aims of education:**

1. The aim of education is to educate the child for manhood. He remarks 'To live is not merely to breath' It is to act, if it is to make use of our organs our senses, our faculties and of all those parts of ourselves, which gives us the feeling of our existence.
2. The aim of education is complete living. Besides the cultivation of the talents of the child, this becomes the supreme aim of education.
3. He did not want to train the children for any courses because he cannot know the shape of the future.

4. The child should be taught to use his power according to environment.
5. Education is a spontaneous enfoldment of children's capacities.
6. He wanted the education should be child-centered.
7. Mother is the first teacher of education.
8. Education is essential for adjustment with circumstances.
9. He wanted education for culture.
10. Uneducated man is ruined as a tree is ruined by every man walking upon it.
11. Education must satisfy all needs of the society.

**The aforesaid aims are mainly grouped into four main heads.**

- a) Self-expression the development of innate potentials.
- b) Autonomous development of individuality.
- c) Improvement of racial gains.
- d) Preparation for the 'struggle for existence'.

**5) His Curriculum:**

**The chief characteristics of the Rousseau's curriculum are:**

It is based on the nature of the child, his interest in different development stages. It lays stress on subjects that are helpful in self-preservation. It gives importance to basic science, craft and physical education. It advocates differentiated curriculum for the girls; - house-keeping, tailoring, embroidery, and religious instruction. So as make her a suitable companion for the man.

**The Education of Women:**

1. A woman is the chaste, guardian of morals and the sweet security of our peace.
2. Education for embroidery, house-keeping, serving, religion, singing and dance must be gibes.

**Method of Instruction:**

The method of teaching from teacher-learner to learner activity plus participation. The following are the directions given by him.

1. The education can be received from pupil, and from environment.
2. We can admire nature by our senses.
3. We get experiences from the circumstances.
4. Learning through observation and self-experience.
5. Learning by doing.
6. Play-way method of teaching.
7. Learning through Heuristic method.
8. Individualized instruction.

### **The Role of a Teacher According to Rousseau,**

1. The teacher is to play the role of an observer and the stage-setter.
2. He says, "The highest function of the teacher consists not so much in imparting knowledge as in the art of the teacher".
3. The teacher should motivate the child to learn by exploiting the innate
4. He must possess a profound understanding on the child's nature and be able to control his self emotional reactions.
5. He is not to impose any rules of control upon the child but allow the child perfect freedom and guide him properly.

### **The Contributions of Rousseau to Education in the 21st Century:**

1. Rousseau has focused the importance and recognition of the child in the educative process.
2. He advocates that education should be a pleasurable activity for children. The Child's interest and readiness to learn a topic, have to be assigned with due importance.
3. He stressed that education should emanate from the spontaneous self-activity of the child.
4. According to Rousseau, method of instruction must be inductive to make teaching effective and interesting.
5. Advocacy of free-discipline through natural consequences.



6. Importance of craft-learning in education.
7. He advocates the need for sense-training and physical activities in the earlier developmental stages of the child.
8. Naturalism in education draws our attention to the aesthetic aspect of surroundings. This also implies that schools should be located in natural surroundings.
9. Nature, according to b, is a greater teacher; if a child breaks a window pane, let him sit in the cold wind that gushes in, as a result of his folly. If he climbs a tree, let him fall down and learn not to do it again.

### **2.2.9) Montessori**

#### **MARIA MONTESSORI (1870-1952) A Brief Life-Sketch**

Maria Montessori was born in July 1870. As an adolescent, she displayed keen aptitude in Mathematics. She turned to engineering, and then to biology, adds finally to medicine. She was the first women in Italy to become a graduate in medicine and surgery. Mental deficiency in children, according to her, was mainly an educational rather than a medical problem.

Maria Montessori was selected to give in-service training to Roman teachers in the education of retarded children. She was later appointed Director of the State Orthophrenic School, founded to deal with retarded children from elementary schools. She was actively teaching from eight in the morning to seven in the evening, while supervising other teachers. She considered this classroom experience as her “true degree in pedagogy”.

She could find that her special education techniques, methods and approaches were convincingly productive; and further believed that these methods would aid the development of normal children too in an even more dramatic way.

### **Montessori's Educational ideas**

#### **Three methods are employed in achieving the aims of education, in Montessori system. They are:**

- a) Motor education-training for the head, heart and body.
- b) Sensory education-with the help of a didactic apparatus and
- c) Language teaching-consists of desk, small balls, cards with letters pasted on them, colourboards and so on.

In Montessori system there is the concept of discipline, training of the senses, socialization. It is a forward step step in the field of education.

### **Philosophy of Montessori Method**

#### **1. The principle of individual development.**

Montessori believed that every child is peculiar and unique. Every child progresses at his own speed and rate. So each child should be treated as a separate individual. Collective methods of teaching crush the individuality of the child.

#### **2. The doctrine of Freedom or Liberty**

According to Montessori there should be no interference or hindrance in the child's growth and development. Restraints will stifle the innate powers of the child. The school should provide for the free and natural manifestation of the child.

#### **3. Principle of Self-Education or Auto Education**

Montessori has shifted the emphasis from teaching to learning. She believed that Self Education or Auto Education is only the true education. She advocates that the child should remain undisturbed by adult interference. She has devised the didactic apparatus which attracts the attention of the children. It keeps them busy spontaneously. It leads them to learn the powers of movements, reading, writing and arithmetic etc.

#### **4. Principles of sense Training**

This asserts that our senses are the gateways of knowledge and therefore on their training and development depend the acquisition of knowledge throughout life. Montessori pointed out that the senses are very active between the ages of 3 and 7 and that a lot of learning takes place during this period. She advocates that the sensory training is the key to intellectual development.

#### **5. Principles of motor Efficiency or Muscular Training**

She has also attached importance to the muscular training as a part of the early education. She believed that muscular training facilitates other activities like writing, drawing, speaking etc. She takes muscular activity as purely physiological in character. She stresses that running, walking etc, all depend on muscular training.

#### **6. The Teacher as the Directress**

She replaces the word teacher by the word directress, as she thinks that the function of the teacher is to direct and not to teach. Her motto should be "I must diminish to let you grow".

## **7. No place for fairy Tales**

She would like to banish fairy stories from the curriculum of young children since these tend to confuse children and hinder them in the process of adjusting themselves to the real world.

## **Functions of a Teacher**

### **1. Teacher as Gardener**

Montessori thinks that a teacher should care for the child like a gardener who cares for the plant so that the natural growth of the child is properly guided and aided in the process of unfolding itself.

### **2. Acknowledge Each Child**

The teacher should have an intimate knowledge of the mind and character of each individual. She should keep the physiological records of each child's development: his weight, height and other measurements.

### **3. The Directress and not the Teacher**

Replacing the word 'teacher' by the word 'directress' and Dr. Montessori think that the primary duty of the person in authority is to direct and not to teach. She insists that the directress should have an extensive knowledge of psychology and laboratory techniques.

### **4. Doctor-cum-scientist-cum-missionary**

In the works of Montessori, The Directress should be partly doctor, partly scientist and completely religious. Like a doctor she should avoid scolding or suppressing the patient in order to avoid worst situations. Like a scientist she should wait patiently for the results and should conduct experiments with her material. Like a religious lady she should be there to serve the child".

### **5. Faith in the personality of the child**

The Directress should allow the child to grow according to his own inner law. Her business is to provide for suitable environments. She should provide children with suitable opportunities to think for them.

### **6. Moral Qualities**

According to Montessori "Virtues and not words are the main qualification of the Directress". She must banish anger which is a great sin and which prevents from

understanding the child. The soul of the child, which is pure and very sensitive, requires her most delicate care. Her motto should be "I must diminish to let you grow".

### **2.2.10)FROEBEL (1782-1852) A Brief Life-Sketch**

Froebel was born in German village In1782. His father was a clergyman. While as a child, he lost his mother. And his father married other women. Deprived of parental love and care' he kept out of his home for long hours endearing himself to nature, which served to shape his views on education.

His uncle adopted him. He was sent to the village school. Failing to get good name there he left the school. He Served for Years as an apprentice to a forester. He studied at the University of Jena.

He tried his luck at the profession of teaching: and he could found succeed. With further training, he joined the Festal. School at Verdun. In 1816, he established a school where he followed the approaches of Pestalozzi, emphasizing teaming through self-activity. In 1837, he started his kindergarden school or 'The garden of children", where children could grow up as naturally as a plant under the care of an expert gardener. Kindergarden has been cited as 'by far the most original attractive and philosophical form of Infant development the world has yet seen'.

He authored many books dealing with the education of children. Some of the noted books are: 'the education of man', 'Pedagogies of Kindergarten', 'Mother plays and Nursery Songs', and 'Education by Development'.

Kindergarden is a German word. It means the garden of children. His slogan was: Come, Let us live for Children. The system of kindergarden is based on the principle of teaching children through play.

### **His main contribution to educational theory and practice is as follows:**

#### **1. Emphasis on Nursery Education**

As we have stated above it was Froebel who greatly emphasized the importance of pre-school education. He often said. "All school education was yet without a proper foundation and until the education of the nursery was reformed nothing children. So he made a minute study of Owl nature, aptitudes, interests and endowments and then gave to the world a theory and practice of education for the pre-school period which had very largely been neglected so far.

#### **2. Self-activity in Education**

The concept of education as a process of learning through self-activity is not original, yet Froebel, by making spontaneous inner activity of the child as the very basis of all

learning, attached a new value to the native capacities of children in the scheme of studies. He said the children were not only receptive of knowledge; they were also very active in expression. So at the pre-school stage they should be allowed to see, handle, arrange, rearrange, make and unmake things themselves

### **3. Respect for the Child's Individuality**

All the modern educators have a great respect for the child's individuality. They consider the school as a "Temple where they are to pay homage to the individuality of the child". But it was Froebel who first realized the value of discovering and developing individuality by means of initiative, execution and cooperation in the educational process". It is in the wake of Froebel that modern educators recognize the child's individuality and work it out by means of the child, own initiative and effort.

### **4. Learning through Arts and Crafts**

Modern progressive schools fully recognize that creativeness is a great incentive to work and to learn. So the child is made to create and construct things with his own labour and effort. In Basic education also a great stress is laid on learning through arts and crafts. It was Froebel who was an early advocate of the inclusion of manual work in the school curriculum. In "The Education of Man," he says, "Manual work is a necessary condition of the realization of the child's personality. Through it, he comes to himself. So he included various arts and crafts like drawing, painting, woodwork, leatherwork, clay- modelling, paper-cutting, card-board work and embroidery. in pre-school education.

### **5. Sociological Aspects of Education**

By laying stress upon activity and social participation and by transforming school into a miniature society where children developed the power of doing things in a social atmosphere. Froebel brought sociological aspect of education into limelight. It is this aspect which is greatly emphasized in modern education. Froebel wanted education to fit the Individual for full it's within the group, so that he may adjust himself properly to his physical and social environment. For this purpose, he recommended that primary virtues like co-operation, sympathy, fellow-feeling and responsibility be developed in children in the school community. So, Froebel is looked upon as the father of sociological trend in education.

### **6. Emphasis on Sense Training**

For sharpening the intelligence of pupils. Froebel emphasized sense-training, against merely verbal instruction. Since senses are the gateways of learning their training must form the first step in the child's education. Froebel's gifts and occupations are especially devised for training the senses of children.

### **7. Play- way in Education**

Modern educators stress that children should be taught through play way. It was Froebel who based all the early education of the child on play by identifying play and work as one. This doctrine of play forms the centre of modern education and has had the greatest influence on educational theory and practice. In modern progressive schools, the project and other new methods as well as all types of experimental and creative activities are based on play-way.

## **8. Inclusion of Nature Study in Curriculum**

Froebel gave new stimulus to the aims and methods of teachings Nature Study. He regarded the study of nature as a means of realizing the presence of the all-pervading Divine Spirit, in the natural phenomena. It is, therefore, that he recommends the study of nature, page to page, as a living expression of Divine life. His main aim of including this subject in the school curriculum was moral and religious uplift of the child, by coming into contact with nature.

### **2.3) New vision of education**

- 1) In today's hyper connected world, technological innovations and convergence of media have blurred the boundaries of entertainment and learning.
- 2) Technology has enabled unprecedented options to present, access and make use of knowledge, creating new opportunities to inspire young minds not possible before.
- 3) Digital revolution has leveled the ground for all businesses – media, products, tools and platforms – in the new competition to capture right moments for learning to happen in daily life, creating new possibilities to innovate and monetize content and audience.
- 4) How can businesses best understand these opportunities and materialize their potential? The project is aimed to examine the expanded options of learning moments in children's life, the impact technology can make in those moments, best business practices across industries in implementing innovations to make those moments a learning reality, and the public and private partnership model to remove barriers for media technology to help nurture current and future generations for a creative-driven economy.

### **Objectives**

- 1) The new phase builds upon findings from New Vision for Education project phase I and II on 21st centuries skills and analysis of technology's role and adoption trends.
- 2) It is aligned to Human Capital's work on skill shift and the Future of Internet's work on digital transformation.
- 3) The goal of the project phase III is to develop an approach to help our partners understand, evaluate, and capture new business opportunities related to knowledge consumption in the ever-changing media technology space.

### **2.4) Emerging India for a new renaissance**

### **Unit 3**

#### **3.1) Meaning, Concept and Importance of Educational Sociology**

##### **Meaning and Concept of Educational Sociology**

E. George Payne (USA) often called the 'Father of Educational Sociology' has given the meaning of educational sociology as "Educational Sociology is the science which describes and explains institutions, groups and social processes in relation to the educational system in its evolution and changing function".

Ottoway explains the meaning of Educational Sociology as "Educational Sociology starts with the assumption that education is an activity which goes on in a society, and its aims and methods depend on the nature of the society, in which it takes place". According to Dan W. Dodson, "Educational Sociology is particularly interested in finding out how to manipulate the educational process to achieve better personality development".

In words of Brown, "Educational Sociology is the study of interaction of the individual and his cultural environment including other individuals, social groups and patterns of behavior". In the words of Good, "Educational Sociology is the scientific study of how people live in social groups".

From above, it is clear that social interaction is the key problem of educational sociology.

Educational sociology is the applied side of sociology which is the study of social relationships. Social relationships are of various types and Educational Sociology covers educational relationships.

#### **SCOPE OF EDUCATIONAL SOCIOLOGY AND ITS DEVELOPMENT**

**George Payne** explained the various dimensions of educational sociology in his book 'The Principles of Educational Sociology', published in 1928. In this book he explained the effects of learning on group life and that of the group life on learning. He further explained how education as a social process may eliminate social defects. He also described how education as a social process may strengthen desirable ideals and standards that a society aims to achieve.

**John Dewey**, a great American educational thinker did a lot of work to popularize the idea of Educational Sociology through his books "Experience and Education" (1938), "Schools of Tomorrow"(1942) and "Education To-day"(1949).

Dewey greatly emphasized the social function of education. He considered school as a social institution which 'purifies' and 'idealizes' the existing social institutions.

**The scope of Educational Sociology is very vast. It has constantly extended its domain. Its scope now includes as stated below:**

1. It includes the relation of education to various social forces, particularly culture.
2. It includes how culture is handed over to coming generations through agencies like the school, the home, the religious organizations, the play-groups etc.
3. It includes how socialization, especially of the child takes place as a result of social interaction.
4. It includes the role of these agencies in the educational process: (a) the school, (b) the press, (c) the radio, (d) the T.V., (e) the cinema.
5. It includes education as a mean of social change and social control.
6. It deals with the impact of education, the curricular including co-curricular activities, social organization and methodology of teaching.

**Important Issues of Study in Educational Sociology: These are:**

1. Interrelation of education and sociology.
2. Education as an instrument of social progress.
3. Place of school in society.
4. Place of a teacher in society.
5. Mutual relations of students and teachers.
6. Social life in the school.
7. School and the community.
8. School and its relations with social institutions.
9. Promotion of social feeling in the students.
10. Social aspirations, needs and problems and educational system.
11. Curriculum and the needs of the society.
12. Promotion of critical and constructive approach.
13. Social advancements.
14. Equalization of educational opportunities.
15. Role of the mass media in education and social progress.
16. Use of group and co-operative methods of teaching.

**Aims of Studying Educational Sociology**

Harington has suggested the following aims of Studying Educational Sociology:

1. To acquire knowledge about school work and the work of teachers in relation to society and social progress.



2. To study the impact of social elements on the school.
3. To acquire knowledge of the effects of social elements on the individual.
4. To construct curriculum with comprehensive understanding of the economic and cultural tendencies of society.
5. To gain knowledge about the democratic ideals.
6. To employ research techniques for achieving the aims of Studying Educational Sociology.

### **SOCIOLOGICAL PERSPECTIVE OF EDUCATION**

Sociological perspective of education implies the following:

1. Education is essentially a social process.
2. Education takes place only in society.
3. Social milieu (environment) itself educates the child.
4. Education has an important social role to play.
5. Education is a life-long process.
6. School is just one but the most important of all the social institutions.

### **IMPORTANCE OF STUDYING EDUCATIONAL SOCIOLOGY: CONTRIBUTION OF EDUCATIONAL SOCIOLOGY TO EDUCATION**

Educational sociology has a great bearing on education. As a matter of fact, there is no dimension of education which has remained unaffected by Studying Educational Sociology. It is rightly stated by Zelong, "Studying Educational Sociology today stands at the head of a great road of high promise, the road to practical technology that may contribute vitally to the development of a new kind of education- an education that actually develops citizens who know how to take part and delight in social participation and who have developed a truly sympathetic understanding of the emotional feeling of divergent groups, from those of the social community to those of the world".

### **Educational Sociology has influenced educational thought and practices in a number of ways. Some of the important influences are given below.**

1. Meaning of education: In this regard, Brown's views have great significance. In his words, "Education is the consciously controlled process whereby changes in behavior are produced in the person and through the person within the group".
2. Aims of education: The development of sociological tendency in education has put special emphasis as regard aims of education.
  - Development of social attitudes, feelings and qualities.
  - Development of socially efficient individual.

- Improvement in vocation efficiency.
- Effective use of leisure time and development of healthy recreational pursuits.

3. Functions of education: Monroe lays down the following main functions of education:

- a) Diffusion of more and more knowledge.
- b) Education as a means of social control.
- c) Education as a means of transmission of social heritage.
- d) Education as a means of social progress.
- e) Education as a means of developing constructive and creative outlook of the individuals.

4. Educational Sociology and the Curriculum. The primary concern of the curriculum is the development of “We feeling- a feeling that the student belongs to the society and has a spirit of social interaction”.

**Following are the main educational considerations according to educational sociologists that should guide the construction of school curriculum:**

1. It should be based on the aspirations and the ideals of the society.
2. It should be based on the needs and problems of the society.
3. It should reflect the basic cultural values of the society.
4. It should develop healthy human relations.
5. It should enable the child to participate effectively in the civic life of the society.
6. It should develop vocational efficiency in students.
7. It should provide activities and programmes for wholesome participation In social life.
8. It should prepare student for world citizenship and international understanding.
9. It should be flexible.
10. It should be dynamic.

**5. Educational Sociology and Methods of Teaching: Following are the chief characteristics of the methods of teaching:**

1. The methods of teaching should develop problem solving attitude among students.
2. The methods of teaching should be based on group work and socialized techniques like project method.
3. The methods of teaching should make use of social survey technique.
4. The methods of teaching should enable the students acquire those skills in the classroom which are helpful to them in their adjustment to social situations.

## **6. Educational sociology and the Teacher**

The educational sociologists consider teacher as a 'social engineer'-an engineer who can play an important role in social reconstruction. The Education Commission (1964-66) observed that the "destiny of India is being shaped in its classrooms". It is, therefore, the teacher who is an important instrument in shaping the destiny through his influence on the children. A teacher is expected to:

1. Possess right attitude of social behavior.
2. Remain above castism, regionism, etc.
3. Give due regard to the dignity of the pupils.

### **3.2) social realities of Indian society and their educational implications**

**Broadly speaking, Indian society may be seen in terms of the following dimensions:**

1. Cultural dimension of the society.
2. Economic dimension or economic system of the society.
3. Educational dimension or educational system of the society.
4. Political dimension or political system of the society.
5. Philosophical dimension or philosophical system of the society.
6. Religious dimension or religious system of the society.
7. Social dimension or social system of the society.
8. Spiritual dimension or spiritual system of society.

**While discussing any system, six points to be remembered are:**

- I) There are large regional variations from region to region. Nevertheless, there are several common characteristics also.
- II) Each dimension is greatly affected by other dimensions.
- III) Each dimension or system of society is influenced by its past.
- IV) Present system is greatly influenced by rapid, scientific and technological advances.
- V) Present Indian system is greatly influenced by globalization.
- VI) Constitution of India is the most important source of change and reform of any system.

### **INDIAN SOCIAL STRUCTURE AND ITS MEANING**

Modern sociology defines social system or social structure as a pattern developed and maintained by the 'institutions' of society.

The term 'institution' here means a device or a system of working that regulates the behavior of members in certain typical or specific forms of relationships. The sociologists include family, marriage, religion, charity, education, economic system (like capitalism, communism and mixed economy etc.), political party, caste, and social classes etc. as social institutions.

Some scholars make a distinction between cultural traditions and social traditions while others prefer not to make such distinction.

For our study, we will confine ourselves to caste and class structure of the Indian social system.

### **3.3 Diversity in Indian society**

The diversity in India is unique. Being a large country with large population. India presents endless varieties of physical features and cultural patterns. It is the land of many languages it is only in India people professes all the major religions of the world. In short, India is "the epitome of the world". The vast population is composed of people having diverse creeds, customs and colours.

#### **1.Diversity of Physical Features:**

The unique feature about India is the extreme largest mountains covered with snow throughout the year. The Himalayas or the adobe 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 except a few shrubs.

#### **2. Racial Diversity:**

A race is a group of people with a set of distinctive physical features such as skin, colour, type of nose, form of hair etc. A.W. Green says, "A race is a large biological human grouping with a number of distinctive, inherited characteristics which vary within a certain range."

The Indian sub-continent received a large number of migratory races mostly from the Western and the Eastern directions. Majority of the people of India are descendants of immigrants from across the Himalayas. Their dispersal into sub-continent has resulted in the consequent regional concentration of a variety of ethnic elements. India is an ethnological museum Dr B.S Guha identifies the population of India into six main ethnic groups, namely (1) the Negrito' (2) the Proto-Australoids, (3) the Mongoloids (4) the Mediterranean or Dravidian (5) the Western Brachycephals and (6) the Nordic. People belonging to these different racial stocks have little in common either in physical appearance or food habits. The racial diversity is very perplexing.

Herbert Risley had classified the people of India into seven racial types. These are- (1) Turko-Iranian (2) Indo-Aryan, (3) Scytho-Dravidian, (4) Aryo-Dravidian, (5) Mongoloid-Dravidian, (6) Mongoloid and (7) Dravidian. These seven racial types can be reduced to three basic types- the Indo-Aryan, the Mongolian and the Dravidian. In his opinion the last two types would account for the racial composition of tribal India.

Other administrative officers and anthropologists like J.H. Hutton, D.N. Majumdar and B. S. Guha have given the latest racial classification of the Indian people based on further researches in this field. Hutton's and Guha's classifications are based on 1931 census operations.

### **3. Linguistic Diversity:**

The census of 1961 listed as many as 1,652 languages and dialects. Since most of these languages are spoken by very few people, the subsequent census regarded them as spurious but the 8<sup>th</sup> Schedule of the Constitution of India recognizes 22 languages. These are (1) Assamese, (2) Bengali, (3) Gujarati, (4) Hindi, (5) Kannada, (6) Kashmiri, (7) Konkani, (8) Malayalam, (9) Manipuri, (10) Marathi, (11) Nepali, (12) Oriya, (13) Punjabi, (14) Sanskrit, (15) Tamil, (16) Telugu, (17) Urdu, and (18) Sindhi, (19) Santhali, (20) Boro, (21) Maithili and (22) Dogri. But four of these languages namely Sanskrit, Kashmiri, Nepali and Sindhi are not official languages in any State of the Indian Union. But all these languages are rich in literature Hindi in Devanagiri script is recognized as the official language of the Indian Union by the Constitution.

The second largest language, Telugu, is spoken by about 60 million people, mostly in Andhra Pradesh. Most of the languages spoken in North India belong to the Indo- Aryan family, while the languages of the South namely Telugu, Tamil, Malayalam and Kannada belong to the Dravidian family.

It is said that India is a “Veritable tower of babel”. In the words of A.R. Desai “India presents a spectacle of museum of tongues”.

This linguistic diversity notwithstanding, there was always a sort of link languages, though it has varied from age to age. In ancient times, it was Sanskrit, in medieval age it was Arabic or Persian and in modern times there are Hindi and English as official languages.

#### **4. Religious Diversity:**

India is not religiously a homogeneous State even though nearly 80 per cent of the population profess Hinduism. India is a land of multiple religions. We find here followers of various faiths, particularly of Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism

Zoroastrianism. We know it that Hinduism is the dominant religion of India. According to the census of 2001 it is professed by 80.05 per cent of the total population.

Next comes Islam which is practiced by 13.04 per cent. This is followed by Christianity having a followers of 2.03 per cent, Sikhism reported by 1.9 per cent, Buddhism by 0.8 per cent and Jainism by 0.4 per cent. The religions with lesser following are Judaism, Zoroastrianism and Bahaism.

Then there are sects within each religion. Hinduism, for example, has many sects including Shaiva Shakta and Vaishnava. We can add to them the sects born of religious reform movements such as the Arya Samaj, Brahmo Samaj, and The Ram Krishna Mission. More recently, some new cults have come up such as Radhaswami, Saibaba etc. Similarly, Islam is divided into Shiya and Sunni; Sikhism into Namdhari and Nirankari; Jainism into Digambar and Shwetambar and Buddhism into Hinayan and Mahayan.

While Hindus and Muslims are found in almost all parts of India, the remaining minority religions have their pockets of concentration. Christians have their strongholds in the three Southern States of Kerala, Tamil Nadu and Meghalaya. Sikhs are concentrated largely in Punjab, Buddhist in Maharashtra and Jains are mainly spread over Maharashtra, Rajasthan and Gujarat, but also found in most urban centres throughout the country.

**What is the religion of people from India?**

**According to the 2001 census, 80.5% of the population of India practice Hinduism. Islam (13.4%), Christianity (2.3%), Sikhism (1.9%), Buddhism (0.8%) and Jainism (0.4%) are the other major religions followed by the people of India.**

## **5. Caste Diversity:**

India is a country of castes. Caste or Jati refers to a hereditary, endogamous status group practicing a specific traditional occupation. It is surprising to know that there are more than 3,000 Jatis in India.

These are hierarchically graded in different ways in different regions.

It may also be noted that the practice of caste system is not confined to Hindus alone. We find castes among the Muslims, Christians, Sikhs as well as other communities. We have heard of the hierarchy of Shaikh, Saiyed, Mughal, Pathan among the Muslims, Furthermore, there are castes like Teli (oil pressure). Dhobi (washerman), Darjee (tailor) etc. among the Muslims. Similarly, caste consciousness among the Christians in India is not unknown. Since a vast majority of Christians in India were converted from Hindu fold, the converts have carried the caste system into Christianity. Among the Sikhs again we have so many castes including Jat Sikh and Majahabi Sikh (lower castes). In view of this we can well imagine the extent of caste diversity in India.

In addition to the above described major forms of diversity, we have diversity of many other sorts like settlement pattern – tribal, rural, urban; marriage and kinship pattern along religious and regional lines and so on.

### **3.4) Inequality and marginalization**

Inequality and Marginalization (Economic, Social, Religious, language) in Society

The word “diversity” encompasses acceptance and respect. It means understanding that each individual is unique, and recognizing our individual differences. These can be along the dimensions of language, ethnicity, gender, sexual orientation, socio-economic status, physical abilities, religious beliefs, political beliefs, or other ideologies. It is the exploration of these differences in a safe, positive, and nurturing environment. It is about understanding each other and moving beyond simple tolerance to embracing and celebrating the rich dimensions of diversity contained within each individual.



Inequality is the existence of unequal opportunities and rewards for different positions or statuses within a group or society. It is an unfair situation. Or it can be difference in size, degree, circumstances, etc.; lack of equality.

**Common factors thought to impact inequality include:**

1. labor market outcomes
- 2 .suppressing wages in low-skill jobs due to a surplus of low-skill labor in developing countries.
3. increasing the market size and the rewards for people and firms succeeding in a particular niche
4. providing more investment opportunities for already-wealthy people
5. increasing international influence
6. decreasing domestic influence
7. policy reforms
8. Globalization

Where as Marginalization is the process whereby something or someone is pushed to the edge of a group and accorded lesser importance. This is predominantly a social phenomenon by which a minority or sub-group is excluded, and their needs or desires ignored.

There are many ways to slice up Indian society on the bases of Economy, Social, Religious, language . Aside from rules about visiting a home, giving gifts, and alcohol, the economic class of an Indian can affect:

1. Small Talk Topics
2. What their weddings look like
3. What clothes they like to wear
4. What food they like to eat

5. What kind of leadership style they prefer in the office
6. The kind of movies they watch

### **Impact on Education**

An important factor in the creation of inequality is variation in individuals' access to education. Education, especially in an area where there is a high demand for workers, creates high wages for those with this education, however, increases in education first increase and then decrease growth as well as income inequality. As a result, those who are unable to afford an education, or choose not to pursue optional education, generally receive much lower wages.

The justification for this is that a lack of education leads directly to lower incomes, and thus lower aggregate savings and investment. Conversely, education raises incomes and promotes growth because it helps to unleash the productive potential of the poor.

One approach to explain poverty is to blame the poor – that the poor are responsible for their own poverty. There is some evidence to support this theory, because the main reason people are poor is the lack of employment. According to this view, society has plenty of opportunities for people to realize one's dream, and people are poor because they lack the motivation, skills, or schooling to find work.

### **Above factors play very important role in**

1. Social stratification
2. Social mobility
3. Globalization
4. To create Democratic world
5. Freedom for all
6. International outlook
7. Wide vision

Social exclusion or social **marginalization** is social disadvantage and relegation to the fringe of society. It is a term used widely in Europe, and was first used in France. It is used across disciplines including education, sociology, psychology, politics and economics.

### **Identifying Marginalized Populations**

**Who are the people in our community who may be “marginalized” (definitions include underserved, disregarded, ostracized, harassed, persecuted, sidelined)? Consider this list as a start in identifying possible marginalized groups in the community:**

- 1) **Immigrants, Refugees, and Migrants**
- 2) **Women and Girls**
- 3) **Victims of Human Trafficking**
- 4) **Mentally Ill**
- 5) **Children and Youth**
- 6) **People of Differing Sexual Orientation (LGBT community)**
- 7) **People of Differing Religions**
- 8) **Developmentally Delayed, Physically Disabled, or Mentally Ill People**
- 9) **Incarcerated People (and their Families)**
- 10) **People Released from Incarceration**
- 11) **People of Low Socioeconomic Status**
- 12) **Unemployed People**
- 13) **People of a Particular Ethnicity/Country of Origin**
- 14) **People with a Differing Political Orientation**

### **MARGINALIZATION INTRODUCTION**

Marginality is an experience that affects millions of people throughout the world. People who are marginalized have relatively little control over their lives, and the resources available to them. This results in making them handicapped in delving contribution to society. A vicious circle is set up whereby their lack of positive and supportive relationships means that they are prevented from participating in local life, which in turn leads to further isolation. This has a tremendous impact on development of human beings, as well as on society at large.

As the objective of development is to create an enabling environment for people to enjoy a productive, healthy, and creative life, it is important to address the issue of marginalization. Development is always broadly conceived in terms of mass participation. Marginalization deprives a large majority of people across the globe from participating in the development. It is a complex problem, and there are many factors that cause marginalization. This complex and serious problem need to be addressed at the policy level. This project deals with the problems associated with the groups suffering from marginalization and the ways to reduce them.

## **MEANING OF MARGINALIZED GROUPS AND MARGINALIZATION**

In general, the term 'marginalization' describes the overt actions or tendencies of human societies, where people who they perceive to undesirable or without useful function, are excluded, i.e., marginalized. These people, who are marginalized, from a GROUP or COMMUNITY for their protection and integration and are known as 'marginalized groups'. This limits their opportunities and means for survival. Peter Leonard defines marginality as, ". . . being outside the mainstream of productive activity and/or social reproductive activity".

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". Latin observes that, "'Marginality' is so thoroughly demeaning, for economic well-being, for human dignity, as well as for physical security. Marginal groups can always be identified by members of dominant society, and will face irrevocable discrimination." These definitions are mentioned in different contexts, and show that marginalization is a slippery and multilayered concept. Marginalization has aspects in sociological, economic, and political debates. Marginalization may manifest itself in forms varying from genocide/ethnic-cleansing and other xenophobic acts/activities at one end of the spectrum, to more basic economic and social hardships at the unitary (individual/family) level.

Of course, the forms of marginalization may vary—generally linked to the level of development of society; culturally, and as (if not more) importantly, with relation to economics. For example, it would generally be true, that there would exist more "marginalized" groups in the Third World", and developing nations, that in the Developed/First-World nations. Indeed, there can be a distinction made, on the basis of the "choice" that one has within this context—those in the Third World who live under impoverished conditions, through no choice of their own (being far removed from the protectionism that exists for people in the First World,) are often left to die due to hunger, disease, and war. One can also add to this various minorities, as well as women... Within the First World, low-income drug addicts stand out as being the most marginalized. This deliberate or chosen marginalization of people carries with it aspects of a so-called "Social Darwinism".

### **To further clarify the meaning and concept let us discuss certain characteristics of marginalized groups:**

Usually a minority group has the following characteristics

- 1) It suffers from discrimination and subordination.
- 2) They have physical and/or cultural traits that set them apart, and which are disapproved of, by a dominant group.
- 3) They share a sense of collective identity and common burdens.
- 4) They have shared social rules about who belongs, and who does not.
- 5) They have a tendency to marry within the group.

Thus, marginalization is a complex as well as shifting phenomenon linked to social status.

## **VARIOUS MARGINALIZED GROUPS AND THEIR PROBLEMS**

Most vulnerable marginalized groups in almost every society can be summarized as below:

### **1. Women -**

Under different economic conditions, and under the influence of specific historical, cultural, legal and religious factors, marginalization is one of the manifestations of gender inequality. In other words, women may be excluded from certain jobs and occupations, incorporated into certain others, and marginalized in others. In general they are always marginalized relative to men, in every country and culture. Women (or, men) don't present a homogeneous category where members have common interests, abilities, or practices. Women belonging to lower classes, lower castes, illiterate, and the poorest region have different levels of marginalization than their better off counterparts.

### **2. People with disabilities -**

People with disabilities have had to battle against centuries of biased assumptions, harmful stereotypes, and irrational fears. The stigmatization of disability resulted in the social and economic marginalization of generations with disabilities, and, like many other oppressed minorities, this has left people with disabilities in a severe state of impoverishment for centuries. The proportion of disabled population in India is about 21.9 million. The percentage of disabled population to the total population is about 2.13 per cent. There are interstate and interregional differences in the disabled population. The disabled face various types of barriers while seeking access to health and health services. Among those who are disabled women, children and aged are more vulnerable and need attention.

### **3. Schedule Castes(Dalits) -**

The caste system is a strict hierarchical social system based on underlying notions of purity and pollution. Brahmins are on the top of the hierarchy and Shudras or Dalits constitute the bottom of the hierarchy. The marginalization of Dalits influences all spheres of their life, violating basic human rights such as civil, political, social, economic and cultural rights. A major proportion of the lower castes and Dalits are still dependent on others for their livelihood. Dalits does not refer to a caste, but suggests a group who are in a state of oppression, social disability and who are helpless and poor. Literacy rates among Dalits are very low. They have meager purchasing power and have poor housing conditions as well as have low access to resources and entitlements. Structural discrimination against these groups takes place in the form of physical, psychological, emotional and cultural abuse which receives legitimacy from the social structure and the social system. Physical segregation of their settlements is common in the villages forcing them to live in the most unhygienic and inhabitable conditions. All these factors affect their health status, access to healthcare and quality of life. There are high rates of malnutrition reported among the

marginalized groups resulting in mortality, morbidity and anemia. Access to and utilization of healthcare among the marginalized groups is influenced by their socio-economic status within the society.

Caste based marginalization is one of the most serious human rights issues in the world today, adversely affecting more than 260 million people mostly reside in India. Caste-based discrimination entails social and economic exclusion, segregation in housing, denial and restrictions of access to public and private services and employment, and enforcement of certain types of jobs on Dalits, resulting in a system of modern day slavery or bonded labour. However, in recent years due to affirmative action and legal protection, the intensity of caste based marginalization is reducing.

#### **4. Scheduled Tribes**

The Scheduled Tribes like the Scheduled Castes face structural discrimination within the Indian society. Unlike the Scheduled Castes, the Scheduled Tribes are a product of marginalization based on ethnicity. In India, the Scheduled Tribes population is around 84.3 million and is considered to be socially and economically disadvantaged. Their percentages in the population and numbers however vary from State to State. They are mainly landless with little control over resources such as land, forest and water. They constitute a large proportion of agricultural laborers, casual laborers, plantation laborers, industrial laborers etc. This has resulted in poverty among them, low levels of education, poor health and reduced access to healthcare services. They belong to the poorest strata of the society and have severe health problems.

#### **5. Elderly or Aged People**

Ageing is an inevitable and inexorable process in life. In India, the population of the elderly is growing rapidly and is emerging as a serious area of concern for the government and the policy planners. According to data on the age of India's population, in Census 2001, there are a little over 76.6 million people above 60 years, constituting 7.2 per cent of the population. The number of people over 60 years in 1991 was 6.8 per cent of the country's population. The vulnerability among the elderly is not only due to an increased incidence of illness and disability, but also due to their economic dependency upon their spouses, children and other younger family members. According to the 2001 census, 33.1 per cent of the elderly in India live without their spouses. The widowers among older men form 14.9 per cent as against 50.1 per cent widows among elderly women. Among the elderly (80 years and above), 71.1 per cent of women were widows while widowers formed only 28.9 per cent of men. Lack of economic dependence has an impact on their access to food, clothing and healthcare. Among the basic needs of the elderly, medicine features as the highest unmet need. Healthcare of the elderly is a major concern for the society as ageing is often accompanied by multiple illnesses and physical ailments.

#### **6. Children**

Children Mortality and morbidity among children are caused and compounded by poverty, their sex and caste position in society.

All these have consequences on their nutrition intake, access to healthcare, environment and education. Poverty has a direct impact on the mortality and morbidity among children. In India, a girl child faces discrimination and differential access to

nutritious food and gender based violence is evident from the falling sex ratio and the use of technologies to eliminate the girl child.

The manifestations of these violations are various, ranging from child labor, child trafficking, to commercial sexual exploitation and many other forms of violence and abuse. With an estimated 12.6 million children engaged in hazardous occupations (2001 Census), for instance, India has the largest number of child laborers under the age of 14 in the world. Among children, there are some groups like street children and children of sex workers who face additional forms of discrimination.

A large number of children are reportedly trafficked to the neighboring countries. Trafficking of children also continues to be a serious problem in India. While systematic data and information on child protection issues are still not always available, evidence suggests that children in need of special protection belong to communities suffering disadvantage and social exclusion such as scheduled casts and tribes, and the poor (UNICEF, India).

7\_ Another group that faces stigma and discrimination are the sexual minorities. Those identified as gay, lesbian, transgender, bisexual, kothi and hijra; experience various forms of discrimination within the society and the health system. Due to the dominance of heteronomous sexual relations as the only form of normal acceptable relations within the society, individuals who are identified as having same-sex sexual preferences are ridiculed and ostracized by their own family and are left with very limited support structures and networks of community that provide them conditions of care and support. Their needs and concerns are excluded from the various health policies and programs.

## **CONCLUSION**

The pertinent question therefore is where do the marginalized groups stand today? Though there has been some improvement in certain spheres and despite some positive changes, the standard of living for the marginalized communities has not improved.

## **Minimum needs to be done for marginalization population**

### **1) Improved Access to Agricultural Land-**

The reasons for the high incidences of poverty and deprivation among the marginalized social groups are to be found in their continuing lack of access to income-earning capital assets (agricultural land and non-land assets), heavy dependence on wage employment, high unemployment, low education and other factors.

Therefore, there is a need to focus on policies to improve the ownership of income-earning capital assets (agriculture land, and non-land assets), employment, human resource & health situation, and prevention of discrimination to ensure fair participation of the marginalized community in the private and the public sectors.

### **2) Active Role of the State in Planning-**

It is necessary to recognize that for the vast majority of the discriminated groups, State

intervention is crucial and necessary. Similarly, the use of economic and social planning as an instrument of planned development is equally necessary. Thus, planned State intervention to ensure fair access and participation in social and economic development in the country is necessary.

### **3)Improved Access to Capital-**

The poverty level among the SC and ST cultivators is 30% and 40% respectively, which is much higher compared with non-scheduled cultivators (18%). Similarly, the poverty incidences of those in business is very high 33% for SC and 41% for ST compared with only 21% among non-scheduled businesses. The viability and productivity of self-employed households need to be improved by providing adequate capital, information, technology and access to markets. It is a pity that though the STs do own some land, they lack the relevant technological inputs to improve the productivity of their agriculture.

### **4) Improved Employment in Public and Private Sectors-**

There is a need to review and strengthen employment guarantee schemes both in rural and urban areas, particularly in drought-prone and poverty-ridden areas. Rural infrastructure and other productive capital assets can be generated through large-scale employment programmes. This will serve the dual purpose of reducing poverty and ensuring economic growth through improvement in the stock of capital assets and infrastructure.

### **5) Education and Human Resource Development-**

Firstly, lower literacy/level of education and the continual discrimination of SC/STs in educational institutions pose a major problem. The government should take a second look at the Education Policy and develop major programmes for strengthening the public education system in villages and cities on a much larger scale than today.

There is a necessity to reallocate government resources for education and vocational training. For millions of poor students located in rural areas, the loan schemes do not work. We should develop an affordable, uniform and better quality public educational system up to the university level. Public education system is our strength and needs to be further strengthened. Promotion of such private education systems that creates inequality and hierarchy should be discouraged.

### **6)Food Security Programs-**

The public distribution system should also be revived and strengthened. In distributing Fair Price Shops in villages, priority should be given to the SC/ST female and male groups, as a number of studies have pointed out that they are discriminated upon in the Public Distribution System and in Mid-day Meal schemes.

### **7)Public Health System-**

The public health system in rural areas has also been by and large neglected. Therefore, the primary health system for rural areas and public health system in urban areas must be revived and more funds should be allocated for the same.



### **8)Untouchability and Discrimination-**

The practice of untouchability and the large number of atrocities inflicted on Dalits continue even today mainly because of hidden prejudices and neglect on the part of officials responsible for the implementation of Special Legislations; i.e. the Protection of Civil Rights Act (PCRA) and the Prevention of Atrocities Act (POA). The Government should make a meaningful intervention in this regard so as to mitigate the sufferings of Dalits due to practice of untouchability and atrocities inflicted upon them and should also treat this matter on a priority basis to ensure that the officials and the civil society at large are sensitized on this issue.

### **3.5) 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 premodern 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 organized against one another. That would inevitably create a huge obstacle in the country's transition to a social, economic and political modernization 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:**

- 1) The offense of creating divisions among Christians.
- 2) 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.
- 3) 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.
- 4) 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.

## Unit 4

### **Education, social change, social stratification and social Transformation**

#### **4.1.) MEANING THE CONCEPT OF SOCIAL CHANGE**

In simple words, social change implies change in the social structure and functions of the various units which form society. Social structure includes social institutions like the family, the marriage system, caste system, educational institutions, customs, manner, literacy forms, languages, dress and food habits etc.

**Kingsley Davis** defines social change as “only alternation as occur in social organization, i.e. in the structure and functions of society.”

**B.B. Mathur** explain social change as, “Social change refers to the modifications in the organization and behavior of the group as expressed in its laws, customs, modes and beliefs.”

**According to B.Kuppasmwami**, “When we speak of social change we might assert that there is some change in social behavior and in the social structure.”

**Henry Johnson would like to include five kinds of changes in social change. These are as under:**

1. Change in social values.
2. Institutional changes.
3. Change in distribution of possessions and rewards.
4. Change in personnel.
5. Change in abilities and attitudes of personnel.

According to Mac Iver and page, “Social change is a process responsive to many types of changes—changes in the man-made conditions of living, changes in the attitude of man and changes that go beyond human control to the biological and physical nature.”

Delbert C. Miller observes, “Social change refers to a pattern of social relationship in a given setting.

## **NATURE AND CHARACTERISTICS OF SOCIAL CHANGE**

Social change is inevitable. Society is dynamic. It is in a constant flux. Whether we want a change, whether we like it or not, times are moving fast. Change is the law of nature.

Meaning of social change.

### **characteristics of social change.**

- 1) Social change may be sudden, slow or rapid.
- 2) All aspects or elements of the social structure may not change.
- 3) Each aspect of social change may not change with same intensity.
- 4) Social change may mean discarding some old things or elements.
- 5) Social change may mean addition of new violent or non-violent means.
- 6) Social change may be brought through non-violent or violent means.
- 7) Social change may be for the good of the society or otherwise.
- 8) Social change may be for the good of the society or otherwise.

### **4.2) CAUSES/FACTORS OF SOCIAL CHANGE**

There are a large number of cause or factors that bring about social changes. Sometimes even one cause may become responsible for social change. At other times, some factors or causes jointly act in such a way that social change become inevitable. Again it is stressed that the process causes and effects of social change work simultaneously.

Ideas and ideologies of great leaders have played an important role in social change. The influence of prominent personalities like Mark and Lenin in Russia, Mao Tse Tung in China and Gandhiji in India are some of the well-known examples of modern history.

Ideas like 'Liberty' 'Equality' and 'Fraternity' proved great forces in giving birth to French Revolution which in turn immensely changed the French society.

The American War of independence was the outcome of the social and economic causes. This brought about revolutionary changes in the social life of the people of America.

### **Causes of social change**

- 1) Climatic and causes of social change.
- 2) Demographic cause of social change.
- 3) Economic causes of social change
- 4) Educational causes of social change
- 5) Industrialization causes of social change

- 6) Legislation causes of social change
- 7) Natural causes of social change
- 8) Philosophical causes of social change
- 9) Political causes of social change
- 10) Religious causes of social change
- 11) Urbanization causes of social change
- 12) Westernization causes of social change
- 13) Scientific and technological causes of social change.

#### **4.3) Role of education in the process of social change**

Process of social change may be classified in a number of ways.

- 1) Process of social change: Classification I
  - a) Planned process of social change    b) unplanned process of social change
- 2) Process of social change: classification II
  - a) Non-violent process of social change    b) violent process of social change
- 3) Process of social change classification III
  - a) Evolutionary process of social change    b) Revolutionary process of social change.
- 4) Process of social change IV
 

<ol style="list-style-type: none"> <li>a) Man-made process of social change process of social</li> </ol>	<ol style="list-style-type: none"> <li>b) Nature or geographical change.</li> </ol>
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#### **S.P. Ruhela mentions the most significant processes of social change as under:**

1. Westernization
2. Industrialization
3. Urbanization
4. Sanskritization
5. Secularization
6. Social Mobility
7. Politicization
8. Hinduization
9. Indianization
10. Modernization.

A brief analysis of each process of social change is given here.

**Westernization:** This is process of social change in India which has influenced culture, living styles, values etc, of the Indian people as a result of western impact, especially during the British rule.

**Industrialization:** Industrialization is the process of social change which has given rise to crimes, drinking, trade union activities, growth of slums, educational institutions, banks, roads etc.

**Urbanization:** This is the process of social change which has led to continuous migration from rural areas to towns. This results in the same social problems as industrialization.

**Sanskritization:** In this process , low caste Hindu or tribe or other group attempts to change its customs, ideological, rituals and ways of life in the direction of a high caste.

**Secularization:** Movements like Arya Samaj and Brahmo Samaj have promoted the process of secularization. Its is a process of change which view events, things and ideals from a rational point of view.

**Social Mobility:** Social Mobility is the process of change in status.

**Politicalization.** Its is the process of social change through the spread of knowledge about political ideologies, parties and leaders. In this process of social change, people become ideologies, parties and leaders. In this process of social change, people become aware of their right and responsibilities.

**Hinduization:** This Process of social change consists of the attempts of many tribal communities in India to enter the broad field of Hindu social structure. Also attempts are made to popularize Hindu beliefs and customs etc.

**Indianization:** This is the process of social change in which several people belonging to difficult faiths, tend to identify themselves with Indian culture. In several catholic churches in South India and elsewhere, its is observed that may nuns wear Indian dresses-Sarees and blouses. Workship is also done in Indian style. Lamps, candles, incense, 'prasad' etc. are used in the Indian style. Instead of English, regional language are used in religious songs and prayers.

**Modernization:** Modernization is a process of social change which emphasizes rational, secular and scientific approach in one's life.

A perusal of above would indicate that process of social change cannot be divided into water tight compartments. They are inter-related.

Sometimes it become very difficult to make a clear-cut distinction between process, cause and effect of social change. All are inter-related.

#### **4.4)LIMITSTIONS/ EFFECTS OF SOCIAL CHANGES:**

Following are some of the example of marked social changes:

1. Climate factors led to the disappearance of the Indus Valley. The entire civilization collapsed and new civilization came up.

2. The British rulers introduced a new system of education which changed the etiquettes, habits and manners etc. of the several sections of Indian society. New dresses emerged.
3. Lack of occupational opportunities in the villages led to migration of people to towns. Several slums in the towns changed the life style of the people.
4. Natural factors like earth-quakes, droughts and flood etc. may people render homeless and force the people to change their life style.
5. Political factors like the rise of Communism, Fascism, Nazism entirely changed the social structure of several societies.
6. Religious and social reformers become responsible for changes in rites, customs, modes of worship etc.
7. Scientific and technological causes exert far-reaching influence on social changes.
8. Political change like the end of foreign rule in India altogether changed the social outlook of the people. New aspiration, ideals cornerstones of social life.
9. Religious reformers like Gautama Buddha and Vardhamana Mahavir greatly influenced the social life of the people.
10. Religious and social reformers like Swami Dayanand and Swami Vivekananda of the 19<sup>th</sup> century made the people of India conscious of their social responsibility.
11. Mahatma Gandhi's work touched almost all dimension of life including social.

#### **4.5) Socialization process**

##### **Socialisation: The Meaning, Features, Types, Stages and Importance**

Every society is faced with the necessity of making a responsible member out of each child born into it. The child must learn the expectations of the society so that his behaviour can be relied upon. He must acquire the group norms. The society must socialise each member so that his behaviour will be meaningful in terms of the group norms. In the process of socialisation the individual learns the reciprocal responses of the society.

Socialisation is a processes with the help of which a living organism is changed into a social being. It is a process through which the younger generation learns the adult role which it has to play subsequently. It is a continuous process in the life of an individual and it continues from generation to generation.

##### **Meaning of Socialisation:**

The newborn is merely an organism. Socialisation makes him responsive to the society. He is socially active. He becomes a 'Purush' and the culture that his group inculcates in him, humanises him, and makes him 'Manusha'. The process indeed, is endless. The cultural pattern of his group, in the process gets incorporated in the personality of a child. It prepares him to fit in the group and to perform the social roles. It



sets the infant on the line of social order and enables an adult to fit into the new group. It enables the man to adjust himself to the new social order.

**According to Lundberg**, socialisation consists of the “complex processes of interaction through which the individual learns the habits, skills, beliefs and standard of judgement that are necessary for his effective participation in social groups and communities”.

**Peter Worsley** explains socialisation “as the process of “transmission of culture, the process whereby men learn the rules and practices of social groups”.

The heart of socialisation”, to quote kingsley Davis.” is the emergence and gradual development of the self or ego. It is in terms of the self that personality takes shape and the mind comes to function”.

Socialisation takes place at different stages such as primary, secondary and adult. The primary stage involves the socialisation of the young child in the family. The secondary stage involves the school and the third stage is adult socialisation.

### **Features of Socialisation:**

Socialisation not only helps in the maintenance and preservation of social values and norms but it is the process through which values and norms are transmitted from one generation to another generation.

### **Features of socialisation may be discussed as under:**

#### ***1. Inculcates basic discipline:***

Socialisation inculcates basic discipline. A person learns to control his impulses. He may show a disciplined behaviour to gain social approval.

#### ***2. Helps to control human behavior***

It helps to control human behaviour. An individual from birth to death undergoes training and his, behaviour is controlled by numerous ways. In order to maintain the social order, there are definite procedures or mechanism in society. These procedures become part of the man's/life and man gets adjusted to the society. Through socialisation, society intends to control the behaviour of its-members unconsciously.

#### ***3. Socialisation is rapid if there is more humanity among the- agencies of socialisation:***

Socialisation takes place rapidly if the agencies' of socialisation are more unanimous in their ideas and skills. When there is conflict between the ideas, examples and skills transmitted in home and those transmitted by school or peer, socialisation of the individual tends to be slower and ineffective.

**4. Socialisation takes place formally and informally:**

Formal socialisation takes through direct instruction and education in schools and colleges. Family is, however, the primary and the most influential source of education. Children learn their language, customs, norms and values in the family.

**5. Socialisation is continuous process:**

Socialisation is a life-long process. It does not cease when a child becomes an adult. As socialisation does not cease when a child becomes an adult, internalisation of culture continues from generation to generation. Society perpetuates itself through the internalisation of culture. Its members transmit culture to the next generation and society continues to exist.

**Types of Socialisation:**

Although socialisation occurs during childhood and adolescence, it also continues in middle and adult age. Orville F. Brim (Jr) described socialisation as a life-long process. He maintains that socialisation of adults differ from childhood socialisation. In this context it can be said that there are various types of socialisation.

**1. Primary Socialisation:**

Primary socialisation refers to socialisation of the infant in the primary or earliest years of his life. It is a process by which the infant learns language and cognitive skills, internalises norms and values. The infant learns the ways of a given grouping and is moulded into an effective social participant of that group.

The norms of society become part of the personality of the individual. The child does not have a sense of wrong and right. By direct and indirect observation and experience, he gradually learns the norms relating to wrong and right things. The primary socialisation takes place in the family.

**2. Secondary Socialisation:**

The process can be seen at work outside the immediate family, in the 'peer group'. The growing child learns very important lessons in social conduct from his peers. He also learns lessons in the school. Hence, socialisation continues beyond and outside the family environment. Secondary socialisation generally refers to the social training received by the child in institutional or formal settings and continues throughout the rest of his life.

**3. Adult Socialisation:**

In the adult socialisation, actors enter roles (for example, becoming an employee, a husband or wife) for which primary and secondary socialisation may not have prepared them fully. Adult socialisation teaches people to take on new duties. The aim of adult

socialisation is to bring change in the views of the individual. Adult socialisation is more likely to change overt behaviour, whereas child socialisation moulds basic values.

#### **4. Anticipatory Socialisation:**

Anticipatory socialisation refers to a process by which men learn the culture of a group with the anticipation of joining that group. As a person learns the proper beliefs, values and norms of a status or group to which he aspires, he is learning how to act in his new role.

#### **5. Re-socialisation:**

Re-Socialisation refers to the process of discarding former behaviour patterns and accepting new ones as part of a transition in one's life. Such re-socialisation takes place mostly when a social role is radically changed. It involves abandonment of one way of life for another which is not only different from the former but incompatible with it. For example, when a criminal is rehabilitated, he has to change his role radically.

#### **4.6) Agencies of Socialisation:**

Socialisation is a process by which culture is transmitted to the younger generation and men learn the rules and practices of social groups to which they belong. Through it that a society maintains its social system. Personalities do not come ready-made. The process that transforms a child into a reasonably respectable human being is a long process.

Hence, every society builds an institutional framework within which socialisation of the child takes place. Culture is transmitted through the communication they have with one another and communication thus comes to be the essence of the process of culture transmission. In a society there exists a number of agencies to socialise the child.

To facilitate socialisation different agencies play important roles. These agencies are however interrelated.

#### **1. Family:**

The family plays an outstanding role in the socialisation process. In all societies other agencies besides the family contribute to socialisation such as educational institutions, the peer group etc. But family plays the most important role in the formation of personality. By the time other agencies contribute to this process family has already left an imprint on the personality of the child. The parents use both reward and punishment to imbibe what is socially required from a child.

The family has informal control over its members. Family being a mini society acts as a transmission belt between the individual and society. It trains the younger generation in

such a way that it can take the adult roles in proper manner. As family is primary and intimate group, it uses informal methods of social control to check the undesirable behaviour on the part of its members. The process of socialisation remains a process because of the interplay between individual life cycle and family life cycle.

According to Robert. K. Merton, “it is the family which is a major transmission belt for the diffusion of cultural standards to the oncoming generation”. The family serves as “the natural and convenient channel of social continuity.

## ***2. Educational Institutions***

Parents and peer groups are not the only agencies of the socialisation in modern societies. Every civilised society therefore has developed a set of formalised agencies of education (schools, colleges and universities) which have a great bearing on the socialisation process. It is in the educational institutions that the culture is formally transmitted and acquired in which the science and the art of one generation is passed on to the next.

The educational institutions not only help the growing child in learning language and other subjects but also instill the concept of time, discipline, team work, cooperation and competition. Through the means of reward and punishment the desired behaviour pattern is reinforced whereas undesirable behaviour pattern meets with disapproval, ridicule and punishment.

In this way, the educational institutions come next to the family for the purpose of socialisation of the growing child. Educational institution is a very important socialiser and the means by which individual acquires social norms and values (values of achievement, civic ideals, solidarity and group loyalty etc) beyond those which are available for learning in the family and other groups.

### **4.7) School as a Miniature Society'**

According to a leading dictionary, a society is a 'particular grouping of humanity with shared customs, laws etc.' Since a school meets these criteria, it may be called a society within a society a miniature society that exists within a larger society.

The kind of 'grouping of humanity' that a school comprises varies from place to place. The composition may be fairly homogeneous in a village, while in a metropolis it is often very heterogeneous. Either way, once a child enters a school, he automatically joins a community whose members function under the leadership of the same authorities, and who share the same rules and regulations.

#### **4.8) Social Stratification: Meaning, Types, and Characteristics**

In all societies people differ from each other on the basis of their age, sex and personal characteristics. Human society is not homogeneous but heterogeneous. Apart from the natural differences, human beings are also differentiated according to socially approved criteria.

So socially differentiated men are treated as socially unequal from the point of view of enjoyment of social rewards like status, power, income etc. That may be called social inequality. The term social inequality simply refers to the existence of socially created inequalities.

#### **Meanings:**

Social stratification is a particular form of social inequality. All societies arrange their members in terms of superiority, inferiority and equality. Stratification is a process of interaction or differentiation whereby some people come to rank higher than others.

In one word, when individuals and groups are ranked, according to some commonly accepted basis of valuation in a hierarchy of status levels based upon the inequality of social positions, social stratification occurs. Social stratification means division of society into different strata or layers. It involves a hierarchy of social groups. Members of a particular layer have a common identity. They have a similar life style.

The Indian Caste system provides an example of stratification system. The society in which divisions of social classes exist is known as a stratified society. Modern stratification fundamentally differs from stratification of primitive societies. Social stratification involves two phenomena (i) differentiation of individuals or groups on the basis of possession of certain characteristics whereby some individuals or groups come to rank higher than others, (ii) the ranking of individuals according to some basis of evaluation.

Sociologists are concerned not merely with the facts of social differences but also with their social evaluation.

#### **Definitions:**

##### **1. Ogburn and Nimkoff:**

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

##### **2. Lundberg:**

"A stratified society is one marked by inequality, by differences among people that are evaluated by them as being "lower" and "higher".

**3. Gisbert:**

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

**4. Williams:**

Social Stratification refers to “The ranking of individuals on a scale of superiority-inferiority-equality, according to some commonly accepted basis of valuation.

**5. Raymond W. Murray:**

Social stratification is horizontal division of society into “higher” and “lower” social units.”

**6. Melvin M Tumin:**

“Social stratification refers to “arrangement of any social group or society into hierarchy of positions that are unequal with regard to power, property, social evaluation and psychic gratification”.

**Origin of Stratification:**

Regarding the origin of stratification many views have been given.

(i) According to Davis, social stratification has come into being due to the functional necessity of the social system.

(ii) Professor Sorokin attributed social stratification mainly to inherited difference in environmental conditions.

(iii) According to Karl Marx, social factors are responsible for the emergence of different social strata, i.e. social stratification.

(iv) Gumplovioz and other contended that the origin of social stratification is to be found in the conquest of one group by another.

(v) According to Spengler, social stratification is founded upon scarcity which is created whenever society differentiates positive in terms of functions and powers.

(vi) Racial differences accompanied by dissimilarity also leads to stratification.

**Types of Social Stratification:**

Social stratification is based upon a variety of principles. So we find different type of stratification.

The major types of stratification are

- (i) Caste
- (ii) Class
- (iii) Estate
- (iv) Slavery

(i) Caste is a hereditary endogamous social group in which a person's rank and its accompanying rights and obligations are ascribed on the basis of his birth into a particular group. For example-Brahmins, Kshyatriyas, Vaishyas and Sudra Caste.

(ii) Class-Stratification on the basis of class is dominant in modern society. In this, a person's position depends to a very great extent upon achievement and his ability to use to advantage the inborn characteristics and wealth that he may possess.

(iii) Estate system of medieval Europe provides another system of stratification which gave much emphasis to birth as well as to wealth and possessions. Each estate had a state.

(iv) Slavery had economic basis. In slavery, every slave had his master to whom he was subjected. The master's power over the slave was unlimited.

### **Characteristics of Social Stratification:**

On the basis of the analysis of the different definitions given by eminent scholars, social stratification may have the following characteristics.

#### **(a) Social stratification is universal:**

There is no society on this world which is free from stratification. Modern stratification differs from stratification of primitive societies. It is a worldwide phenomenon. According to Sorokin "all permanently organized groups are stratified."

#### **(b) Stratification is social**

It is true that biological qualities do not determine one's superiority and inferiority. Factors like age, sex, intelligence as well as strength often contribute as the basis on which statues are distinguished. But one's education, property, power, experience, character, personality etc. are found to be more important than biological qualities. Hence, stratification is social by nature.

#### **(c) It is ancient:**

Stratification system is very old. It was present even in the small wondering bonds. In almost all the ancient civilizations, the differences between the rich and poor, humble and powerful existed. During the period of Plato and Kautilya even emphasis was given to political, social and economic inequalities.

**(d) It is in diverse forms:**

The forms of stratification is not uniform in all the societies. In the modern world class, caste and estate are the general forms of stratification. In India a special type of stratification in the form of caste is found. The ancient Aryas were divided into four varnas: the Brahmins, Kshatriyas, Vaishyas and Sudras. The ancient Greeks were divided into freemen and slaves and the ancient Romans were divided into the patricians and the plebeians. So every society, past or present, big or small is characterized by diversified forms of social stratification.

**(e) Social stratification is Consequential:**

Social stratification has two important consequences one is "life chances" and the other one is "life style". A class system not only affects the "life- chances" of the individuals but also their "life style".

The members of a class have similar social chances but the social chances vary in every society. It includes chances of survival and of good physical and mental health, opportunities for education, chances of obtaining justice, marital conflict, separation and divorce etc.

Life style denotes a style of life which is distinctive of a particular social status. Life-styles include such matters like the residential areas in every community which have gradations of prestige-ranking, mode of housing, means of recreation, the kinds of dress, the kinds of books, TV shows to which one is exposed and so on. Life-style may be viewed as a sub-culture in which one stratum differs from another within the frame work of a commonly shared over-all culture.

**4.9) Conceptualizing Social Stratification**

**4.10 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) 2. The Kshatriyas (soldiers/warriors) 3. The Vaishyas (traders/merchants) 4. The Shudras (servants/labourers) 5. The Untouchables (social outcastes/impure).

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 closed 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.

#### **4.11)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 imbued 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 school 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 organizes 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 breath 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.

## **UNIT 5. EDUCATION AND INDIAN CONSTITUTION**

### **The Preamble of the Constitution**

The 'preamble' of the Constitution of India is a brief introductory statement that sets out the guiding purpose and principles of the document, and it indicates the source from which the document derives its authority, meaning, the people.<sup>[1]</sup> The hopes and aspiration of the people as well as the ideals before our nation are described in the preamble in clear cut words. It may be considered as the soul of Constitution. The preamble can be referred to as the preface which highlights the essence of the entire Constitution. It was adopted on 26 November 1949 by the Constituent Assembly and came into effect from 26th January, 1950.

#### **What is the Constitution of India?**

**The Constitution of India is the supreme law of India. It lays down the framework defining fundamental political principles, establishes the structure, procedures, powers and duties of government institutions and sets out fundamental rights, directive principles and the duties of citizens.**

**The Indian constitution is the world's longest constitution. At the time of commencement, the constitution had 395 articles in 22 parts and 8 schedules. It consists of almost 80,000 words. The Constitution, in its current form (September 2012), consists of a preamble, 25 parts containing 448 articles, 12 schedules, 5 appendices and 100 amendments, the latest of which came into force on 1 August 2015.**

## **Father of the Indian Constitution**

A Drafting Committee was elected by the Constituent Assembly on 29<sup>th</sup> August 1947. It elected Dr. B.R. Ambedkar to be its President. The Constitution as prepared by the Drafting Committee was circulated on 21 February 1948. This formed the basis of discussion in and outside the Constituent Assembly. The Drafting Committee had 7 members apart from the chairman which are:

#### **Dr. B.R. Ambedkar (Chairman)**

1. Alladi Krishnaswamy Ayyar
2. D. P. Khaitan
3. N. Madhav Rao
4. K.M. Munshi
5. N. Gopalaswamy Ayyangar
6. T.T Krishnamachari ( Congress)
7. Saiyid Mohammad Saadullah ( Muslim League)



### The Preamble of the Constitution

“	<p>WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens:</p> <p><b>JUSTICE</b>, social, economic and political;</p> <p><b>LIBERTY</b> of thought, expression, belief, faith and worship;</p> <p><b>EQUALITY</b> of status and of opportunity;</p> <p><b>FRATERNITY</b> assuring the dignity of the individual and the unity and integrity of the Nation;</p> <p>IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.</p> <p>As originally enacted the preamble described the state as a "<u>sovereign democratic republic</u>". In 1976 the <u>Forty-second Amendment</u> changed this to read "sovereign <u>socialist secular</u> democratic republic".</p>	”
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**Preamble** with the words "socialist" and "secular" added to it in 1976 by the 42nd constitutional amendment (mini constitution).

- **Part I** – Union and its Territory
- **Part II** – Citizenship.
- **Part III** – Fundamental Rights
- **Part IV** – Directive Principles of State Policy
- **Part IVA** – Fundamental Duties
- **Part V** – The Union
- **Part VI** – The States
- **Part VII** – States in the B part of the First schedule(*repealed*)
- **Part VIII** – The Union Territories
- **Part IX** – The Panchayats
- **Part IXA** – The Municipalities
- **Part IXB** – The Co-operative Societies.<sup>[36]</sup>
- **Part X** – The scheduled and Tribal Areas
- **Part XI** – Relations between the Union and the States
- **Part XII** – Finance, Property, Contracts and Suits
- **Part XIII** – Trade and Commerce within the territory of India
- **Part XIV** – Services Under the Union, the States
- **Part XIVA** – Tribunals
- **Part XV** – Elections
- **Part XVI** – Special Provisions Relating to certain Classes
- **Part XVII** – Languages
- **Part XVIII** – Emergency Provisions
- **Part XIX** – Miscellaneous
- **Part XX** – Amendment of the Constitution
- **Part XXI** – Temporary, Transitional and Special Provisions
- **Part XXII** – Short title, date of commencement, Authoritative text in Hindi and Repeals.

## **Schedules of the constitution of India**

### **Schedules are lists in the Constitution that categorize and tabulate bureaucratic activity and policy of the Government.**

- 1) **First Schedule** (Articles 1 and 4) - This lists the states and territories of India, lists any changes to their borders and the laws used to make that change.
- 2) **Second Schedule** (Articles 59(3), 65(3), 75(6), 97, 125, 148(3), 158(3), 164(5), 186 and 221)- – This lists the salaries of officials holding public office, judges, and Comptroller and Auditor General of India.
- 3) **Third Schedule** (Articles 75(4), 99, 124(6), 148(2), 164(3), 188 and 219)—Forms of Oaths – This lists the oaths of offices for elected officials and judges.
- 4) **Fourth Schedule** (Articles 4(1) and 80(2)) – This details the allocation of seats in the Rajya Sabha (the upper house of Parliament) per State or Union Territory.
- 5) **Fifth Schedule** (Article 244(1)) – This provides for the administration and control of Scheduled Areas and Scheduled Tribes<sup>l</sup> (areas and tribes needing special protection due to disadvantageous conditions).
- 6) **Sixth Schedule** (Articles 244(2) and 275(1)) Provisions made for the administration of tribal areas in Assam, Meghalaya, Tripura, and Mizoram.
- 7) **Seventh Schedule** (Article 246) —The union (central government), state, and concurrent lists of responsibilities.
- 8) **Eighth Schedule** (Articles 344(1) and 351)—The official languages.
- 9) **Ninth Schedule** (Article 31-B) – Validation of certain Acts and Regulations.
- 10) **Tenth Schedule** (Articles 102(2) and 191(2))—"Anti-defection" provisions for Members of Parliament and Members of the State Legislatures.
- 11) **Eleventh Schedule** (Article 243-G) —*Panchayat Raj* (rural local government),
- 12) **Twelfth Schedule** (Article 243-W) — Municipalities (urban local government).

## **The Preamble of the Constitution**

1. It mentions that the Constitution derives its Authority from the people of India
2. It declares India to be sovereign, socialist, secular, democratic and republic country.
3. It clarifies the objectives of the Constitution are Justice, Liberty, Equality and Fraternity.
4. It states the date of Adoption i.e., 26 November 1949.

## **Fundamental Rights**

The Fundamental Rights, embodied in Part III of the Constitution, guarantee civil rights to all Indians, and prevent the State from encroaching on individual liberty while simultaneously placing upon it an obligation to protect the citizens' rights from encroachment by society.

Seven fundamental rights were originally provided by the Constitution – right to equality, right to freedom, right against exploitation, right to freedom of religion, cultural and educational rights, right to property and right to constitutional remedies. However, the

right to property was removed from Part III of the Constitution by the 44th Amendment in 1978.

The purpose of the Fundamental Rights is to preserve individual liberty and democratic principles based on equality of all members of society. Dr Ambedkar said that the responsibility of the legislature is not just to provide fundamental rights but also and rather more importantly, to safeguard them.

They act as limitations on the powers of the legislature and executive, under Article 13, and in case of any violation of these rights the Supreme Court of India and the High Courts of the states have the power to declare such legislative or executive action as unconstitutional and void.

### **1) Right to Equality**

**The Right to Equality is one of the chief guarantees of the Constitution. It is embodied in Articles 14–16**, which collectively encompass the general principles of equality before law and non-discrimination, and Articles 17–18 which collectively further the philosophy of social equality.

**Article 14 guarantees equality before law** as well as equal protection of the law to all persons within the territory of India.

**Article 15 prohibits discrimination on the grounds only of religion, race, caste, sex, place of birth**, or any of them.

**Article 16 guarantees equality of opportunity** in matters of public employment and prevents the State from discriminating against anyone in matters of employment on the grounds only of religion, race, caste, sex, descent, place of birth, place of residence or any of them

**The practice of untouchability has been declared an offence punishable by law under Article 17**, and the Protection of Civil Rights Act, 1955 has been enacted by the Parliament to further this objective.

**Article 18 prohibits the State from conferring any titles other than military or academic distinctions**, and the citizens of India cannot accept titles from a foreign state

### **2) Right to Freedom**

**The Right to Freedom is covered in Articles 19–22**, with the view of guaranteeing individual rights that were considered vital by the framers of the Constitution, and these Articles also include certain restrictions that may be imposed by the State on individual liberty under specified conditions.

**Article 19** guarantees six freedoms in the nature of civil rights, which are available only to citizens of India. These include the freedom of speech and expression, freedom of assembly without arms, freedom of association, freedom of movement throughout the territory of India, freedom to reside and settle in any part of the country of India and the freedom to practice any profession.



### 3) **Right against Exploitation**

Child labour and beggar is prohibited under the right against Exploitation.

**The Right against Exploitation, contained in Articles 23–24**, lays down certain provisions to prevent exploitation of the weaker sections of the society by individuals or the State. Article 23 provides prohibits human trafficking, making it an offence punishable by law, and also prohibits forced labour or any act of compelling a person to work without wages where he was legally entitled not to work or to receive remuneration for it.

### 4) **Right to Freedom of Religion**

**The Right to Freedom of Religion, covered in Articles 25–28**, provides religious freedom to all citizens and ensures a secular state in India. According to the Constitution, there is no official State religion, and the State is required to treat all religions impartially and neutrally.

### **Cultural and Educational Rights**

**The Cultural and Educational rights, given in Articles 29 and 30**, are measures to protect the rights of cultural, linguistic and religious minorities, by enabling them to conserve their heritage and protecting them against discrimination.

**Article 30** confers upon all religious and linguistic minorities the right to set up and administer educational institutions of their choice in order to preserve and develop their own culture, and prohibits the State, while granting aid, from discriminating against any institution on the basis of the fact that it is administered by a religious or cultural minority.

### 5) **Right to Constitutional Remedies**

The Right to Constitutional Remedies empowers citizens to approach the Supreme Court of India to seek enforcement, or protection against infringement, of their Fundamental Rights.

### **5.1 Fundamental Duties**

The Fundamental Duties of citizens were added to the Constitution by the 42nd Amendment in 1976, upon the recommendations of the Swaran Singh Committee that was constituted by the government earlier that year. Originally ten in number, the Fundamental Duties were increased to eleven by the 86th Amendment in 2002, which added a duty on every parent or guardian to ensure that their child or ward was provided opportunities for education between the ages of six and fourteen years.

#### **Fundamental duty of every citizen of India**

- 1) To abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
- 2) To cherish and follow the noble ideals which inspired our national struggle for freedom;
- 3) To uphold and protect the sovereignty, unity and integrity of India;
- 4) To defend the country and render national service when called upon to do so;

- 5) To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- 6) To value and preserve the rich heritage of our composite culture;
- 7) To protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creatures;
- 8) To develop the scientific temper, humanism and the spirit of inquiry and reform;
- 9) To safeguard public property and to abjure violence;
- 10) To strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of Endeavour and achievement;
- 11) Who is a parent or guardian to provide opportunities for education to his child or ward, as the case may be, between the age of six and fourteen years.

### **5.1 Directive Principles of State Policy**

The Directive Principles of State Policy, embodied in Part IV of the Constitution, are directions given to the State to guide the establishment of an economic and social democracy, as proposed by the Preamble.

They set forth the humanitarian and socialist instructions that were the aim of social revolution envisaged in India by the Constituent Assembly. The State is expected to keep these principles in mind while framing laws and policies, even though they are non-justiciable in nature. The Directive Principles may be classified under the following categories: ideals that the State ought to strive towards achieving; directions for the exercise of legislative and executive power; and rights of the citizens which the State must aim towards securing.

Despite being non-justifiable, the Directive Principles act as a check on the State; theorized as a yardstick in the hands of the electorate and the opposition to measure the performance of a government at the time of an election.

#### **Directive Principles**

- 1) These are mere instructions to Government.**
- 2) These are not enforceable in any Court**
- 3) The Govt. has powers to make Policy decisions on these Principles**
- 4) The implementation of these Principles ensures social& Economic democracy.**
- 5) These lead to protect human rights**

**Article 37**, while stating that the Directive Principles are not enforceable in any court of law, declares them to be "fundamental to the governance of the country" and imposes an obligation on the State to apply them in matters of legislation.

Thus, they serve to emphasize the welfare state model of the Constitution and emphasize the positive duty of the State to promote the welfare of the people by affirming social, economic and political justice, as well as to fight income inequality and ensure individual dignity, as mandated by Article 38.

**Article 39** lays down certain principles of policy to be followed by the State, including providing an adequate means of livelihood for all citizens, equal pay for equal work for men and women, proper working conditions, reduction of the concentration of wealth and means of production from the hands of a few, and distribution of community resources to "subserve the common good".

These clauses highlight the Constitutional objectives of building an egalitarian social order and establishing a welfare state, by bringing about a social revolution assisted by the State, and have been used to support the nationalization of mineral resources as well as public utilities.<sup>1</sup> Further, several legislations pertaining to agrarian reform and land tenure have been enacted by the federal and state governments, in order to ensure equitable distribution of land resources.

**Articles 41–43** mandate the State to endeavour to secure to all citizens the right to work, a living wage, social security, maternity relief, and a decent standard of living.<sup>[90]</sup> These provisions aim at establishing a socialist state as envisaged in the Preamble.

**Article 43** also places upon the State the responsibility of promoting cottage industries, and the federal government has, in furtherance of this, established several Boards for the promotion of khadi, handlooms etc., in coordination with the state governments.

**Article 39A** requires the State to provide free legal aid to ensure that opportunities for securing justice are available to all citizens irrespective of economic or other disabilities.

**Article 43A** mandates the State to work towards securing the participation of workers in the management of industries

The State, under Article 46, is also mandated to promote the interests of and work for the economic uplift of the scheduled castes and scheduled tribes and protect them from discrimination and exploitation. Several enactments, including two Constitutional amendments, have been passed to give effect to this provision.

**Article 44** encourages the State to secure a uniform civil code for all citizens, by eliminating discrepancies between various personal laws currently in force in the country. However, this has remained a "dead letter" despite numerous reminders from the Supreme Court to implement the provision.

**Article 45** originally mandated the State to provide free and compulsory education to children between the ages of six and fourteen years, but after the 86th Amendment in 2002, this has been converted into a Fundamental Right and replaced by an obligation upon the State to secure childhood care to all children below the age of six.

**Article 47** commits the State to raise the standard of living and improve public health, and prohibit the consumption of intoxicating drinks and drugs injurious to health.

As a consequence, partial or total prohibition has been introduced in several states, but financial constraints have prevented its full-fledged application.

The State is also mandated by Article 48 to organize agriculture and animal husbandry on modern and scientific lines by improving breeds and prohibiting slaughter of cattle. Article 48A mandates the State to protect the environment and safeguard the forests and wildlife of the country, while Article 49 places an obligation upon the State to ensure the preservation of monuments and objects of national importance.

Article 50 requires the State to ensure the separation of judiciary from executive in public services, in order to ensure judicial independence, and federal legislation has been enacted to achieve this objective.

The State, according to Article 51, must also strive for the promotion of international peace and security, and Parliament has been empowered under Article 253 to make laws giving effect to international treaties.

### **5.1 Relationship between Fundamental Rights, Directive Principles and Fundamental Duties of India**

The **Fundamental Rights, Directive Principles of State Policy and Fundamental Duties** are sections of the Constitution of India that prescribe the fundamental obligations of the State to its citizens and the duties of the citizens to the State. These sections comprise a constitutional bill of rights for government policy-making and the behaviour and conduct of citizens. These sections are considered vital elements of the constitution, which was developed between 1947 and 1949 by the Constituent Assembly of India.

The *Fundamental Rights* are defined as the basic human rights of all citizens. These rights, defined in Part III of the Constitution, apply irrespective of race, place of birth, religion, caste, creed or sex. They are enforceable by the courts, subject to specific restrictions. The Directive are guidelines for the framing of laws by the government. These provisions, set out in Part IV of the Constitution, are not enforceable by the courts, but the principles on which they are based are fundamental guidelines for governance that the State is expected to apply in framing and passing laws.

The *Fundamental Duties* are defined as the moral obligations of all citizens to help promote a spirit of patriotism and to uphold the unity of India. These duties, set out in Part IV-A of the Constitution, concern individuals and the nation. Like the Directive Principles, they are not legally enforceable.

### **5.2. Critical understanding of constitutional values related to aims of education.**

#### **Some of the major constitutional provisions on education in India are as follows:**

There are some changes regarding the 42nd Amendment to the Constitution. During 1976 our constitution was amended in many of its fundamental provisions. Under the

Constitution of India, the Central Government has been specifically vested with several educational responsibilities.

**Below are given constitutional provisions on Education:**

**1. Free and Compulsory Education:**

The Constitution makes the following provisions under Article 45 of the Directive Principles of State Policy that, "The state shall endeavour to provide within a period of ten years from the commencement of this Constitution, for free and compulsory Education for all children until they complete the age of fourteen years."

The expression 'State' which occurs in this Article is defined in Article 12 to include "The Government and Parliament of India and the Government and the Legislature of each of the States and all local or other authorities within the territory of India or under the control of the Government of India." It is clearly directed in Article 45 of the Constitution that the provision of Universal, Free and Compulsory Education becomes the joint responsibility of the Centre and the States.

In the Constitution it was laid down that within 10 years, i.e., by 1960 universal compulsory education must be provided for all children up to the age of 14, But unfortunately, this directive could not be fulfilled. Vigorous efforts are needed to achieve the target of 100 percent primary education. The Central Government needs to make adequate financial provisions for the purpose. At the present rate of progress it may, however, be expected that this directive may be fulfilled by the end of this century.

**2. Education of Minorities:**

Article 30 of the Indian Constitution relates to certain cultural and educational rights to establish and administer educational institutions.

**It lays down**

(i) All minorities whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

(ii) The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

### **3. Language Safeguards:**

Article 29(1) states “Any section of the citizen, residing in the territory of India or any part there of having a distinct language, script or culture of its own, shall have the right to conserve the same.” Article 350 B provides for the appointment of special officer for linguistic minorities to investigate into all matters relating to safeguards provided for linguistic minorities under the Constitution.

### **4. Education for Weaker Sections:**

Article 15, 17, 46 safeguard the educational interests of the weaker sections of the Indian Community, that is, socially and educationally backward classes of citizens and scheduled castes and scheduled tribes. Article 15 states, “Nothing in this article or in clause (2) of Article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes.”

Under Article 46 of the Constitution, the federal government is responsible for the economic and educational development of the Scheduled Castes and Scheduled Tribes

It states. “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.” It is one of the Directive Principles of State Policy.

## **5. Secular Education:**

India is a secular country. It is a nation where spirituality based on religion, had always been given a high esteem. Under the Constitution, minorities, whether based on religion or language, are given full rights to establish educational institutions of their choice. Referring to the constitutional provisions that religious instructions given in institutions under any endowment or Trust, should not be interfered with even if such institutions are helped the State.

**Article 25 (1)** of the Constitution guarantees all the citizens the right to have freedom of conscience and the right to profess, practice and propagate religion.

**Article 28 (1)** states, "No religious instruction shall be provided in any educational institution if wholly maintained out of state fund."

**Article 28 (2)** states, "Nothing in clause (1) shall apply to an educational institution which is administered by the State but has been established under any endowment or Trust which requires that religious instruction shall be imparted to such institution."

**Article 28 (3)** states, "No person attending any educational institution by the state or receiving aid out of state funds, shall be required to take part in any religious instruction that may be imported in such institutions or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person a minor, his guardian has given his consent thereto."

**Article 30 states**, "The state shall not, in granting aid to educational institution maintained by the State or receiving aid out of State funds, on grounds only of religion, race, caste, language or any of them."

## **6. Equality of Opportunity in Educational Institutions:**

Article 29(1) states "No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds, on grounds only of religion, race, caste, language or any of them."

The Fundamental Rights of the Indian Constitution has also adopted the fourfold ideal of justice, Liberty, Equality and Fraternity. Our Constitution laid down that in the eyes of law, everyone should have an equal status, to no one the justice be denied, everyone should have liberty of thought, expression.

The fundamental right of equality clearly signifies that in the eyes of law no distinction can be made on the basis of any position, caste, class or creed. Side by side the right of equality of opportunities to all is also provided. The equality of opportunity is meaningless, unless there are equal opportunities for one's education.

The well-known Kothari Commission, 1964-66 recommended that Central Government should undertake the responsibility in education for the equalization of educational opportunities with special reference to the reduction of inter-state differences and the advancement of the weaker section of the community.

### **7. Instruction in Mother -Tongue:**

There is diversity of languages in our country. After the dawn of Independence, Mother- Tongues have received special emphasis as medium of instruction and subjects of study. In the Constitution of India, it has been laid down that the study of one's own language is a fundamental right of the citizens.

**Article 26 (1)** states, "Any section of the citizens, residing in the territory of India or any part there of, having a distinct language, script or culture of its own, shall have the right to converse the same."

Article 350 **A directs, "It shall be Endeavour of every state and every local authority to provide adequate** facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups."

Secondary Education Commission, 1952-53 recommended that the mother tongue or the regional language should generally be the medium of instruction throughout secondary school stage subject to the provision that for linguistic minorities, special facilities should be made available. Kothari Commission, 1964-66 has also said that at



college and university stage, mother-tongue should be the medium. The medium of instruction at school level is already mother-tongue. This is not a new proposal.

### **8. Promotion of Hindi:**

The Indian Constitution makes provision for the development and promotion of Hindi as national language. Article 351 enjoins the Union, the duty to promote the spread of the Hindi language.

Hindi accepted as the Official Language of India as laid down by the Constitution in following words:

“It shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression of all the elements of the composite culture of India.” In practice, Hindi is already largely in use as a link language for the country. The educational system should contribute to the acceleration of this process in order to facilitate the movement of student and teacher and to strengthen national Unity.

### **9. Higher Education and Research:**

Parliament has the exclusive rights to enact legislation in respect of institutions and Union Agencies mentioned in entries 63, 64, 65, and 66 of List. The entries which give authority to the Government of India in education are mentioned below:

#### **Entry 63 of the Union List:**

The institutions known at the commencement of this Constitution as the Banaras Hindu University, the Aligarh Muslim and the Delhi University, and any other institution declared by Parliament by law to be an Institution of National importance.

#### **Entry 66 of the Union List**

Co-ordination and determination of standards in institution for higher education or research and scientific and technical institutions.

**10. Women's Education:**

One of the unique features of Modern Indian Education is the tremendous advancement of Women's Education. Education of the girls is considered to be more important than that of the boys.

**The Constitution makes the following provisions under different articles:**

**Article 15(1)** provides that the State shall not discriminate any citizen on groups only of sex.

**Article 15 (3) reads: "Nothing in this article shall prevent the State from making any special provision for women and children."**

The well-known National Policy on Education was concerned about the status and education of women in the country. It envisages that education would be used as a strategy for achieving a basic change in the status of women. It opined that the national system of education must play a positive role in this direction.

The Policy states, "Education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well conceived edge in favour of women."

**11. Education in the Union Territories:**

Article 239 of the Constitution states, "Save as otherwise provided by Parliament by Law, every Union Territory shall be administered by the president acting to such extent as he thinks fit through an administrator to be appointed by him with such designation as he may specify."

**12. Educational and cultural relations with foreign countries:**

Entry 13 of the Union List reads. Participation in international conferences, associations and other bodies and implementing decisions made there at.

### **5.3) Indian Constitution and Education**

**15th August 1947 is a red letter day in Indian History when India got freedom. The Constitution of the country was adopted on Nov. 26, 1949 and came into force on Jan 26, 1950. The Preamble of the Constitution outlines the social philosophy which should govern all our institutions including educational. Right to Education is one of the fundamental rights enshrined in the Constitution of India. The Constitution of India gives a few directions and suggestions for the development of education in the countries which are also called constitutional provisions.**

**The following provisions have a great bearing on the functioning of the educational system in India:**

#### **Article 28:**

**According to our Constitution article 28 provides freedom as to attendance at religious instruction or religious worship in educational institutions.**

#### **Article 29:**

**This article provides equality of opportunity in educational institutions.**

#### **Article 30:**

**It accepts the right of the minorities to establish and administrate educational institutions.**

#### **Article 45:**

**According to this article "The state shall endeavour to provide within a period of ten years from the commencement of this Constitution for free and compulsory education for all children until they complete the age of 14 years."**

**We notice that the responsibility for universal elementary education lies with the Central Government, the State Governments, the Local Bodies and voluntary organisations.**

#### **Article 46:**

**It provides for special care to the promotion of education and economic interests of the scheduled caste, scheduled tribes and the weaker sections of society.**

#### **Article 337:**

**This provides for special provision with respect to educational grants for the benefit of Anglo-Indian community.**

**Article 350A:** This article relates to facilities for instruction in mother tongue at primary stage.

**Article 350B :** It provides for a special offer for linguistic minorities.

**Article 351:**

This article relates to the development and promotion of the Hindi language.

The seventh schedule of the Indian Constitution contains legislative powers under three lists viz. The Union List, the State List and the Concurrent List.

**The Union List:**

This list contains 97 subjects where the following entries are related to education:

**Entry 13:** To provide Educational and Cultural relations with foreign countries.

**Entry 62:** The institutions known at the commencement of the Constitution as National Library, The Indian Museum, the Imperial War Museum, the Victoria Memorial, and Indian War Memorial. Any other such institutions financed by the Government of India wholly or in part and declared by the Parliament by law to be an institution of national importance.

**Entry 63:** Institutions of national importance. The institution known at the commencement of this Constitution as the BHU, AMU and Delhi University etc. declared by Parliament by law to be an institution of national importance.

**Entry 64:** The institution of scientific and technical education financed by the Government of India wholly or in part and declared by law to be institutions of national importance like IITs and IIMs.

**Entry 65:**

**Union agencies and institutions for:**

(i) Professional, vocational or technical training, including the training of police officers.

(ii) The promotion of special studies or research.

(iii) Scientific or technical assistance in the investigation of detection of crime.

**Entry 66:** Coordination and determination of standards in the institution of higher education or research and scientific and technical institutions.

**State List**

State list consists of 66 entries, out of which the following is the entry related to education:

**Entry 12:**According to this entry all libraries, museums and other similar institutions controlled or financed by the state, ancient and historical monuments and records other than those declared by or under law made by the Parliament to be of the national importance.

**Concurrent List:**

It comprises 47 entries, among them the following are related to education:

**Entry 20:** Economic and social planning.

**Entry 25:** Education, including technical education, medical education and universities subject to provision of entries 63,64,65,66 of list (Union List).

**Entry 34:** Newspapers, books and printing presses.

**Reservation in Education****(A) Education of minorities :**

Article 28 of the Constitution has made certain provisions for the education of the minorities including

(i) No religious instruction shall be provided in educational institutions wholly maintained out of state funds.

(ii) If any institution has been established under any endowment trust even if administrated by state, can impart religious education.

(iii) None person attending an educational institution recognized by the state or receiving funds from state government shall be required to take part in any religious worship or instruction that may be conducted in such institutions or in any premises attached there to unless such person or if such person in a minor and his guardian has given his consent thereto.

**(B) Cultural and Educational Rights:**

Under article 29 and 30 for the protection of educational interest of minorities viz.

**(i) Article 29 (i):**

**Any section of citizen residing in the territory of India on any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.**

**(ii) Article 30 (i)**

**All minorities whether based on religion or language shall have the right to establish and administer educational institutions of their choice.**

**(iii) Article 30 (ii):**

**The state shall not in granting and to educational institution discriminate against any educational institution on the ground that it is under the management of a minority whether based on religion or language.**

**(iv) To make any law providing for the compulsory acquisition of any property of any educational institutions established and administered by minorities, the state shall ensure that the amount fixed by or determined under such law for acquisition of such property is such as would not restrict or abrogate the right guaranteed to them.**

**(C) Admissions:**

**(i) Article 29 (II) states that no citizen of India can be denied admission into any educational institution, which is either maintained by the state or receiving aid out of state funds on ground only of religion, race, caste, language or any of them.**

**(ii) Article 15 (III) states that to make special provisions for women. Hence, separate educational institutions for women can be established.**

**(D) Mother Tongue:**

**For promotion of teaching of mother tongue the Constitution of India has made some provisions for Hindi language.**

**Article 350 (A):**

**It shall be endeavour of every state and local authorities with the state to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups : the President may issue directions to any state as he considers necessary for recurring the facilities.**

**Article 351: It is to promote the development of Hindi language and states that it shall be the duty of the Central Government to promote the spread of Hindi language in the entire country.**

**(E) Right to Education:**

Article 41 of the Constitution provides that "All the citizens have equal right to education ". It states. "The state shall, within the limits of its economic capacity and development, make effective provisions for the right to work, to education and to public assistance in cases of employment, old age, sickness and disablement".

**(F) Weaker Section:**

Our Constitution has made some special provisions for the weaker sections of our society viz.

**Article 45 :** The state shall endeavour to provide within a period of ten years from the commencement of the Constitution for the free and compulsory education for all children until they complete the age of 14 years.

**Article 46:** The state shall promote with special care the educational and economic interests of weaker sections of the people and, in particular, of the scheduled caste and scheduled tribes, and shall protect them social injustice and all forms of exploitations".

**5.3. a) Liberty or Freedom**

All the citizens are secured with liberty of thought, expression, belief, faith & worship through the Fundamental Rights which are justifiable in nature. However, liberty does not mean freedom to do anything, and it must be exercised within the constitutional limits. this is second provision

**5.3. b) Justice**

The term 'justice' used in the preamble refers to three varying aspects - Political, Social and Economic which are secured through different provisions of Fundamental Rights & Directive Principles of State Policy.

**5.3. c) Equality**

This envisages that no section of the society enjoys special privileges and individuals are provided with adequate opportunities without any discrimination. Again, there are three dimensions of Equality - Political, Economic & Civic.

**5.3. d) Fraternity**

This refers to a feeling of brotherhood & a sense of belonging with the country among its people. It embraces psychological as well as territorial dimensions of National Integration. It leaves no room for regionalism,

### **5.3. e) Democratic**

India is a democracy. The people of India elect their governments at all levels (Union, State and local) by a system of universal adult franchise; popularly known as "one man one vote".

Every citizen of India, who is 18 years of age and above and not otherwise debarred by law, is entitled to vote. Every citizen enjoys this right without any discrimination on the basis of caste, creed, colour, sex, Religious intolerance or education.

The word 'democratic' not only refer to **political** but also to **social & economic** democracy.

### **Republic**

In a republic form of government the head of the state is an elected person and not a heredity monarch . This word denotes a government where no one holds a public power as proprietary right

Example The President of India is elected by an electoral college for a term of five years. The post of the President of India is not hereditary. Every citizen of India is eligible to become the President of the country. The leader of the state is elected by the people.

### **5.3.f) Secular**

Secular means the relationship between the government and the people which is determined according to constitution and law. By the 42nd Amendment, the term "Secular" was also incorporated in the Preamble. Secularism is the basic structure of the Indian constitution. The Government respects all religions. It does not uplift or degrade any particular religion. There is no such thing as a state religion for India.

### **Sovereign**

It means free from the control of any foreign power and internally; has a free government which is directly elected by the people and makes laws that govern the people. She allies in *peace and war*. The Popular sovereignty is also one of the basic structures of constitution of India. Hence, Citizens of India also enjoy sovereign power to elect their representatives in elections held for parliament, state legislature and local bodies as well. People have supreme right to make decisions on internal as well as external matters.

### **5.3 g) Socialist**

Even before the term was added by the 42nd Amendment in 1976, the Constitution had a socialist content in the form of certain Directive Principles of State Policy The term socialist here means democratic socialism i.e. achievement of socialistic goals through democratic, evolutionary and non-violent means. A mixed economy in which both Public sector and Private sector run together as two wheels of economic development.



## **UNIT 6 Education for Marginalized**

### **Marginalized population Economically, Socially and Culturally)**

#### **6.1. Meaning of /Marginalized (Distadvanced )section**

Disadvantaged section can be classified in a number of ways, for instance those suffering from economic deprivation suffering from special deprivation (social low status) and cultural deprivation .The traditional method of classification is in terms of Scheduled Castes, Scheduled Tribes and Other Backward classes.

People belonging to remote hilly areas, forest areas, desert areas and slum areas etc. Are also included in the category of the deprived sections. Here the basis is economic deprivation in general.

The entire tribal population comes under the category of deprived sections.

#### **Definition**

The process whereby something or someone is pushed to the edge of a group and accorded lesser importance. This is predominantly a social phenomenon by which a minority or sub-group is excluded, and their needs or desires ignored.

### **Who are the Marginalized Populations**

- 15) Immigrants, Refugees, and Migrants
- 16) Women and Girls
- 17) Victims of Human Trafficking
- 18) Mentally Ill
- 19) Children and Youth
- 20) People of Differing Sexual Orientation (LGBT community)
- 21) People of Differing Religions
- 22) Developmentally Delayed, Physically Disabled, or Mentally Ill People
- 23) Incarcerated People (and their Families)

### **EDUCATION AND SOCIAL EQUALISATION**

**The National Policy of Education (1986) in Part IV entitled ‘Education for Equality’ under the caption ‘Disparities’ includes the following categories:**

1. Education for women’s equality

2. Education of Scheduled Castes.
3. Education of Scheduled Tribes.
4. Other Educationally Backward Sections and Areas.
5. The Handicapped.

‘National Curriculum Framework for School Education’ (2000) published by the NCERT uses the term ‘Education of Learners from Disadvantaged Groups’. It states, “For achieving a cohesive society it could be essential to respond to specific educational needs of learners from different sections of the society with special emphasis on the Scheduled Castes, the Scheduled Tribes and other socially and economically disadvantaged groups.”

### **CONSTITUTIONAL PROVISIONS REGARDING DEPRIVED SECTIONS:**

**Article 15.** It prohibits discrimination on grounds of religion, race, caste, sex or place of birth. Sub-section (4) of Article 15 states, “Nothing in this Article or in Clause (2) of Article 29 shall prevent the State from making any special provision for the development of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.”

### **IMPORTANCE OF PROMOTION OF EDUCATION AMONG THE DEPRIVED SECTIONS:**

The Education Commission 1964-66 in chapter VI entitled ‘Equalisation of Educational Opportunity and Social Change’ very aptly observed, “One of the important social objectives of education is to equalize opportunity, enabling the backward or under-privileged classes and individual to use education as a lever for the improvement of their conditions. Every society that values social justice and is anxious to improve the lot of the common man and cultivate all available talent must ensure progressive equality of opportunity to all sections of the population. This is the only guarantee for the building up of an egalitarian and humane society in which the exploitation of the weak is minimized”. The Commission further stated, “The education of the backward classes in general and the tribal people in particular is a major programme of equalization and of social and national integration. No expenditure is too great for this purpose.

### **The National Policy on Education, 1968, 1986 and modified policy formulation 1992- all stress upon speedy action for the promotion of education of deprived sections.**

**Article 38(1).** The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political shall inform all the institutions of national life.

**Article 38(2).** The state shall, in particular, strive to minimize the inequalities in income and Endeavour to elimates inequalities in status, facilities and opportunities, not only

amongst individuals but also amongst group residing in different areas on engaged in different vocations.

**Article 45.** This relates to the provision of free and compulsory education for all children until they complete the age of 14 years.

### **MEASURES FOR THE PROMOTION OF EDUCATION OF THE DEPRIVED SECTIONS:**

Preparatory Classes and Compensatory Instruction-Many children belonging to the Scheduled castes, Scheduled Tribes and economically weaker sections come from a comparatively poor environment. They may not be neat or smart. Their usage of standard language may be poor. Their vocabulary is under-developed as compared to their peers. They may not have formed the initial mathematical concepts. On the other hand they may be more enthusiastic to act. Because of the lack of congenial home environment, these children may not be in a position to complete their home assignments. Their parents are usually employed as a landless labour or in other manual or agrarian activities. Therefore, such children are not able to conceptualize their future as educated persons.

There is the need to conduct some preparatory classes for children coming from the Scheduled Castes and Scheduled tribes. The primary objectives of conducting such classes are to raise the school entry ability level of such children. This is also helpful in having a somewhat homogeneous group in the class. The classes may be conducted two to three weeks in advance of the general admission. Classes may be conducted on healthy habits, personal and environment cleanliness,, eating habits, etc. The children may also be helped in improving the pronunciation of the words and picking up standard languages. For this, they may be motivated to participate in discussions, recitation and story-telling etc. Initial concepts of mathematics may also be introduced.

Remedial instruction-students coming from Scheduled Castes and Scheduled Tribes are also likely to be deficient in the scholastic areas. The school may provide some remedial education programmes. Adoption of instructional strategies, such as peer group learning, monitorial assistance, diagnostic testing and tutoring would help to improve the educational levels of these learners.

Provisions of outdoor games and activities, co-curricular and work experience activities will also help in the retention of such children in the schools and create an interest in them for continued schooling.

**Role of the Teachers-** The teachers can play an important role in developing a favourable school climate conducive to the educational progress of Scheduled Castes and Scheduled Tribes.

**Some suggestions in this regard are given here.**

1. The teacher's own example in his behavior towards student's belongings to these castes is the most effective and powerful way to build up a congenial climate.
2. The school staff should ensure non-discrimination between the children of Scheduled Castes, Scheduled Tribes and other communities.
3. The school staff should avoid the use of the caste names or derogatory words while calling roll calls or naming children.
4. Teachers should provide equal opportunities to all the children to participate in the curricular and co-curricular activities of the schools, including games.
5. Frequent meeting between the staff, school teacher and parents of Scheduled Castes and Scheduled Tribes children should be arranged. The details of the schemes for promoting education amongst Scheduled Castes and Scheduled Tribes should be explained to the parents at these meetings. It should be impressed upon them that they must continue the education of their children.
6. Special attention should be paid to motivating parents to educate girls.
7. Teachers should suggest to illiterate parent the advantages gained by attending functional literacy classes in the centre.

### **6.2 RESERVATION POLICIES**

#### **POLICY RECOMMENDATION ON EDUCATION OF THE DISADVANTAGED SECTIONS:**

1. 1. Natioanal Policy on Education (1986 and as amended in 1992).

The NPE has dealt with this subject in Part IV under 'Education 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.'

#### **Recommendations on the Education of Scheduled Castes:**

2. The central focus in the SCs' educational development is their equalization 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.
3. **The measures contemplated for this purpose include.**
  - (1) Incentives to indigent families to send their children to school regularly till they reach the age of 14;
  - (2) Pre-metric Scholarship Scheme for children of families engaged in occupations such as scavenging, etc. to be made applicable from Class I onwards. All children of such families, regardless of incomes, will be covered by this scheme and time-bound income, will be covered by this scheme and time-bound programmes targeted on them will be undertaken;
  - (3) 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 in employment;

- (4) The recruitment of teachers from Scheduled Castes;
- (5) Provision of facilities for SC students in hostels at district headquarters, according to phased programme;
- (6) Location of school buildings, balwadis and Adult Education Centre in such a way as to facilitate full participation of the Scheduled Castes;

**vii) The utilization of Jawahar Rozgar Yojna resources so as to make substantial education facilities available to 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;

7. Constant innovation in findings new method to increase the participation of the Scheduled Castes in the educational process.

8. The Education of Scheduled Tribes:

**a. The following measures will be taken urgently to bring the Scheduled Tribes on par with others:**

- b. 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 Jawahar Rozgar Yojna, Tribal Welfare schemes, etc.

**(NPE 1986 Para (1)) Priority will be accorded to opening primary schools in tribal areas.**

i) 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 scheme, etc.

(ii) The socio-cultural milieu of the ST has its distinctive characteristics including, in many cases, their own spoken languages. This underlines the need to develop the curricula and devise institutional materials in tribal languages at the initial stages, with arrangements for switching over to the regional languages.

(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 para-professional course. 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 Centers will be opened on 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 incentive 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 infrastructure.

### **6.3) Education and social equalization.**

### **6.4 ) SOCIAL PROGRESS SOCIAL INTERACTION, AND SOCIALMOVEMENT:**

At this point it is essential to understand the difference between social change and social progress. Both are not one and the same Social progress refers to the advancement of the society; it denotes only improvement and furtherance of the social conditions. All social change does not lead to social progress. Only positive social change that strengthens the hands of progressive, unifying and integrating forces lead to social progress, while the negative change that is divisive and disintegrating leads to social retardation.

Educational institution has hence such a social obligation of strengthening the hands of progressive forces and discouraging or retarding the negative forces through proper educational plans and programmes.

Social interaction leads to social change either desirable or undesirable.

#### **6.4.A) Meaning of Social Process:**

Social processes refer to forms of social interaction that occur repeatedly. By social processes we mean those ways in which individuals and groups interact and establish social relationships. There are various of forms of social interaction such as cooperation, conflict, competition and accommodation etc. According to Maclver, "Social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character".

As Ginsberg says, "Social processes mean the various modes of interaction between individuals or groups including cooperation and conflict, social differentiation and integration, development, arrest and decay".

According to Horton and Hunt, "The term social process refers to the repetitive form of behaviour which are commonly found in social life".

#### **Types of Social Processes:**

There are hundreds of social processes. But we find some fundamental social processes that are found to appear repeatedly in society. These fundamental processes are socialisation, cooperation, conflict, competition, accommodation, acculturation and assimilation etc. Loomis classified social processes into two categories; the elemental and the comprehensive or master processes.

He describes elemental processes are those by which the separate elements of the social system are articulated and comprehensive processes are those by which several or all of the elements are articulated or involved. These elements are beliefs (knowledge), sentiment, end or goal, norm, status-role (position), rank, power, sanction, and facility.

The elemental process are (1) Cognitive mapping and validation, (2) Tension management and communication of sentiment, (3) Goal attaining and concomitant 'latent' activity, (4) Evaluation, (5) Status-role performance, (6) evaluation of actors and Allocation of status-roles, (7) Decision-making and initiation of action (8) Application of sanctions, (9) Utilisation of facilities. The comprehensive or master processes are (1) Communication, (2)

Boundary maintenance, (3) System linkage, (4) Social control, (5) Socialisation and (6) Institutionalisation.

Social process can be positive or negative. Accordingly, social process have been classified into two broad categories, variously entitled 'conjunctive and disjunctive, 'associative and dissociative'.

#### **6.4.B) Meaning of Social Interaction:**

Man is a social animal. It is difficult for him to live in isolation. They always live in groups. As members of these groups they act in a certain manner. Their behaviour is mutually affected. This interaction or mutual activity is the essence of social life. Social life is not possible without interactions.

Social interactions are reciprocal relationships which not only influence the interacting individuals but also the quality of relationships. According to Gillin and Gillin, "By social interaction we refer to social relations of all sorts in functions – dynamic social relations of all kinds – whether such relations exist between individual and individual, between group and group and group and individual, as the case may be".

Eldredge and Merrill say, "Social interaction is thus the general process whereby two or more persons are in meaningful contact-as a result of which their behaviour is modified, however, slightly". The mere placing of individuals in physical proximity, although it usually results in at least a medium of interaction, does not weld them into a social unit or group.

When the interacting individuals or groups influence the behaviour of each other it is called social interaction. People in action with one another means interaction of some kind. But not every kind of action is social.

When people and their attitudes are involved the process become social. Social interaction may then be defined as that dynamic interplay of forces in which contact between persons and groups result in a modifications of the attitudes and behaviour of the participants.



### **The two basic condition of social interaction are**

(i) social contact and (ii) communication. In the words of Gillin and Gillin, “social contact is the first phase of interaction”. Social contacts are always established through the medium of someone causes sense organ.

An object can be perceived by the sense organ only when that object causes communication with that sense organ. Hence the means of communication are essential adjuncts of social contact. Communication may be the form of direct person to person or it may take place through some medium of long-range contact such as the telephone, telegraph, television etc.

Social interaction usually takes place in the forms of cooperation's, competition, conflict, accommodation and assimilation. These forms of social interaction are called “social processes”.

### **Importance of Social Interactions**

- 1) The opportunity for social interactions with others is very important for the development of all children.
- 2) Through social interactions, children begin to establish a sense of “self” and to learn what others expect of them.
- 3) Although social interactions for very young children primarily occur within the family, as children grow and develop, they become more and more interested in playing and interacting with other children.
- 4) When playing with others, children learn appropriate social behaviors, such as sharing, cooperating, and respecting the property of others.
- 5) In addition, while interacting with their peers, young children learn communication, cognitive, and motor skills.
- 6) Most opportunities for social interactions among young children occur during play. This opportunity to play with others is critical if a child is to develop appropriate social skills.
- 7) Therefore, encouraging children with disabilities and nondisabled children to play together is an extremely important part of instruction in integrated preschools.

- 8) The children must have the opportunity to play together if they are to become friends. These friendships will help the nondisabled child form positive, accepting attitudes toward persons who are disabled.
- 9) In addition, the child who is disabled will have the opportunity to learn age-appropriate social skills. Children who learn appropriate social skills often have a higher self-esteem and show a greater willingness to interact with their environment as they grow.
- 10) Opportunities for social interaction not only enhance development in the early years, but also may be important for the future of the young child who is disabled.

#### **6.4. C) Social movements**

**Social movements** are a type of group action. They are large, sometimes informal, groupings of individuals or organizations which focus on specific political or **social** issues. In other words, they carry out, resist, or undo a **social** change.

**social movement** a group of people with a common ideology who try together to achieve certain general goals; "he was a charter member of the movement"; "politicians have to respect a mass movement"; "he led the national liberation front".

#### **Meaning and Definitions of Social Movements:**

Social movements can be viewed as collective enterprises to establish a new order of life. They have their inception in the condition of unrest, and derive their motive power on one hand from dissatisfaction with the current form of life, and on the other hand, from wishes and hopes for a new scheme or system of living. —Herbert Blumer

Mass movements mobilize people who are alienated from the going system, who do not believe in the legitimacy of the established order, and who therefore are ready to engage in efforts to destroy it. The greatest number of people available to mass movement will be found in those sections of society that have the fewest ties to the social order. —William Kornhauser

Social movements are those organized efforts, on the part of excluded groups, to promote or resist changes in the structure of society that involve recourse to non-institutional forms of political participation. —Doug McAdam

A social movement is a collectivity or a collective enterprise. The individual member experiences a sense of membership in an alliance of people who share his dissatisfaction with the present state of affairs and his vision of a better order. —Encyclopedia Britannica

Social movements are generally seen as phenomena of the modern era and industrialized society whether located in the “First” world or not. Industrialization and urbanization, technological advancements, and ongoing democratization have allowed people to push for change collectively, and question the legitimacy of the existing order. Social movements can be defined as collective challenges based on common purposes.

### **Features and Causes of Social Movements:**

#### **Some of the features of social movements are as follows:**

- i. The sense of belonging and group consciousness is very important for a social movement. Such consciousness can be brought about through active participation of the group members.
- ii. Social movements lead to the creation of an entirely new social, economic, and political order.
- iii. Most of the social movements tend to develop a new set of ideas, which become obligatory for the members of the group to adopt and follow.
- iv. It is obvious that the social movements involve collective action rather than individual action.
- v. Social movements may be organized or unorganized.
- vi. Social movements may be peaceful in nature or they may also turn violent.
- vii. The aim of a social movement is to bring about or resist social change in the society.
- viii. The life of the social movement is not certain. This is because it may continue for a long period or it may die out soon.

### **6.5) Education for diversities**

What do you mean by diversity?

**Diversity** is differences in racial and ethnic, socioeconomic, geographic, and academic/professional backgrounds. People with **different opinions**, backgrounds (degrees and social experience), religious beliefs, political beliefs, sexual orientations, heritage, and life experience.

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The **Right** of Children to Free and Compulsory **Education** Act or **Right to Education** Act (RTE), is an Act of the Parliament of India enacted on 4 August 2009, which describes the modalities of the importance of free and compulsory **education** for children between 6 and 14 in India under Article 21A of the Indian Constitution .

#### **Universal and free primary and secondary education for girls:**

- 1) Sex and Relationships education as an entitlement for all children, which should contribute to tackling the continuing problem of violence against women and girls;
- 2) Urgent action to ensure girls access to education free from violence, intimidation and sexual abuse; n Decent working conditions for teachers at work and equal rights in quality public services;
- 3) Investment in education, not cuts and austerity; Positive action to increase the representation of women in leadership roles; n Action to end child labour.

### **6.6) Schools under different Management**

#### **1) TAMIL NADU GOVERNMENT SCHOOLS**

Schools in Chennai are run publicly by the Tamil Nadu government, or run privately, some with financial aid from the government. The medium of education in private schools is English. Government run schools offer both English and Tamil medium education. Private schools are usually affiliated to the Tamil Nadu State Board or the Tamil Nadu Matriculation board. A few schools are affiliated to the national CBSE board, ICSE board, NIOS board, Anglo-Indian board and the Montessori system.

A few schools also offer the International Baccalaureate and the American systems. Schooling begins at the age of three with two years of kindergarten, followed by ten years of primary and secondary education. Students then need to complete two years of higher secondary education in one of two streams: science or commerce, before being eligible for college education in a general or professional field of study.

#### **2) Minority School**

In the context of this article, "minority schools" refer to schools in Tamilnadu serving students whose mother tongue is not Tamil . There are Telugu schools, Urdu schools, etc. in Tamil Nadu where the respective languages (Telugu, Urdu, etc.) are taught. The Tamil Language Act of 2006 requires that these students learn Tamil in addition to their mother tongues.

### 3) Sainik School

**Sainik school, Amaravathinagar is an English medium, residential school for boys providing Public School Education with a military bias, located at Udumalpet, Tirupur Dist, Tamil Nadu.**

**The school was formed with a clear objective of providing high-quality public school education and leadership & discipline training to handpicked children and groom them to become officers in the Defence Services of the country. The aim of the School is to enroll as many cadets as possible into the NDA (National Defence Academy)**

#### **AIM**

**The aim of the school is to prepare the boys academically, physically and psychologically for entry into the National Defence Academy. Character, team spirit, dedication to purpose, a patriotic outlook and a desire to serve the country with zeal and efficiency are the qualities sought to be promoted by the training at the school.**

#### **Concept of Sainik Schools**

**The concept of Sainik Schools originated with Mr. Krishna Menon, who was our Defence Minister in the early 1960s. Mr. Menon felt that a school with rudiments of a military way of life in each state of our country, could go a long way in building up an infrastructure for intake into the NDA. Thus sainik schools came into being in each state. This school is one of the 24 Sainik Schools of the country. It came into being on 16th July 1962.**

### **4)Kendriya Vidyalaya**

**The Kendriya Vidyalayas are a system of central government schools in India that have been instituted under the aegis of the Ministry of Human Resource Development (MHRD). It comprises over a thousand schools in India and three abroad.**

**The system came into being in 1963 under the name 'Central Schools'. Later, the name was changed to Kendriya Vidyalaya. All the schools are affiliated to the Central Board of Secondary Education (CBSE). Its objective is to educate children of the Indian Defense Services personnel who are often posted to remote locations. With the army starting its own Army Public Schools, the service was extended (but not restricted) to all central government employees.**

- **Kendriya Vidyalaya Sangathan (KVS) was established in November, 1962 to provide uninterrupted education to wards of the transferable Central Government employees. It has at present 1067 functional schools including 3 abroad at Kathmandu, Tehran and Moscow. 1060011 students were studying in Kendriya Vidyalaya as on 31.11.2010.**

### **5) Indian Army Public Schools**

**Army Public School (APS)** is a system of public schools established for imparting education to the children of the Indian armed forces personnel. With over 130 schools throughout the country, it is one of the largest chain of schools in India that is controlled by the AWES (Army Welfare Education Society, which was established in 1983, has over the years established more than 135 Army Public Schools and 249 Army Pre-primary Schools across India, and also several institutions of higher education).

### **6.7) Public school a broad perspective**

### **6.8 Education as public property**

### **6.9 ) EDUCATION TO GLOBAL EQUALITY**

The **right to education** is a universal entitlement to education. This is recognized in the International Covenant on Economic, Social and Cultural Rights as a human right that includes the right to free, compulsory primary education for all, an obligation to develop secondary education accessible to all, in particular by the progressive introduction of free secondary education, as well as an obligation to develop equitable access to higher education, ideally by the progressive introduction of free higher education.

The right to education also includes a responsibility to provide basic education for individuals who have not completed primary education. In addition to these access to education provisions, the right to education encompasses the obligation to rule out discrimination at all levels of the educational system, to set minimum standards and to improve the quality of education.

**What is meant by equity in education?**

**Equity in education** means that personal or social circumstances such as gender, ethnic origin or family background, are not obstacles to achieving **educational** potential and that all individuals reach at least a basic minimum level of skills.

**6.9 Education for Global Equality**

- 1) Gender inequalities is one of the greatest human rights challenges the world faces today.
- 2) Despite a wealth of international agreements, women and girls continue to be denied access to quality education and decent life chances as a result of gender discrimination, intimidation and violence.
- 3) Two thirds of the almost 800 million illiterate people in the world are women
- 4) Thirty-one million girls worldwide have no access to school and there is an acute global shortage of teachers.
- 5) We believe that it is time for concerted action by governments around the world to end gender discrimination, secure quality education for women and girls and to ensure equality for women and girls.
- 6) We further believe that investment in public education must be accorded a high priority.

**UNIT 7(CIE) 7.1 Language Policy Of India**

India is a land of diverse people with many languages spoken in different villages, towns and states. Indian Constitution did not give the status of national language to any one language. Hindi was identified as the official language. But Hindi is the mother tongue of only about 40% of Indians. Therefore there were many safeguards to protect other languages. Besides Hindi there are 21 other languages recognized as Scheduled languages by the Constitution of India.

Many non-Hindi speaking states demanded that the use of English should continue. In Tamil Nadu this movement took a militant form. The central government responded by agreeing to continue the use of English along with Hindi for official purposes. Many critics think that this solution favored the English speaking elite. Promotion of Hindi continues to

be the official policy of Government of India. Promotion does not mean that the central government can impose Hindi on states where people speak a different language.

**22 OFFICIAL LANGUAGES IN INDIA ; Assamese, Bengali, Bodo, Dogri, Gujarati, Hindi, Kashmiri, Kannada, Konkani, Maithili, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Santali, Sindhi, Tamil, Telugu, and Urdu are included in the Eighth Schedule.**

### **7.2. Language policies during post independence period**

Having gained independence from the British in 1947, the leaders of the new Indian nation recognized the opportunity to unite the many regions of India with a common, universal language. Mahatma Gandhi felt that this was essential to the emergence of India as a *bona fide* nation. He pointed out five requirements for any language to be accepted as the national language.

1. It should be easy to learn for government officials.
2. It should be capable of serving as a medium of religious, economic, and political intercourse throughout India.
3. It should be the speech of the majority of the inhabitants of India.
4. It should be easy to learn for the whole of the country.
5. In choosing this language, considerations of temporary or passing interests should not count.

### **7.3 THREE LANGUAGE FORMULA:**

After India's independence, there was a voice to root out English from India. Most of the political leaders felt that English could be replaced only by Hindi. Our constitution envisages that Hindi would replace English for all official purpose by 1965. But even before this deadline reached. There were disturbances on the imposition of Hindi in Southern and non Hindi speaking states. Consequently, the Parliament passed a bill in 1963, declaring English as the associate official language of India till an indefinite period of time.

On the other hand, every state in India advocated its own regional language to be the first language and the medium of instruction. They are giving various importances to English and Hindi. This language tangle has been resolved by the recommendations of the Kothari commission that advocated the introduction of the three language formula at the school level. Thus three. Language formula found its place in school curriculum at school level.



According to the three language formula, the mother tongue or the regional language was given much importance. It should be taught as the first language and the medium of instruction till X Std. it should be started from Ist standard. Hindi has been declared as the official languages. It should be taught compulsorily from 5<sup>th</sup> to 10<sup>th</sup> standard.

English has been assigned as the third language which could be started either in 5<sup>th</sup> or in 8<sup>th</sup> standard. Learning of this third language has been made compulsory. However, realizing the importance of English learning, most of the states made English as a second language. By these states, Hindi has been considered as optional third language, which can be studied if the students desire to study.

**Three-language formula is a formula of language learning formulated by the Union Education Ministry of the Government of India in consultation with the states. The formula was enunciated in the 1968 National Policy Resolution.**

**1) It provides that children in the Hindi-speaking states are to be taught two languages, namely Hindi and English .The children in non-Hindi-speaking states are to be taught the local language, English and Hindi.**

**2) The formula was formulated in response to demands from non-Hindi speaking states, such as Karnataka, Andhra Pradesh and mainly Tamil Nadu.**

**3) Currently, the three language system is not followed in Tamil Nadu due to efforts of C. N. Annadurai.**

#### **7.4) MOTHER TONGUE AS MEDIUM OF INSTRUCTION**

Place of mother tongue in teaching of English has been a contentious issue among teachers of English for many years. **Prof. J.F.Green** has rightly remarked that “This topic usually generates more heat than light, some experts advocating translation as the most effective way of teaching foreign language and other maintaining that the mother tongue has no place in the English class.” This issue has to be dealt with from two points of view: a) mother tongue as a valuable aid and b) mother tongue as a hindrance.

#### **Mother tongue is preferred as the medium of instruction:**

- It facilitates teaching learning
- Fosters intellectual, emotional and social development
- Help children understand and appreciate their culture better
- Reduces the burden of cramming
- Develops a sense of joy in children for learning.

### **MOTHER TONGUE AS A VALUABLE AID:**

Knowledge and use of mother tongue can be a valuable aid in the teaching of English. **P.Gurrey** observes that “the teaching of the mother tongue and the teaching of a foreign language can support and assist each other... And whether the language is the mother tongue or a foreign language, some of the methods in the teaching will be similar, and most of the principles underlying those methods will be the same”.

Ryburn says “If sufficient attention is paid to the teaching of the mother tongue and if it is well taught, habits may be formed in the class room which will be of the greatest value in connection with the learning of English.”

Many habits acquired in the learning of the mother tongue are helpful in the learning of the English.

### **7.5) ENGLISH VERSUS REGIONAL LANGUAGE AS MEDIUM OF INSTRUCTION**

#### **Should English be the medium of instruction**

According to **Mahatma Gandhi, Pandit Jawaharlal Nehru and Kothari Education Commission**, “Mother tongue has a pre-eminent claim as the medium of instruction at school and college stages. The regional language should therefore, be adopted as the medium of instruction at the higher stage.”

Moreover, people were against using English as the medium of instruction at the early stages of schooling. They were of the opinion that it could be the medium of instruction in the fields of Science and Technology.

#### **Explain the term link language:**

Link language is used by the people for the purpose of communication when people from different countries/states, with different language backgrounds try to exchange their ideas and views. English is considered as a link language in India because India is a multi-lingual country with many languages and dialects. English links the people of different languages together

#### **English and mother tongue**

1. Though mother tongue should not be used for assimilation and interpretation of English, its use as a test for comprehension is permissible.
2. Difficult and abstract ideas may be (or must be) explained in mother tongue.

3. The teaching of grammar should call for frequent cross reference to the parallel topic in mother tongue (Eg. English is a structure based language where as Indian languages are not.)
4. The comparative study of mother tongue and English with reference to idioms, phrases etc will yield good results.
5. The training in the art of composition should start in mother tongue. First, pupils should be trained in style, logic exposition, paragraph building and exactness in the use of words. Later these skill should be transferred in writing composition of English.
6. Use of parallel quotations in English and mother tongue are highly instructive.
7. While teaching a poem mother tongue is of great help. If you find a poem in mother tongue having the same theme and central ideas, it should be read first in the class before teaching English poem. This adds interest to the poem.
8. Some useful habits formed in the learning of mother tongue (i.e. reading novels) can be transferred for learning English.

The mother tongue will prove to be an instrument of assistance to the teaching of English. The report of the Calcutta University Commission points out, "A severe training in the use of mother tongue is not vital but necessary preliminary to training in the use of English.

### **Suggest ways of solving the language problem in India**

India is multilingual country. To make the communication better among people for either official purpose of otherwise a common language like Hindi can be used. Hindi can be a common language because approximately 45% of Indians speak Hindi. People of non-Hindi speaking areas to be encouraged to learn Hindi so that when required it could be used. Another option is the use English as a link languages.

### **THE LANGUAGE PROBLEM:**

Language has been one of the most sensitive issues in India for centuries. Given the geographical expanse of land, diversity of culture, tolerance of faith and the myriad languages of India, language is bound to be a contentious issue.

Most of the present States of India have come into being simply on the basis of regional languages. Such a move has led to undesirable tendencies like parochialism, regionalism and fundamentalism.

Undoubtedly, regional languages are important. However, it does not mean that national languages or other languages like English should be ignored. Pandit Jawaharlal Nehru once said, "The question of language should not have anything to do with politics as such, but unfortunately the whole language question has got entangled in political issues."

When the question arises which language should be given top most position in the country, it shall be like the following:

1. Regional language or mother tongue of the people should be given first preference.
2. National language should come next.
3. English should come third in the order.

However, this classification should not be strictly adhered to in letter but rather in spirit. This order of priority should also not promote rivalry among the language users as to which language is better and more versatile than the other. Prof. P.Gurry observes in his book "Teaching English as a Foreign Language" that "All languages are used for same purpose they are used, for instance, for communication, for recording information, for thinking for getting what we want, and so on".

When Hindi was made the national language of the country, people in the South refused to accept it as the link language. Hence, English was given the status of the Associate Official Languages of the country. This solution has not solved other problems related to the issue of languages such as the following.

## UNIT 8 CIE

### **ISSUES IN EDUCATION**

#### **8.1) EQUALIZATION OF EDUCATIONAL OPPORTUNITIES IN EDUCATION**

##### **Equality of Educational opportunities: Meaning**

Equality of educational opportunity means providing special assistance and making efforts to bring up the less advanced areas and sections of society to a certain minimum level. It means to remove educational disparity between two areas or two sections of society.

##### **Equality of Educational Opportunities: Need**

Equality of educational opportunity is needed for the following reasons:

##### **1) In the True Spirit of Democracy:**

Providing equality of educational opportunity is in the true spirit of democracy. Under democracy, every child, irrespective of his caste, creed, sex, social and economic status, has the right to education.

## **2) In the True Spirit of Social Justice:**

Social Justice demands that an under privileged child should not suffer at the cost of the privileged one. A democratic society makes every effort to improve the lot of the common man and to cultivate all available talent for the betterment of the society itself. Social justice demands that the gap between the haves and the have nots must be bridged. It also demands that the educational gap between the privileged and the under privileged should be minimized.

## **3) A Guarantee for Building and Egalitarian Society:**

Equality of educational opportunity is the basis for a socialistic society. It is the only guarantee for the building up of an egalitarian society.

## **4) Needed for promoting National Integration:**

Equality of educational opportunity is the true answer to social segregation. This is the prime condition for promoting national integration.

## **5) Good Education is not a privilege of the Few:**

Good education is not a privilege of those few who can pay. Every section of the population should get equal opportunity of education. This is the basis and the only guarantee for building up a socialistic society.

## **6) For Rapid Social Development:**

Equalization of educational opportunity is needed for rapid social development and economic progress. Education is the only means through which useful and productive individual can be shaped.

## **7) For Preserving Democratic Values:**

Education can preserve and extend democratic values. For proper functioning of the democratic order the development of individuality, equalization of educational opportunities is desirable.

In short: "An individual is the basis of democracy. Hence every individual should get equal and suitable opportunity to cultivate his talent and receive education according to his needs, abilities and aptitudes".

### **8.1) Causes of Inequality of Educational Opportunities**

The following are the major causes which account for inequality of educational opportunity:

#### **1. Absence of a National System of Education:**

Till recently, the country failed to evolve a national system of education which could be acceptable to all. Although 42<sup>nd</sup> constitutional amendment laced education on the concurrent list, yet education remains dominated by individual policies of the states. National policy on Education has made a strong plea for a national system of education but only a little head way has been made in this direction.

#### **2. Educational Imbalances:**

Another cause of inequality is imbalances of educational development in different parts of the country. These imbalances can be perceived not only in different states but also in different districts of the same state.

#### **3. Economic Disparities:**

There is economic disparity among states. This leads to economic imbalance. Economic disparity between one state and the other, between one district and the other affects educational development as well.

#### **4. Different Educational Standards:**

Another cause of educational inequality is differences in educational standards of schools and institutions of higher education. The schools and even colleges in rural and backward areas are largely ill-equipped. They provide failure or mass copying than in urban schools and colleges.

#### **5. Differences in Home Environment:**

It has been rightly observed: "Gross inequalities arise from differences in home environments. A child from a rural household or an urban slum having non-literate parents does not have the same opportunity which a child from an upper class home with highly educated parents has".

#### **6. Disparity in the Education of Boys and Girls:**

Disparity in the educational in the educational opportunities for boys and girls is by itself an instance of inequality of educational opportunities.

#### **7. Class-Differences:**

Class differences, are eating into the vitals of our social fabric. Wide-spread differences are there in the living standards of higher castes and lower castes. This leads to inequality of educational opportunity.

### **8.1) Equality of Educational opportunities: Kothari Commission's view**

#### **Kothari Commissions' Recommendations in respect of equalization:**

1. Education should be made free.
2. Other private costs of education (purchase of books and writing materials) should be reduced.
3. Scholarships should be given for all the deserving students. National scholarship scheme should be expanded. There should be two kinds of scholarships (a) for those who have to stay in hostels and (b) for the day scholars. UGC should provide scholarships and fellowships.
4. Special attention is to be taken for the equation of handicapped children.
5. Less developed areas should be facilitated to come up to the expected levels so as to reduce regional imbalances.
6. Women education should also receive top priority.
7. The existing Educational Programmers for Scheduled Castes and backward class students must continue and
8. Ashram schools must be opened specially for pupils in the tribal areas.

### **8.1) Means of providing Equality of Opportunities in Education**

The following steps have so far been taken to achieve the objective of equality of educational opportunity:

#### **1. Article 45 and primary Education for All Children:**

The ideal of equality of educational opportunity is clearly reflected in the constitution of free India. Art 45 of the Directive Principles of State Policy clearly demands that every state shall Endeavour to provide for compulsory primary education for all children until they attain the age of fourteen years. Since then the states have been working hard to fulfill this direction.

#### **2. Education for Socially Backward Classes:**

The constitution of India made it obligatory for the government to take adequate steps for the education of socially backward castes, scheduled tribes, and other backward classes. In order to bring children belonging to these classes into the national stream the state as well as central governments have been launching from time schemes of scholarships.

### **3. Navodya Schools:**

The launching of the scheme of Navodya School is another innovative and progressive step in the direction of equality of educational opportunity.

### **4.Common School System:**

Common school or neighborhoods school system as suggested by the Indian Education Commission has been another important step in this direction.

### **5. Eradication of Adult Illiteracy:**

The government has launched a number of programmes for eradicating illiteracy from amongst the adults. The launching of National Adult Education Programmed in 1987 was one such ambitious programme to achieve equality of educational opportunity.

### **6. Educational Opportunities for the Handicapped:**

Integrating the physically and mentally handicapped children with general community is also enunciated in the policies framed by the government from time to time. The Government has been giving incentives to open institutions.

#### **8.1.A) SC/ST,OBC**

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.

### **8.1.B) WOMEN EDUCATION**

Importance of education of women has been recognized since the independence. Accordingly, efforts have been taken in this area. The women literacy has increased from 8.86% to 53.7% since independence. The literacy rate is low in rural areas (46.1%) and among ST women. The percentage of women enrolled in arts (higher education) is 55% compared with 20% in science courses.

### **REASONS FOR SLOW PROGRESS**

1. Economic backwardness
2. Lack of educational facilities in rural areas.
3. Illiteracy of the parents.
4. Conservative nature of parents.

- 5 Lack of women teachers.
6. Lack of proper supervision.
7. Customs in the society.
8. Lack of suitable curriculum.
9. Co-educational aspects.
10. Inadequate transportation.
11. Early marriages in rural areas.
12. Lack of hostel facilities.

### **SUGGESTIVE MEASURES TO IMPROVE GIRLS' EDUCATION**

1. Free uniforms and free books to the needy and deserving children.
2. Giving attendance scholarships.
3. Mid-day meals.
4. Separate schools for girls at middle and high school stages.
5. Separate toilets for boys and girls.
6. Hostel for girls at middle and high school stages.
7. Transport facilities wherever possible.
8. Large number of women teachers is to be employed in rural areas.
9. Increasing the number of women inspecting officers.
10. Residential facilities for women teachers.
11. Scholarships for students.
12. Providing adequate transport and residential facilities for women officers.
13. Adult education camps for the parents so that they develop positive attitude towards girls' education.
14. Vigorous educational programmers' to overcome resistance to co-education.

The literacy rate in the country has increased from 18.33% in 1951 to 65.38% as per 2001 census.

Total Male literacy – 75.3%

Total Female literacy – 53.7%

## Enrollment in local colleges, 2005

Sl.No	state	<i>Female Literacy %</i>
1	Tamilnadu	<b>64.55</b>
2	AndhraPradesh	<b>51.17</b>
3	Delhi	<b>75.0</b>
4	Bihar	<b>33.57</b>
5	Rajasthan	<b>44.34</b>
6	Kerala	<b>87.86</b>
7	Uttar Pradesh	<b>42.98</b>
8	Madhyapradesh	<b>50.28</b>
9	Karnataka	<b>57.45</b>
10	Puducherry	<b>74.30</b>

**Female Literacy in India**

According to last census held in 2001, the percentage of female literacy in the country is 54.16%.

The female literacy rate has increased from 8.86% in 1951 to 54.16% in 2001.

It is noticed that the female literacy rate during the period 1991-2001 increased by 14.87%.

**NEED FOR WOMEN EDUCATION****Educated women**

1. Can take care of the family in a better way.
2. Have fewer and healthier children
3. Have access to employment and so the financial independence.
4. Take decisions independently.
5. Are able to manage life in changing social, economic and cultural environment.
6. Fight against social evils.
7. Engage their free time effectively than others.
8. Postpone their marriages thereby reducing population growth.
9. Can fight against atrocities like dowry, sati, child marriages etc.

10. Can think and act independently when required.
11. Contribute to the economic development.
12. Will have equal opportunities along with men.
13. Educating a woman is educating the family.

### **8.1.C) Education for visually Impaired Children/Visually Handicapped Children.**

On the basis of visual acuity, visually impaired children can be classified into two categories and they are;

1. The blind who are educated through channels other than vision, and
2. The partially sights who can acquire educational skills by utilizing their vision.

There are certain symptoms and observable behaviors' to identify the children with visual impairment or partially sighted. Such a child:

1. Rubs eyes excessively
2. Covers one eye and tilts the head forward
3. Holds objects including the book close to his eyes
4. Asks other children when taking notes from the black-board
5. Blinks more frequently
6. has watery eyes.

### **Education Programme:**

1. **Segregated Class:** The teacher counselor teaches the partially sighted children from all classes of the school by grouping them from the others. This is in practice now.

2. **Itinerant teacher-Counselor Plan:** An itinerant teacher counselor, travelling from school to school, furnishes special materials, instructs the regular teacher in their use, helps the child to cope with his class, and counsels him with respect to his adjustment.

3. **Guidance Corner:** The partially sighted child is given special tutoring and special material needed in the same general or regular class. In this plan they go to a guidance corner.

### **8.1.C) Education for Deaf and Dumb Children**

The school teachers have to notice the nature of hearing impaired children, see that they are adequately diagnosed and given whatever, medical treatment is necessary and provide and appropriate educational guidance programmed. Though the educational guidance programme is not the same for all cases of hearing handicaps, we will discuss some general procedures for helping hearing impaired children who, despite the handicap, can make some use of auditory stimuli.

The deaf people need a provision of part-time specialized of trained teacher counselor to help them individually or in small groups for an hour or half an hour a day. This help would consist of:

1. Training in the use of hearing aids.
2. Auditory training
3. Lip reading
4. Speech correction.

The ability to pronounce sounds cannot be considered as speech. It involves the assimilation of sounds into word, then combination of words into units to make a meaningful whole. Speech is the best means of communication of one's ideas, feelings and thoughts. So in the normal development and progression of the child, speech defects can be hurdle.

### **Education Programmes**

In order to correct the speech disorders of children, speech creationists should be employed. The duty of the speech corrections is the improvement of the oral communication of children whose difficulties are noticeable enough to interfere with their academic or social adjustment. The speech corrections it must have concentrated attention in the areas of improving oral skills and the bringing about of certain attitudes and adjustments. Through the improvement of the skills of articulation, fluency and vocal control, the speech corrections' is able to improve the intelligibility of the speech, improve social and personal adjustment, and to reduce the distractibility of the speech.

### **The speech correction's can be helped by the counselor in the manners below:**

1. The counselor can furnish background information to the speech corrections'.
2. The implementation of the referral to physicians and psychologists must often be provided by the school counselors.

### **8.1.D) Provisions, safeguarding the Educational Rights of the Religious Minorities**

**Article 28: Freedom as to Attendance at Religious Instruction or Religious Worship in Educational Institutions**

Clause (1): No religious instruction shall be provided in any educational institution wholly maintained out of state funds.

Clause (2): Nothing in Clause (1) shall apply to an educational institution which is administered by the state but has been established under any endowment or trust which requires that religious instruction shall be imparted in such institution. 3. No person attending any educational institution receiving aid out of state funds shall be required to take part or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such a person is a minor, his guardian has given consent there to.

**Article 29, Clause (2): Right of Admission in Educational Institution**

No citizen shall be denied admission into educational institution maintained by the state or receiving aid out of state funds on grounds only of religion, race, caste, language or any of them.

**Article 30 Right of Minorities to Establish and Administer Educational Institutions**

Clause (1): All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

Clause (2): The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

**Article 45: Provision for Free and Compulsory Education**

**Article 45 States:** "The state shall Endeavour to provide within a period of 10 years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years".

The expression 'State' which occurs in this Article is defined in Article 12 to include "The Government and Parliament of India and the Government and the Legislature of each of the States and all local authorities within the territory of India or under the control of Government of India".

**Article 46: Promotion of Educational and Economic Interests of Weaker Sections of Society**

This Article States: "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 the Scheduled Tribes and shall protect them from social injustice and all forms of exploitation".



It could be noted that no those articles mentioned in the fourth schedule.

## **8.2) Universalization of education with respect to access, enrollment, Retention and achievement**

### **8.2.A.) Universal Enrolment:**

A programmed of universal enrolment should be organized simultaneously with emphasis on the following:

(a) The present heterogeneity of cohort in class I should be reduced and the bulk of the students in this class should consist of children in the age-group 5-6 or 6-7.

(b) A system of pre-registration should be introduced.

(c) The transfer rate of students from the end of the lower primary stage to the higher primary (which is now about 80 per cent) should be raised to 100 per cent by the end of the fifth plan.

### **8.1.B) Universal Retention and achievement :**

The most important programme to be implemented during the next ten years is to improve the quality of primary education and to reduce stagnation and wastage to the minimum. The target should be to reduce stagnation and wastage by about half by 1976 and to almost eliminate them by 1986.

1. Stagnation and wastage are very high in class I and their reduction should be a major programme. Of the various measures to be adopted for the purpose, three are very important.

(a) Treating Classes I and II (and wherever possible even classes I-IV) as one integrated unit:

(b) Introducing a year of pre-school education.

© Adopting play-way techniques in class I.

2. Stagnation and wastage in other classes should be reduced by providing various forms of part-time education, by implementing a nation-wide programme of school improvement, and by an intensive programme of parental education.

3. All children in the age-group 11-14 not attending schools and who have not completed the primary stage of education and become functionally literate should be required to attend literacy classes for a period of at least one year. The classes should be organized in primary schools and in a flexible manner to suit the convenience of the pupils. They should begin on a voluntary basis: but compulsion may be tried when the local community has become familiar with the concept.

4. Similar facilities of part-time education should be provided for children who have completed the lower primary stage and who desire to study further. (Their magnitude may be 10 percent of the total enrolment in 1975-76 and 20 percent in 1985-86). The curriculum may follow the general education pattern or contain a large vocational element as required by local needs.

In Tamil Nadu serious attempts have been made to implement almost all the recommendations of the Kothari Education Commission. In addition to implementing the schemes of providing free nutritious midday meals, supply of free text books, note books and uniform dress to children below the poverty line, free health check-up, and free bus-pass for transport to school. Further, education up to std. XII is free for all students. All girl students studying in the higher secondary classes are provided with free bicycle.

### **8.3.)ENSURING RIGHT TO EDUCATION**

#### **Main Features of Right to Education (RTE) Act, 2009**

- 1) Free and compulsory education to all children of India in the 6 to 14 age group.
- 2) No child shall be held back, expelled or required to pass a board examination until the completion of elementary education.
- 3) If a child above 6 years of age has not been admitted in any school or could not complete his or her elementary education, then he or she shall be admitted in a class appropriate to his or her age. However, if a case may be where a child is directly admitted in the class appropriate to his or her age, then, in order to be at par with others, he or she shall have a right to receive special training within such time limits as may be prescribed. Provided further that a child so admitted to elementary education shall be entitled to free education till the completion of elementary education even after 14 years.
- 4) Proof of age for admission: For the purpose of admission to elementary education, the age of a child shall be determined on the basis of the birth certificate issued in accordance with the Provisions of Birth, Deaths and Marriages Registration Act 1856, or on the basis of such other document as may be prescribed. No child shall be denied admission in a school for lack of age proof
- 5) A child who completes elementary education shall be awarded a certificate.
- 6) Call need to be taken for a fixed student-teacher ratio.
- 7) Twenty-five per cent reservation for economically disadvantaged communities in admission to Class I in all private schools is to be done.
- 8) Improvement in the quality of education is important.
- 9) School teachers will need adequate professional degree within five years or else will lose job.
- 10) School infrastructure (where there is a problem) need to be improved in every 3 years, else recognition will be cancelled.
- 11) Financial burden will be shared between the state and the central government.

### **History of right to education**

- 1) **Article 21A** of the Constitution - Constitution (Eighty - Sixth Amendment) Act, 2002.
- 2) December 2002 86th Amendment Act (2002) via Article 21A (Part III) seeks to make free and compulsory education a Fundamental Right for all children in the age group 6-14 years.
- 3) **October 2003** A first draft of the legislation envisaged in the above Article, viz., Free and Compulsory Education for Children Bill, 2003, was prepared and posted on this website in October, 2003, inviting comments and suggestions from the public at large.
- 4) **2004** Subsequently, taking into account the suggestions received on this draft, a revised draft of the Bill entitled Free and Compulsory Education Bill, 2004
- 5) **June 2005** The CABE (Central Advisory Board of Education) committee drafted the 'Right to Education' Bill and submitted to the Ministry of HRD. MHRD sent it to NAC where Mrs. Sonia Gandhi is the Chairperson. NAC sent the Bill to PM for his observation.
- 6) **14th July 2006** The finance committee and planning commission rejected the Bill citing the lack of funds and a Model bill was sent to states for making the necessary arrangements. (Post-86th amendment, States had already cited lack of funds at State level)
- 7) **2009** Right of Children to Free and Compulsory Education Bill, 2008, passed in both Houses of Parliament in 2009. The law received President's assent in August 2009.
- 8) 1 April 2010 Article 21-A and the RTE Act come into effect.

### **8.4 UNEMPLOYMENT : Introduction**

If a person is able to have an income to meet his basic needs by means by means of and occupation, it is considered as employment. On the other hand, if a person is ready to work but cannot find the opportunity, it is considered as unemployment. Unemployment is thus the result of less job opportunities. There are human resources but inadequacy and insufficiency in opportunities. This state or condition is known to be as unemployment.

### **Causes of Unemployment**

There are various causes for unemployment. Some are the following:

#### **1. Increase in Population:**

Unemployment problem emerges due to uncontrolled population growth in the country. In the causes of unemployment, population explosion is the major and most important one. The rate of population growth is ever increasing in our country, but there is no sufficient enough employment opportunity. So unemployment problem is inevitable.

#### **2. Poverty:**

Poverty and unemployment are like twins. An individual is poor because he has no job to earn. Unemployed people go below the poverty line and they do not find any means to increase their income. There are 18 percent people below the poverty line in the country in 2001-02.

### **3. under Development:**

Under development is the major cause for a country's economic backwardness. The rate of industrial development is very low. The rural areas are also in an underdeveloped condition because of inadequacy of job opportunities in the agricultural field.

### **4. Lack of National Employment Policy:**

There is no proper employment policy processed in the five year plans. Only sub policies are there regarding employment. In all the first three five year plans, employment opportunities are only additional policies. No importance is given to employment schemes or plans. As there is no clear cut scheme for employment, the problem of unemployment is increasing ever.

### **5. Defective Educational System:**

The Educational System in our country is general education system. As a result of this, unemployment problem exist among the educated people. Because of lack of vocational education the problem of unemployment is increased.

### **6. Capital Intensive Industries:**

In the second five year plan, as more importance was given to develop industries, capital intensive industries increased only if labour intensive industries are increased. As a result of capital intensive industries, unemployment problem exists.

### **7. Lack of Training Facilities:**

There is no proper training provided to the unemployment people. As all jobs and works need proper training, the untrained persons find it very difficult to get a job.

### **8. Too Much Expectation:**

The educated people have too much expectation. The youths do not join in any work if they find it unsuitable for them. They think it is better being unemployed rather than joining in a low salary job.

### **9. Non-Utilization of the Resources Completely:**

In India, natural resources are stupendous and enormous. But these resources are not utilized properly well. As a result of this, there is the problem of unemployment.

### **10. Immobility of Labour:**

Majority of the labours do not like to work in distant places from their homes. They do not want to migrate from one place to another. So there is unemployment because of this immobility of labour.

### **8.4) Remedies of Unemployment**

Some of the remedies to unemployment problem are the following:

#### **1. Changing the Pattern of Production:**

Job opportunities are increased by changing the pattern of production. The capital intensive industries should be replaced by more and labour intensive industries. This will make more opportunities.

#### **2. Encouraging the small scale Industries:**

Under the self-employment programme, small scale and cottage industries should be encouraged. The government should provide financial support and training for those who are prepared to start such industries. Through this, unemployment problem can be decreased considerably.

#### **3. Policy of Decentralization:**

As there are more employment opportunities in the urban areas, the rural people migrate towards them. Due to this, the problems of housing, drinking water, transport etc., evolve in the urban areas. Unemployment problem can be decreased if industries are established in the small towns according to the resources found there.

#### **4. Population Control:**

Unemployment problem can be somewhat declined by population control. So, family planning programmes should be processed properly.

#### **5. Full Utilization of Excess Capacity:**

Government has to look after that the excess capacity of industries is utilized well with the provision of electricity, transport and other required facilities. The productivity can be increased by the full utilization of excess capacity. Increase in productivity leads to employment opportunities.

#### **6. Restructuring the Educational System:**

The educational system in the country should be restructured. Education should be directly related to job opportunities. It should be of training to suitable jobs. Vocational education should be given more prominence in the education system.

### **7. Measures of Rural Unemployment:**

The following measures should be carried out to solve the various unemployment problems in the rural areas:

- (a) Encouraging small scale and cottage industries.
- (b) Substantial efforts should be taken to sustained agricultural activities for whole year. This will increase employment opportunities.
- (c) The investors should be encouraged to invest in rural areas.
- (d) If population explosion is controlled, the problem of unemployment can also be controlled.

### **8. Measures of Urban Unemployment:**

**Following are some of the measures of urban unemployment:**

- (a) The unemployment problems among the educated people can be decreased if reform activities are carried out in the education system. Vocational education should be given importance in the school education.
- (b) Encouragement should be given to labour intensive industries.
- (c) Policy of decentralization should be carried out, i.e., industries should not be established in a particular area itself. But they should be started in various places.
- (d) Population growth should be controlled.
- (e) Self-employment projects should be encouraged in a proper way.

### **9. Self-employment projects:**

**Various self-employment projects are processed by the government. Some among them are:**

- a) Self-employment Training Programme of Rural Youths, which was started in 1979.
- b) Integrated Rural Development Programme, 1978.
- c) Self-employment project for educated unemployed Youths, which was started in 1983.
- d) Self-employment project for Urban Youths started in 1986.
- e) Prime Minister Employment Programme introduced in 1998.

### **8.4) UNDEREMPLOYMENT**

The term underemployment has three different distinct meanings and applications. All meanings involve a situation in which a person is working, unlike unemployment, where a person who is searching for work cannot find a job. All meanings involve under utilization of labour that critics say is missed by most official (governmental agency) definitions and measurements of unemployment.

#### **Underemployment can mean:**

1. The employment of workers with high skill levels in low-wage jobs that do not require such abilities, for example a trained medical doctor who works as a taxi driver.

2. "Involuntary part-time" workers-workers who could (and would like to) be working for a full work-week but can only find part-time work. By extension, the term is also used in regional planning to describe regions where economic activity rates are unusually low, due to a lack of job opportunities, training opportunities, or due to a lack of services such as childcare and public transportation.

- 3."Overstaffing" or "hidden unemployment", the practice in which businesses or entire economies employ workers who are not fully occupied-for example, workers currently not being used to produce goods or services due to legal or social restrictions or because the work is highly seasonal.

### **8.5) Digital divide :Meaning of Digital divide**

Digital divide is a term that refers to the gap between demographics and regions that have access to modern information and communications technology, and those that don't or have restricted access. This technology can include the telephone, television, personal computers and the Internet.

#### **Digital Divides in Education**

The current digital divides have many implications for higher education and technology. To begin with, learners lacking sufficient network access will have a harder time completing their Internet-dependent studies, whether taking LMS-based quizzes, engaging in videoconference conversations with classmates and outside experts, or exploring simulations.

One analyst has dubbed this the "homework gap."<sup>20</sup> The NMC Horizon Report: 2017 Higher Education Edition succinctly observed: "Without high-speed internet access, successful scaling of emerging technologies in education is moot."<sup>21</sup> Both formal learning and informal learning suffer. To return to Jackson's account of a child blocked from doing digital work at home: "Given that her scholastic success is intimately tied to this new technology, your daughter is now at a clear disadvantage to her peers in terms of homework, research, engagement and general knowledge. Not good at all."

### **8.6) PRIVATIZATION IN EDUCATION**

It is the process of transferring the ownership of an organization or enterprises from the public sector to private sector.

#### **In the field education**

Privatization implies the withdrawal of the state intervention.

According to Barbara Lee and John Nellie, it is the general process of involving the private sector in the ownership of operation of state enterprise.

#### **Need for privatization**

- 1) To reduce the investment by the government
- 2) Lack of financial resources
- 3) Reduction in the quality of education in the government organization.
- 4) Continuation of traditional courses.
- 5) Change in the attitude of the people.
- 6) Parents are interested in sending the children to private sector.
- 7) Craze for English medium schools.
- 8) Due to knowledge exposition in science and technology, communication lot of investment from the government is required to start new courses.
- 9) Government is not able to reach the targets.
- 10) For universalization of elementary education.
- 11) Complete literacy.

#### **Consequences**

##### **Merits Privatization in Education**

- 1) Education is more focused.
- 2) Accountability of teachers is increased.
- 3) Reconstruction and making changes in the curriculum according to the needs.
- 4) Talents can be recognized.
- 5) Increase in the standard of education.

##### **Demerits Privatization in Education**

- 1) Education may become a commodity.
- 2) Education may become caste, religion based.
- 3) Education may become the property of the rich.
- 4) Degrees may be awarded without quality work.
- 5) Foreign countries may invest more money.



- 6) Management can be rude to employees and can take severe disciplinary action.
- 7) There is more pressure on the students to excel in their field.
- 8) Creativity may come down.
- 9) Unhealthy competition between the institutions may develop.
- 10) Students become machines.
- 11) Management may resort to malpractices in the examinations like copying or leaking of exam papers etc.
- 12) Due to privatization students studying the private and sophisticated schools are less accountable to the society.

### **GLOBALIZATION**

It means the integration of economies and societies through cross-country flow of information, ideas, technologies, goods, services, capital, finance and people. It also includes it also includes cultural, political, and social dimensions.

#### **Globalization is necessary to**

- ❖ Marking the world a global village.
- ❖ Knowledge explosion-spread of knowledge we need to learn more and more.
- ❖ Influence of electronic media-we are more dependent on the electronic media now for all the information.

#### **Globalization is necessary because**

- ❖ More importance to career.
- ❖ Change in the methods of teaching.
- ❖ Introduction of new courses.
- ❖ Change in the mode learning: online courses through internet, foreign universities.
- ❖ Collaboration with the institutions at the international level for learning advanced technology.
- ❖ Coming to live together.

#### **Merits**

- ❖ Increase in the quality of education.
- ❖ High quality technological education is made available.
- ❖ We can learn culture and practices of other countries and this may help in world peace.

#### **Demerits**

- ❖ Students learn western culture which is not always suitable.
- ❖ There will be unlimited freedom to foreign educational institutions.
- ❖ It may change the value of education.
- ❖ Education is easily available to but not the common man.

To check the abuse of Globalization of education process AICTE in September 2003, has decided to regulate the entry of foreign universities into India.

### **8.7) Commercialization of Education**

"No, I want my child to study .I want him to get what I did not get in my childhood. I will give him education even if I have to pay a huge amount of money to the educational institutions"

These are some lines which are said by the parents of this modern era. Every parents tries their level best to provide quality education to his ward and to fulfill their dreams they spend a lump sum amount of money so that their ward is able to study in the best educational institution.

Schools, coaching centers, educational institutions, etc. are prospering day by day. It seems as if they will give rise to a new industry named educational industry.

They charge large some amount of money to provide education and the parents blindly spend such amount to educate their ward.

But the question is--

### **ARE THESE INSTITUTIONS PROVIDING EDUCATION OR THEY ARE DOING BUSINESS IN THE NAME OF EDUCATION**

In this modern era, EDUCATION is no more giving knowledge or teaching a child so that he/she can know more and more about the society .Rather it has converted into a business in almost every institution charge a huge amount in return of the facilities they provide.

In the best educational institutions of the world, donations are taken in return of registering an average student and giving him education.

Advertisements made by the schools, colleges, coaching, etc is a way of getting more and more customers in form of students and surely their business is prospering day by day.

Basically the parents are being cheated in the name of education.

Even if it gives rise to a new industry, this industry will not be able to fulfil its social responsibility towards the society.

The system of education in the world has to improve, the meaning of education has to improve. Providing education should not be limited to providing lumpsum amount of money.The meaning should be giving quality education the youth to develop the world.

This is not what "I" as an individual or "you" as an individual can do. For this many "I" have to come together to give rise to a "we" and this "we" will be able to convey this message to the world.

### **8.8) CHILD LABOUR AND ENSURING CHILD RIGHTS**

Child Labour: Introduction Child Labourers are the children who earn incomes through various jobs and occupations instead of going to school to involve in educational activities at their early age. Generally, children of age below 14 who work to earn are considered as child labourers.

### **Causes for child Labour**

There are various causes for child labour in our country some among them are:

#### **I)Economic condition**

- 1) In majority of the family, there is economic condition which is not adequate even for basic needs.
- 2) As the income is not sufficient enough for food, attention is not paid towards education for the children.
- 3) Unemployment of the parents.
- 4) Aged and unhealthy parents.

#### **II). Social condition**

- 1) Parents being drunkards.
- 2) Doing ancestral occupation.

#### **III). School Condition**

- 1) Uninterested nature of the children.
- 2) Unhealthy relationship between teacher and the students.

#### **IV). Family Condition**

- 1) Children have to look after the younger ones.
- 2) Children have to work to repay the debts and loans of their parents.
- 3) More prominence is given to the education of male children and rejection of educational opportunities of female children.
- 4) Sending children to other houses to work there.

### **8.8) Problems of Child Laboures**

The reasons for the child labour are many and varied. Some of the main reasons are poverty, ill-treatment by the parents, neglected by the family members, frustration, compulsion and above all illiteracy. Poverty drives a child to indulge in unwanted labour. Poverty is not only a cause for child to indulge in unwanted labour. Poverty is not only a cause for child labour but also a consequence of child labour. The other is:

1. Loss of basic education.
2. Frustration and mental torture.
3. Less income and more work.
4. Sexual harassment to female children.

5. Inadequacy of medical facilities.
6. Children become addicts to various ill habits and malpractices.
7. Over exploitation of human resource and energy.

### **8.8) Preventive Measures of Child Labour**

#### **1. Role of the Owners of Industries**

Labourers Department and Industrial Inspection Department inspectors, during their inspection to industries meet the owners and advice them about the need of eradication of child labour. They also insist them that in the western countries people neglect to buy the products manufactured by children. The owners have to proclaim that, 'Child labourers are not employed in the organization' and should write it clearly in their industries. Moreover in the boxes and cartons of the communities, the wordings 'No child labourer is involved in producing this product' should be printed. The owners have to assist the government in preventing child labour.

#### **2. Role of Non-Governmental Service Organization**

The non-governmental service organizations which do service for the welfare of children, like looking after the problems of the children, safeguarding the rights of the children, preventing child labour, educating the children etc. should be united together and should be given service works like, surveying the child labours in the region, providing necessary advices to the parents of the child labours, giving training for small scale industries, providing education, making the people aware of the problems of the child labour etc.

#### **3. Role of village panchayats.**

Only because of the poverty, children are sent to occupation in the rural areas. In order to prevent child labour and send children to schools, effort is taken to organize a team look after child labour in the area. The team include ward members, school headmasters, police, village administrative officer and social service organizations in that area under leadership of village president, this team will inspect where there is any child labourer employed that area and if they find any, they will take necessary steps to provide education to the child. The government has asked the panchayats to give more priority to parents of child labourers in the benefits of rural development programmes.

#### **4. Role of Government Departments**

Various departments are organize together in order to prevent the child labour. The department functions according to their service in this regard. They do services like finding out child labours, making them join in schools, giving first priority to the parents of child labours in government welfare programmes, giving free text books, uniforms, mid-day meals, organizing medical checkups, providing

self employment training to parents through self-help groups, imparting knowledge, inculcating the importance of education etc.

### **5. Sarva Shiksha Abiyan Programme**

Through this programme, universal compulsory education for all below the age of 14 is provided. Children below 14 years of age, who are not going to school, are found out and they are provided free education. Because of this programme, the rate of school going children is increased and the rate of wastage is decrease every year. Thus, the programme is doing the remarkable work in preventing child labour.

June 12 of every year is proclaimed as child labour eradication day and on that day public is made aware of the evils of child labour through various programmes like human chain. Cultural programmes, cycle rally etc. moreover school children are provided the awareness about child labour on children's day celebrated in November 14th of every year.

Thus child labour is one of the major problems in the Indian society. It also hurdles and affects the educational development activities of the government. It should be prevented by proper measures and it needs everyone's participations.

### **Ensuring Child Rights:**

They are abandoned. They do not get a chance to step in a school. They are left to fend for themselves on the streets. They suffer from many forms of violence. They do not have access to even primary healthcare. They are subjected to cruel and inhumane treatments every day. They are children – innocent, young and beautiful – who are deprived of their rights.

In the history of human rights, the rights of children are the most ratified. The United Nations Convention on the Rights of the Child (UNCRC) defines Child Rights as the minimum entitlements and freedoms that should be afforded to every citizen below the age of 18 regardless of race, national origin, colour, gender, language, religion, opinions, origin, wealth, birth status, disability, or other characteristics.

These rights encompass freedom of children and their civil rights, family environment, necessary healthcare and welfare, education, leisure and cultural activities and special protection measures. The UNCRC outlines the fundamental human rights that should be afforded to children in four broad classifications that suitably cover all civil, political, social, economic and cultural rights of every child:

#### **1) Right to Survival:**

- Right to be born
- Right to minimum standards of food, shelter and clothing
- Right to live with dignity

- Right to health care, to safe drinking water, nutritious food, a clean and safe environment, and information to help them stay healthy

## 2) **Right to Protection:**

- Right to be protected from all sorts of violence
- Right to be protected from neglect
- Right to be protected from physical and sexual abuse
- Right to be protected from dangerous drugs

## 3) **Right to Participation:**

- Right to freedom of opinion
- Right to freedom of expression
- Right to freedom of association
- Right to information
- Right to participate in any decision making that involves him/her directly or indirectly

## 4) **Right to Development:**

- Right to education
- Right to learn
- Right to relax and play
- Right to all forms of development – emotional, mental and physical.

## **8.9) MALNUTRITION**

### **What is malnutrition?**

Subnutrition occurs when an individual does not consume enough food. It may exist if the person has a poor diet that gives them the wrong balance of basic food groups.

Obese people, who consume more calories than they need, may suffer from the subnutrition aspect of malnutrition if their diet lacks the nutrients their body needs for good health.

Poor diet may lead to a vitamin or mineral deficiency, among other essential substances, sometimes resulting in scurvy - a condition where an individual has a vitamin C (ascorbic acid) deficiency.

Though scurvy is a very rare disease, it still occurs in some patients - usually elderly people, alcoholics, or those that live on a diet devoid of fresh fruits and vegetables. Similarly, infants or children who are on special or poor diets for any number of economic or social reasons may be prone to scurvy.

The World Health Organization (WHO) says that malnutrition is by far the largest contributor to child mortality globally, currently present in 45 percent of all cases.<sup>4</sup>

Underweight births and inter-uterine growth restrictions are responsible for about 2.2 million child deaths annually in the world. Deficiencies in vitamin A or zinc cause 1 million deaths each year.

WHO adds that malnutrition during childhood usually results in worse health and lower educational achievements during adulthood. Malnourished children tend to become adults who have smaller babies.

While malnutrition used to be seen as something which complicated such diseases as measles, pneumonia and diarrhea, it often works the other way round - malnutrition can cause diseases to occur.

Globally, as well as in developed, industrialized countries, the following groups of people are at highest risk of malnutrition (subnutrition):

- 1) Elderly people, especially those who are hospitalized or in long-term institutional care
- 2) Individuals who are socially isolated
- 3) People on low incomes (poor people)
- 4) People with chronic eating disorders, such as bulimia or anorexia nervosa
- 5) People convalescing after a serious illness or condition.

**lack of proper nutrition, caused by not having enough to eat, not eating enough of the right things, or being unable to use the food that one does eat.**  
**"over 40,000 children die every day from malnutrition and disease"**

### **Symptoms of malnutrition**

A symptom is something the patient feels and reports, while a sign is something other people, such as the doctor detect. For example, pain may be a symptom while a rash may be a sign.

### **Signs and symptoms of malnutrition (subnutrition) include:<sup>5</sup>**

- 1) Loss of fat (adipose tissue)
- 2) Breathing difficulties, a higher risk of respiratory failure
- 3) Depression
- 4) Higher risk of complications after surgery

- 5) Higher risk of hypothermia - abnormally low body temperature
- 6) The total number of some types of white blood cells falls; consequently, the immune system is weakened, increasing the risk of infections.
- 7) Higher susceptibility to feeling cold
- 8) Longer healing times for wounds
- 9) Longer recover times from infections
- 10) Longer recovery from illnesses
- 11) Lower sex drive
- 12) Problems with fertility
- 13) Reduced muscle mass
- 14) Reduced tissue mass
- 15) Tiredness, fatigue, or apathy
- 16) Irritability.

### **Causes of malnutrition**

Malnutrition, the result of a lack of essential nutrients, resulting in poorer health, may be caused by a number of conditions or circumstances.<sup>6</sup>

In many developing countries long-term (chronic) malnutrition is widespread - simply because people do not have enough food to eat.

#### **1) Poor diet**

If a person does not eat enough food, or if what they eat does not provide them with the nutrients they require for good health, they suffer from malnutrition. Poor diet may be caused by one of several different factors. If the patient develops dysphagia (swallowing difficulties) because of an illness, or when recovering from an illness, they may not be able to consume enough of the right nutrients.

#### **2) Mental health problems**

Some patients with mental health conditions, such as depression, may develop eating habits which lead to malnutrition. Patients with anorexia nervosa or bulimia may develop malnutrition because they are ingesting too little food.

#### **3) Mobility problems**

People with mobility problems may suffer from malnutrition simply because they either cannot get out enough to buy foods, or find preparing them too arduous.



#### 4) Digestive disorders and stomach conditions

Some people may eat properly, but their bodies cannot absorb the nutrients they need for good health. Examples include patients with Crohn's disease or ulcerative colitis. Such patients may need to have part of the small intestine removed (ileostomy).

Individuals who suffer from Celiac disease have a genetic disorder that makes them intolerant to gluten. Patients with Celiac disease have a higher risk of damage to the lining of their intestines, resulting in poorer food absorption.

Patients who experience serious bouts of diarrhea and/or vomiting may lose vital nutrients and are at higher risk of suffering from malnutrition.

#### 5) Alcoholism

Alcoholism is a chronic (long-term) disease. Individuals who suffer from alcoholism can develop gastritis, or pancreas damage. These problems also seriously undermine the body's ability to digest food, absorb certain vitamins, and produce hormones which regulate metabolism. Alcohol contains calories, reducing the patient's feeling of hunger, so he/she consequently may not eat enough proper food to supply the body with essential nutrients.

#### 8.9) Value Education: Definition and the Concept of Value Education

##### VALUE:INTRODUCTION

Values are the life-blood of a civilized human society. They are saving grace of an educated man or woman. It is this reason why all right-thinking individuals regard education as the only means of inculcating right values in the heart and soul of the youth. The essential function of education is to develop among the youth the healthy habits, right attitudes, positive values, desirable skills and interest. In the words of an educationist, "if education in our country has to perform this function, then it is absolutely essential to promote value-oriented education in our schools". It is this reason why value education has become the major concern of educationist, educational planners and teachers alike.

Values' education is a term used to name several things, and there is much academic controversy surrounding it. Some regard it as all aspects of the process by which teachers (and other adults) transmit values to pupils.

Others see it as an activity that can take place in any organization during which people are assisted by others, who may be older, in a position of authority or are more experienced, to make explicit those values underlying their own behavior, to assess the effectiveness of these values and associated behavior for their own and others' long term well-being and to reflect on and acquire other values and behavior which they recognize as being more effective for long term well-being of self and others.

This means that values education can take place at home, as well as in schools, colleges, universities, offender institutions and voluntary youth organizations. There are two main approaches to values education. Some see it as inculcating or transmitting a set of values which often come from societal or religious rules or cultural ethics.

Others see it as a type of Socratic dialogue where people are gradually brought to their own realization of what is good behavior for themselves and their community. Value education also leads to success. It has values of hard work, how nobody is useless and loving studies.



Explicit values education is associated with those different pedagogies, methods or programmes that teachers or educators use in order to create learning experiences for students when it comes to value questions.

Implicit values education on the other hand covers those aspects of the educational experience resulting in value influence learning, which can be related to the concept of hidden curriculum. This discussion on implicit and explicit raises the philosophical problem of whether or not an unintentional action can be called education.

### **Objectives of Value Education:**

- a. To improve the integral growth of human beings.
- b. To create attitudes and improvement towards sustainable lifestyle.
- c. To increase awareness about our national history our cultural heritage, constitutional rights, national integration, community development and environment.
- d. To create and develop awareness about the values and their significance and role.
- e. To know about various living and non-living organisms and their interaction with environment.

### **Value Based Environmental Education:**

**Let us see how environmental education is made value-oriented:**

#### **1. Human Values:**

Preparation of text-books and resource materials about environmental education can play an important role in building positive attitudes about environment. The basic human value 'man in nature' rather than 'nature for man' needs to be infused through the same.

**2. Social Values:**

Love, compassion, tolerance and justice which are the basic teachings of most of our religions need to be woven into environmental education. These are the values to be nurtured so that all forms of life and the biodiversity on this earth are protected.

**3. Cultural and Religious Values:**

These are the values enshrined in Vedas like 'Dehi me dadami te' i.e. "you give me and I give you" (Yajurveda) emphasize that man should not exploit nature without nurturing her. Our cultural customs and rituals in many ways teach us to perform such functions as would protect and nurture nature and respect every aspect of nature, treating them as sacred, are it rivers, earth, mountains or forests.

**4. Ethical Values:**

Environmental education should encompass the ethical values of earth-centric rather than human-centric world-view. The educational system should promote the earth-citizenship thinking. Instead of considering human being as supreme we have to think of the welfare of the earth.

**5. Global Values:**

The concept that the human civilization is a part of the planet as a whole and similarly nature and various natural phenomena over the earth are interconnected and inter-linked with special bonds of harmony. If we disturb this harmony anywhere there will be an ecological imbalance leading to catastrophic results.

**6. Spiritual Values:**

Principles of self-restraint, self-discipline, contentment, reduction of wants, freedom from greed and austerity are some of the finest elements intricately woven into the traditional and religious fabric of our country. All these values promote conservationism and transform our consumeristic approach.

**8.10) ENVIRONMENTAL EDUCATION**

Environmental education is the process of recognizing the value and develops skills and attitude necessary to understand appreciate the relationship between man and environment.

**CHARACTERISTIC FEATURES OF ENVIRONMENTAL EDUCATION**

- It is oriented toward environment and its problems
- It develops a positive attitude towards the protection of environment
- It helps to promote a feeling concerning quality of life
- It is oriented towards day-to-day life

**OBJECTIVE OF ENVIRONMENTAL EDUCATION**

1. **Awareness:** to help groups and individual acquire an awareness and sensitivity to the total environment and its allied problems.

2. **Knowledge:** to help social groups and individuals gain a variety of experiences and acquire a basic understanding of the environment and its associated problems.
3. **Attitudes:** to help social groups and individuals acquire a set of values and feeling of concern for the environment and motivation for actively participating in environmental improvement and production.
4. **Skills:** to help social groups and individuals acquire the skills for identifying and solving environmental problems.
5. **Participation:** to provide social groups and individuals with an opportunity to be actively involved at all levels in working towards the solution of environmental problems.

### **IMPORTANCE OF ENVIRONMENTAL EDUCATION**

1. It helps to understand and appreciate the importance of the environment in our lives.
2. To stimulate concern for changing environment due to human interference and human exploitation.
3. It directs attention towards the problems of population explosion, depletion of natural resources, pollution of the environment and methods of solving these problems.
4. It helps to understand importance of food chains and ecological balance in nature.

### **ENVIRONMENTAL POLLUTION**

Pollution is an undesirable change in the physical, chemical or biological characteristics of our air, land and water, affect human life, animals and deteriorate our surroundings and the natural resources.

The substances that affect the normal functioning of the human life and produce harmful effects when introduced into the atmosphere are known as pollutants. Examples of pollutants are smoke, dust, tar; gases like Co<sub>2</sub>, CO, H<sub>2</sub>S, SO<sub>2</sub>, NH<sub>3</sub>, methyl isocyanate; metals like lead, zinc, mercury; fertilizers biocides-pesticides, insecticides, fungicides: radioactive substances, noise, heat sewage etc.

#### **Causes of pollution**

##### **1) Human activity**

Civilization urbanization polluted the environment.

##### **2) Population explosion**

More people produce more sewage, more solid wastes, more fuel being burned, more fertilizers and pesticides being used to produce more food.

##### **3) Industries**

Sugar factories, textile industries, chemical fertilizer factories oil refineries etc cause land, water, air pollution.

#### **4) Automobiles**

Vehicles, air craft's cause air and noise pollution

5) **Smoke:** Smoke released from industries and houses and automobiles.

6) **Biocides:** Insecticides, pesticides, fungicides.

#### **7) Fertilizers**

Synthetic fertilizers used for improvement of crop production.

#### **8) Sewage**

It is the liquid pollutant emerging from houses and industries. It constituted faecal matter, kitchen waste etc.

#### **TYPES OF POLLUTION:**

Air pollution, water pollution, land pollution, noise pollution, thermal pollution, radioactive pollution etc.

#### **EFFECTS OF POLLUTION**

##### **1) LOSS OF LIVES**

Thousands of people died and many others are still suffering from the ill effects of the Bhopal Gas tragedy which occurred during 1984. This was due to the release of methyl isocyanate gas from a fertilizer factory in Bhopal.

##### **2) GREEN HOUSE EFFECT**

The increased release of CO<sub>2</sub> from automobiles has been increasing and resulting in warming up of the earth. This is called as green house effect. It is likely that this will result in melting of polar caps near the poles increasing levels up to 60 feet. Coastal regions and low lying areas all over the world will be flooded.

##### **3) RESPIRATORY DISORDERS**

Respiratory tract is affected due to harmful gases released from automobiles leading to respiratory disorders.

##### **4) WATER BORNE DISEASES**

Diseases like jaundice, cholera, typhoid, tuberculosis are transmitted through contaminated food and water.

### **5) DEPLETION OF OZONE LAYER**

Ozone layer present above the earth surface prevents penetration of harmful ultra violet radiation from the sun and thus protects people. This depletion of ozone layer is due to the use of fluoro-chloro carbons released from refrigerators and coolants.

### **6) ACID RAIN**

SO<sub>2</sub> and CO<sub>2</sub> released from burning of fossil fuels combine water vapors and form dilute acid. This acid reaches earth as acids rain. Acid rain reduces crop yield, destroys vegetation, life in water bodies. In Scandinavia all life has been destroyed in around 2000 lakes due to acid rain.

## **UNIT 9 PROGRAMMES AND POLICIES**

### **Centrally sponsored Scheme and Programme:**

#### **9.1 Operation Blackboard**

Operation Blackboard is a centrally sponsored programme which was started in 1987 immediately after the Rajiv Gandhi NPE of 1986 was released to supply the bare minimum crucial facilities to all primary schools in the country. The objective of the scheme is providing students studying in primary settings with the necessary institutional equipment and instructional material to facilitate their education. There is a provision to provide salary for an additional teacher to those primary schools that have an enrolment of more 100 students or for a consecutive period of two years. In the ninth five year plan the scheme was extended to all upper primary schools as well.

In attempt to improve the implementation of this scheme a few additional provision have been added. All teachers will be trained in using the materials provided by the scheme under a particularly designed teacher preparation programme. The state will provide for replacement of broken or non-functioning materials. At the local level, there will be some flexibility for purchasing additional items and teaching aids, which are applicable to the local situation. At least fifty percent of the teachers will be women, which in turn will affect the girl enrolment in school. School building will be designed according to local needs. The central government provides funds for school equipment and the buildings; the state government also raises funds through the Jawahar Rojgar Yojna scheme. An amount of Rs. 12.80 lakhs has been spent on the scheme from 1987 to 1994.

### **MAIN OBJECTIVE OF THE OPERATION BLACK BOARD**

- 1) A permanent building to withstand the weather conditions. Two reasonably large rooms that is useful in all weather conditions.

- 2) Blackboards.
- 3) Maps, charts and other learning and play materials steps are also proposed to be taken to obtain land for a playground to be attached to the school.
- 4) The village education committees-responsible to maintain the school buildings.
- 5) The entire cost of the operation will be provided by the central government.
- 6) At least two teachers, one of whom a women, should work in every school, as far as possible one teacher per class.
- 7) The teachers have to establish report with the illiterate rural parents so that the objective of UEE is fulfilled.
- 8) To get better results, the quality of the teacher and the efficiency of class, management are more important.
- 9) The quality of our rural primary schools can be improved only when satisfactory guidance to the teachers and constructive supervision of their work is done.
- 10) Frequent transfer of rural teachers should be avoided.
- 11) The current diversion of the teacher's energy towards non-academic or Para academic work like doing census work or organizing midday meals should also be minimized.

## **9.2 MID-DAY MEALS**

The roots of the programme can be traced back to the Pre-Independence era, when a Mid-day Meal Programme was introduced in 1925 in Madras Corporation by the British administration. The Government of India initiated the National Programme of Nutritional Support to Primary Education (NP-NSPE) on 15th August.

### **1. WHAT IS A MID-DAY MEAL ?**

The Midday Meal Scheme is a school meal programme of the Government of India designed to improve the nutritional status of school-age children nationwide. The program supplies free lunches on working days for children in Primary and Upper Primary Classes in Government, Government Aided Associations. Serving 120,000,000 children in over 1,265,000 schools and Education Guarantee Scheme centers, it is the largest such programme in the world.

### **2) BRIEF HISTORY**

Existed in India since 1960's. • In 1995, Government of India implemented it as the National Programme of Nutritional Support to Primary Education. • Many states provided only "dry rations" until 2001. • Cooked meals were only provided in Gujarat, Kerala, Tamil Nadu and parts of Madhya Pradesh and Orissa. M G Ramachandran extended midday meals to all primary schools in India.

### 3) **THE “RIGHT TO FOOD” CASE**

On 28 November, 2001 the Supreme Court issued the following order: “implement the Mid-Day Meal Scheme by providing every child in every government and government assisted primary school with a prepared mid- day meal with

a minimum content of 300 calories and 8- 12 grams of protein each day of school for a minimum of 200 days”.

### 4) **ACHIEVEMENTS**

Enrolment, retention and attendance • Nutritional impact • Socialization and Educational benefits • Form of Income support Food being served at a school in Tamilnadu.

### 5) **SOCIALIZATION AND HEALTH BENEFITS**

Socialization (Eating together). • Overcoming caste discrimination (Denial of food to Scheduled caste children, Segregated seating, separate food/utensils for children of different castes). • Inculcating hygienic habits (Washing hands and utensils before and after eating, eating together). Children enjoying food without thinking of caste discrimination.

### 6) **EDUCATIONAL BENEFITS**

Impact on learning: – - Eliminates classroom hunger. - Children able to concentrate better as many children would come to school on empty stomach. - Makes school environment more fun.

## **9.3. a) DISTRICT PRIMARY EDUCATION PROGRAMME (DPEP)**

### **Context**

In 1997, Primary Education in India stated that there were, “67 million children ages 6-10 who are attending primary school, but 28 million to 32 million primary – aged children who are not”.

### **The book detailed the wide – ranging discrepancies in enrollment and attainment**

- 1) Between and within the states.
- 2) Boys and girls.
- 3) Socio-economic status groups.
- 4) Religious groups.

Additional educational challenges including 40% student dropout , high teacher absenteeism, low professional support for teachers, and teacher-based curriculum and a lack of performance and efficiency evaluations.



Participation in the initial 1900 Education for All conference (Jomtien) and the 1993 follow up conference (New Delhi) encouraged the Supreme Court of India to declare that education was a right for all children less than 14 years of age in 1993.

### **DISTRICIT PRIMARY EDUCATION PROGRAMME (DPEP)**

In 1993, the District Primary Education Programme (DPEP) was conceived during a consultative process between the Government of India, national institutions and international aid organizations.

DPEP was designed to universalize primary education, improve school efficiency and effectiveness, and address the special needs of girls and rural population. DPEP.

Created a system in which local community members, parents and staff supported schools. In 1994 the program was officially launched with 42 participating Districts in 7 States.

- 1) Provide access for all children to primary schools or equivalent non-formal education.
- 2) Reduce overall dropout rates.
- 3) Increase average learning achievement levels.
- 4) Reduce gaps in enrollments, dropout, and learning.
- 5) Among gender and social groups.
- 6) Establish capacity at the districts state national level to plan, manage and monitor programme.
- 7) 85 percent borne by the central government and remainder by the individual states.
- 8) Central government contribution funded by World Bank, EU and UNICEF, Netherlands (Gujarat)
- 9) By 2001, US\$ 1.5 billion committed to the program and 50 million children covered under the programme.

### **GOALS OF THE DISTRICIT PRIMARY EDUCATION PROGRAMME (DPEP)**

#### **Super Goals:**

DPEP was designed to address the issue of gender, marginalized groups, and quality of learning, access and management in support of the goal of UPE.

#### **Reducing Inequality:**

DPEP created enrolment, dropout and learning achievement targets that aimed to reduce inequalities between gender and social groups to within 5% of each other.

**Dropout Rate:** DPEP aimed to reduce overall primary dropout rates, for all students, to less than 100%.

**Student Access Achievement:**

**DPEP also aspired to raise average student**, achievement by at least 25% and provide access to all children for primary schooling or its equivalent form of education.

**Flexible Targets:**

Supporting district and villager needs, DPEP was designed to allow for achievement of targets in which local communities and schools could determine. Targets were set in conjunction with central and regional DPEP offices.

**DPEP PROGRAMME****Consultation**

DPEP was designed with the input and academics. Focus is on desired teacher-student relationships, effective schools, and teaching and learning processes. Senior officials and policy designers spent time in rural schools to improve their understanding of schools and their specific challenges.

**Research:** The central DPEP and education offices also supported research and analysis prior to the implantation.

**Country Participation:**

It was designed as a decentralized program that would address local need and circumstance by involving local stakeholders. It was also hoped that community involvement, at the village would enhance implementation and provide the flexibility needed.

**Professional support**

Two different levels of professional support were designed. Cluster Resource Centers (CRC) were established to support schools directly. In turn, Block Resource Centers (BRC), supporting CRCs, were established to provide support for teachers and communities.

**9. 3.b) SARVA SHIKSHA ABHIYAN(SSA)**

**Sarva Shiksha Abhiyan, *Sarva Shiksha Abhiyān*, English: Education for All Movement), or SSA, is an Indian Government programme aimed at the universalisation of elementary education "in a time bound manner", as mandated by the 86th Amendment to the Constitution of India making free and compulsory education to children between the ages of 6 to 14 (estimated to be 205 million children in 2001) a fundamental right. The programme was pioneered by former Indian Prime Minister Atal Bihari Vajpayee.**

### **Sarva shiksha abhiyan:Introduction**

The Scheme of sarva shiksha Abhiyan(SSA) was evolved from the recommendations of the State Education Ministers Conference held in October 1998, to pursue universal education as a mission.

### **Sarva Shiksha Abhiyan: Goals**

- 1) All Children of age 6-14 in schools/Education Guarantee Centers/ bridge course by 2003.
- 2) All children of age 6-14 to complete five year primary education by 2007.
- 3) All children of age 6-14 to complete eight years of schooling by 2010,
- 4) Focus on elementary education of satisfactory quality with emphasis on education for life.
- 5) Bridge all gender and social category gaps at primary stage by 2007 and at elementary level by 2010.
- 6) Universal retention by 2010.

The SSA will cover the entire country with a special focus on educational needs of girls, scheduled castes and scheduled tribes and other children in difficult circumstances. The Minister has also set up a National Level Mission under the chairmanship of the Prime Minister (vide resolution dated 2, January 2001). Grants were released to States/Union Territories for starting preparatory activities in 294 non-DPEP districts with an outlay of Rs.1,106.26 crore during the year 2001-2002.

### **Sarva shiksha Abhiyan: Activities**

1. Enrolment of all school age children in schools.
2. Stopping of drop-outs.
3. Providing quality education.
4. Appointing at least two teachers in each school.
5. Establishing school or Education Guarantee Scheme Centers(EGS or Alternative schools within a radius of one kilometer.
6. Setting up a separate office room for the Headmaster.
7. Thorough Village Education Committee, building new schools or repairing old damaged buildings.
8. Allotting Rs.10000 to SSA primary schools for purchase of Teaching Learning materials.
9. Allotting Rs.50 000 to SSA upgraded middle schools for purchase of Teaching Learning Materials.
10. Allotting Rs.5000 per year to each school for, maintenance charges.
11. Giving Rs.500 each teacher and Rs.2000 to each school for the preparation of Teaching Learning Materials (TLM).
12. Giving 20 days in-service training to each teacher.
13. Giving 2 day training to community leaders regarding school activities.
14. Providing Integrated Education to the physically handicapped children.
15. Setting up Block Resource Centers.
16. Setting up Cluster Resource Centers.

### **9.3.C) Rashtriya Madhyamik Shiksha Abhiyan (RMSA)**

Rashtriya Madhyamik Shiksha Abhiyan(RMSA) is a centrally sponsored scheme to achieve the universalization of Secondary Education (stds IX and X). Its vision is to make Secondary Education of good quality accessible and affordable to all school age children in the age group of 14-18 years. It is well recognized that eight years of education are insufficient to equip a child for the world of work as also to be component adult and citizen.

#### **Vision of RMSA**

Quality education Available,accessible,affordable to all children of 14-18 age group in tamil nadu.

- ❖ To provide a secondary school within a reasonable distance of any habitation or within a radius of 5 km.
- ❖ Special attention to The economically weaker sections of the society. The educationally backward and the girls in the society.

Criteria for upgrading a Middle School into a High School:

- ❖ There should not be any Govt.High / Hr. Sec. Schools within the radius of 5 Km from the concerned Middle School.
- ❖ SC/ST/Minorities dominated areas.
- ❖ Concerned Middle School must have 40 or more number of students in the feeder school.

### **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 conform 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.

**1) 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.

**2) 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.

**3) Important Equity Interventions Provided In The Scheme Are:**

(i) special focus in micro planning (ii) preference to Ashram schools for up gradation (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.

**4) 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.

**9.3.d) Mahila Samakhya**

The Mahila Samakhya Programme (Education for Women's Equality) started in 1989 is a concrete programme for the education and empowerment of women in rural areas, particularly those from socially and economically marginalised groups. It is being implemented in more than 15,800 villages spread over 63 districts of nine States viz. Andhra Pradesh, Assam, Bihar, Gujarat, Jharkhand, Karnataka, Kerala, Uttar Pradesh and Uttaranchal. The Mahila Samakhya scheme will expand to cover two new States of Madhya Pradesh and Chhattisgarh during 2006-07.

**The objectives of the MS scheme are**

- 1) To enhance the self-image and self-confidence of women
- 2) To create an environment where women can seek knowledge and information and empower them to play a positive role in their own development and that of society
- 3) To establish a decentralized and participative mode of management

- 5) To enable the Mahila Sanghas to actively assist and monitor educational activities in the villages including the primary school, adult and non-formal educational centre;
- 6) To provide women and adolescent girls with the necessary support structure and create opportunities for their education and
- 7) To create circumstances for larger participation of women and girls in formal and non-formal educational programmes.
- 8) The Mahila Sangha is the nodal point where all activities are planned. It provides a platform where women can meet, be together and discuss their problems.
- 9) The funds remarked for the Sangha can be deposited in a bank or post office account and can be used collectively by the women for a period upto three years.
- 10) The Sahayoginis look after a group of 10 villages and work as motivators, supporters and guides.
- 11) The foremost achievement of Mahila Samakhya is that it has been able to lay the foundation for women's empowerment at the grassroot level and that it has brought about a change in the outlook of rural women.
- 12) The legal awareness programme has fructified in the formation of Nari Adalats.
- 13) These Nari Adalats have emerged as vocal and effective informal courts and have gained both community respect and acceptability.
- 14) The Mahila Shikshan Kendras (MSKs) provide a unique learning opportunity for adolescent girls and young women.
- 15) These MSKs have been especially designed to provide condensed quality education courses with innovative methodology and skills development programmes to equip the women and adolescent girls to continue their education and attain life-skills.

#### 9.4) Significant recommendation of commission and committee

Police recommendations of the following are included here:

1. The University Education Commission (1948 – 49)
2. Constitutional Provisions (1949 -50)
3. Secondary Education Commission (1952-53)

4. Smt.Durgabai Deshmukh Committee (1959)
5. Smt. Hansa Mehta Committee(1961)
6. M.Bhaktavatsalam Committee (1963)
7. Education Commission (1964-66)
8. Resolution on the National policy on education(1968)
9. Committee on the status of women (1974)
10. Ramamurti report(1990)
11. Modified national policy on education (1992)
12. National curriculum frame work for school education (2000)

### **1.University education commission (1948-49)**

The university education commission was appointed to suggest reforms on university education Dr.S.Radhakrishnan who later on became the second president of India, was its chairman. It made the following observations as far as girls' education is concerned at the school stage.

There seem to be a definite preponderance of opinion that from the thirteenth or fourteenth year of age until about the eighteenth, separate schools for boys and girls are desirable.

### **2.constitutional Basis and Policy Recommendations on Girls' Education (1949-50)**

**Right to quality** : article 15. Prohibition of discrimination on grounds of religion, race, caste, sex, or place of birth. (1) the state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

Nothing in this article shall prevent the state for making any special provision for women and children.

### **3. Secondary education commission (1952-53) on policy recommendation of girls education**

The secondary education commissions all aspects of secondary education in India and made recommendations accordingly. Here we quote extract from the report relating to education of girls.

#### **Summary of Recommendation**

1. while no distinction need to be made between education imparted to boys and girls, special facilities for the study of home science should be made available in all girls' schools or in co-educational and mixed schools.
2. Efforts should be made by the state governments to open separate schools for girls where there is demand for them.
3. Definite conditions should be laid down in regard to co-educational or mixed schools to satisfy the special needs of girl students and women members of the teaching staff.

4. national committee on women's education (1958-59) and policy Recommendation on Girls Education:

The National Education committee on women's education was appointed by the Government of India, Ministry of education. Smt. Durgabai, chairperson, central board of social welfare was the chairperson of the committee.

Special recommendation needing top priority. Steps should be taken to constitute as possible National council of girls and women education.

#### **Primary Education (Age group 6-11)**

1. Concessions in kind (not in case) should be given to all girls whether from rural or urban areas, of parents below a certain income level.
2. The government should formulate a scheme for awarding prizes to the village which shows the largest proportional enrolment and average attendance of girls.

#### **Middle and Secondary Education (Age group 11-17)**

1. At the middle school stage, more and more co-educational institutions should be started.
2. But for the secondary stage, separate schools for girls should be established specially in rural areas, at the same time giving parents full freedom to admit their girls to boy's school if they so desire.
3. All girls (and all boys also) of parents below a prescribed income level should be given free education up to the middle stage.
4. As far as possible, free or subsidized transport should be made available to girls in order to bring middle and secondary schools, within reach.

#### **Curriculum and Syllabi**

1. There should be identical curriculum for boys and girls at the primary stage with the proviso that, even at this stage, subjects like music, painting, sewing, needle work, simple hand-work and cooking should be introduced to make the courses more suitable for girls.

2. At the middle school stage, and more especially at the secondary stage, there is need for differentiation of curricula for boys and girls.

#### **Training and Employment**

1. Immediately steps should be taken to set up additional training institutions for women teachers in all such areas of the country where a shortage exist at present.

2. With a view to inducing women from urban areas to accept posts of teachers in rural schools, women teachers serving in rural areas may be provided with quarters. The public in general and the teachers in particular will have to be made to realize that it is unscientific to divide tasks and subjects on the basis of sex and to regard some of them as 'masculine' and others as 'feminine'. Similarly, the fact that the so-called psychological differences between the two sexes arise, not out of sex but out of social conditions will have



to be widely published and people will have to be made to realize that stereo-types 'masculine' and 'feminine' personalities do more harm than good.

### **Co-Education**

1. Education should be adopted as the general pattern at the elementary stage.
2. At the secondary and collegiate stages, there should be full freedom to the managements and parents either to start common institutions or to establish separate ones for girls.
3. Steps should be taken to appoint women teachers in all educational institutions at the secondary and university stages, which are ordinarily meant for boys. Similarly, some men teachers should also be appointed in separate secondary schools and collages for girls.

### **5. Committee on Differentiation of curricula for boys and girls (1961) or Hasna Mehta committee**

Smt. Hasna Mehta was the chairperson of the committee. Important observations and recommendations are:

1. There is no justification for the popularly held view that certain subjects are 'masculine' and others 'feminine'.
2. The existing gap between the education of boys and girls should be rapidly bridged.
3. Co-education should be adopted as the general pattern at the elementary stage. (13)
4. At the secondary and college stage there should be full freedom to the management and parents either to start common institution or separate ones for girls.
5. No differentiation should be made in the curricular for boys and girls at the primary and middle stage
6. In all middle school it is desirable to have mixed staff, but where girls do attend a middle school ordinary meant for boys, appointment of women teacher on staff should be obligatory.
7. Steps should be taken to expand the provision of facilities for middle school education for girls as far as possible.

### **6. Committee to look into the causes for lack of public support particularly in rural areas for girls 'education and to enlist co-operation (1963)**

M. Bhaktavatsalam, chief minister of madras was the chairman of the committee. Major recommendation on girls' education is.

1. Enrolment drives for girls' education should be made.
2. Assistance to voluntary organizations engaged in the field of education of girls and women should be provided.
3. Women teachers should be appointed in large number in mixed schools.

4. Education should be made free for girls' education at the school stage.

5. While the curriculum can be the same for both boys and girls at primary and middle stages, provision should be made for offering of elective subjects which would be special interest to girls.

### **7. Education commission 1964-66**

This was the first Education that went into all aspects of education at all levels. Its recommendations become the bases of education reforms in the country for a long time. The commission is also known Kothari commission after the name of its chairman D.S Kothari.

The commission made the following recommendations on girls' education

The education of girls at primary stage requires special attention in fulfilling the constitutional directions and should be accelerated on the lines of the National committee on Women's Education. (Hansa Mehta committee 1961-see 35.5)

### **8. Resolution on the National policy on Education (1968)**

The education of girls should receive emphasis, not only on ground of social justice but also because it accelerates social transformation.

### **9. Committee on the status of women (1971-73)**

The committee was appointed by the Ministry of Education and Social welfare.smt .P. Guha was the chairperson of the committee. The committee made the following recommendations:

1. Co-education should be adopted as the general policy at the primary stage
2. At the middle and secondary stages, separate schools may be provided in areas where there is a great demand for them.
3. There should be common course of general education for both sexes till the end of class X.
4. At the primary stage, simple needle craft, music and dancing should be taught to both the sexes.
5. From the middle stage differences may be permitted under work experience.
6. In classes X1-X11, girls should have full opportunity to choose vocational and technical courses for all students.
7. Sex education should be introduced from the middle stage.
8. Secondary education should be made free.
9. In all mixed schools, mixed staff should be appointed.

10. Adequate provision for separate common rooms and toilet facilities for girls should be made.

### **10. National policy on Education (1986)**

The new education 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 women. In order to neutralize the accumulated distortions of the past, there will be a well conceived edge in favor of women. The nation Education system will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigns, curricula, textbooks, the training and orientation of teacher, decision-makers and administrators, and the active involvements 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.

### **11. Ramamurti committee (1990)**

The committee for Review of the NPE or the Ramamurti committee entitled its report 'Towards an Enlightened and Humane society'. It included the following recommendations on girls' education.

#### **Removal of Regional Disparities in Girls Education**

(i) The issue of regional disparities needs to be incorporated into the operational design for universalizing girls' access to elementary education.

(ii) Any effective strategy for raising the educational status of women in India would have to give priority to the educationally backward districts.

#### **Girls 'curriculum**

The curriculum in school should include:

- i) Increase in the visibility of women and projection of a positive image of the role of women in history, their contribution to society in general project and the Indian context in particular. for instance ,history should project the contribution that women have made in the national movements.
- ii) Special efforts should be made to strengthen mathematics and science education among girls.
- iii) Undifferentiated curriculum for boys and girls.
- iv) Elimination of negative stereotypes and biological and social concepts which have a sexist bias.
- v) Outmoded traditions and myths that hinder positive development of women and their role in national life should be objectively discussed in the classroom in a gender perspective.
- vi) Basic legal information including protective laws regarding women and children and extracts from the constitution to make the children aware of the fundamental rights and other basic concepts therein.
- vii) Specific measures to improve the participation of girls in physical training and sports should be undertaken.

## **12. National curriculum framework for school education (2000)**

Equality among sexes is a fundamental right the constitution of India. Emphasis in education has from moved from 'equality of educational opportunity'(NPE 1968) to 'education for women's equality and empowerment (1986).besides, making education accessible to more and more girls, especially rural girls' removing all gender discrimination and gender bias in school curriculum, textbook and the process of transaction is absolutely necessary.

### **9.5) National policy on education 1986, and 1992**

#### **The National policy in education 1986; Salient Features**

As a prelude to formation of new policy on education, the Government of India tabled on August 20,1985 ,a status report titled "Challenge of Education a policy prospective, seventeen years after the adoption of the 17-principle policy of 1986.

The documents educational reconstruction. The Government was instructed by a wided section of the intelligence, included educational experts who expressed their views and onions, hopes and aspirations through media and also by direct r communication.

In the right of all these Feedback" materials, the National Policy on Education,1986(NPE1986) was formulated, reflecting thus, as never before, the popular expectations as well as the considered views of experts.

The NPE 1986 is based on the fundamental principles a that education is a unique investment in the present and the future".

The approach implies that education is essentially for all, that education can promote the goals of socialism, secularism democracy enshrined in our Constitution, and that education develops manpower for different levels and sectors of economy.

**The NPE 1986 has significant feature and thrust areas which are discussed below.**

- 1) Having announced that a new policy was in development in January, 1985, the government of Prime Minister Rajiv Gandhi introduced a new National Policy on Education in May, 1986.
- 2) The new policy called for "special emphasis on the removal of disparities and to equalize educational opportunity," especially for Indian women, Scheduled Tribes (ST) and the Scheduled Caste (SC) communities.
- 3) To achieve these, the policy called for expanding scholarships, adult education, recruiting more teachers from the SCs, incentives for poor families to send their children to school regularly, development of new institutions and providing housing and services.
- 4) The NPE called for a "child-centered approach" in primary education, and launched "Operation Blackboard" to improve primary schools nationwide.
- 5) The policy expanded the open university system with the Indira Gandhi National Open University, which had been created in 1985.
- 6) The policy also called for the creation of the "rural university" model, based on the philosophy of Indian leader Mahatma Gandhi, to promote economic and social development at the grassroots level in rural India.

### **1. National perspective for education**

A comprehensive national perspective on education has been sought by this policy that does not have a uniform and rigid system. The concept on the other hand implies i) equal opportunities to all, both in terms of access to education of a comparable equality and conditions of success. (ii) common education structure,(iii) a national curriculum framework, and (iv) minimum levels of learning for each stage of education.

### **2. Education for equality**

Educational opportunities to the neglected sections of the society like women, scheduled castes, scheduled tribes, other backward sections and areas, minority and handicapped is more important in the sense to stabilize and equalize the societies through educational perception.

### **3) Universalization of elementary education**

Trough a directive principal the policy has given first priority to the universalisation of elementary education emphasized in the constitution. The strategies will be universal enrollment and universal retention and improvement in the equality of education.

### **4) Common Structure of education**

The first ten years of schooling will be universal enrollment and universal retention and improvement in the equality of education and the 10+2+3 structure recommended by the education has already been implemented in several states, and will be extended all across the country.

### **5) National curriculum Frame work**

The policy stresses on the point that national curriculum framework with a common core and flexible components should be employed. The history of India's freedom movement, constitutional obligations, the country's common cultural heritage, egalitarianism, democracy and secularism, equality of **sexes**, environmental protection, removal of social barriers, observance of small family, norm, and inculcations of scientific temper are included in the "core".

### **6) Minimum levels of learning**

Minimum levels of learning of all stages will be laid down to ensure comparable level of education. These would also serve to develop instructional materials, suitable teaching-learning strategies and evaluating learners' progress.

### **7) Child-centered education**

The mode of teaching and learning activities should be based more upon child-centered.

### **8) Values education**

To promote unity and integration, education should be a tool for the cultivation of eternal values. Education should help to eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Honesty, truthfulness, courage, conviction, tolerance, love for justice and compassion will be sought to be promoted.

### **9) Evaluation process and examination reforms:**

Improvements in evaluation and examination processes will be pursued with greater vigor. Student self-evaluation will be developed.

### **10) Provision of facilities:**

Towards the objective of promoting quality of education, basic facilities like building, teachers and school facilities will be provided on a fuller basis through the scheme of 'Operation Black board' for primary schools. At secondary and higher secondary level, the importance will be implied upon library reading and laboratory working.

### **11)Community Involvement:**

To reduce absenteeism, dropouts, improve education's relevance and better management of educational institutions, involvement of parents, community members and voluntary agencies are required.

### **12) Teacher and teacher education:**

With complete faith in teachers, the policy envisages for them freedom to innovate, and to reflect the concerns and aspirations for the community. Professional education of teachers, at both pre-service and in-service levels, will be overhauled; and District Institutes of Education and Training (DIET's) will be organized for the purpose as also to impart training for personnel working in adult and non-formal education. To accredit teacher education institutions. The National Council & Teacher Education NCTE has all the powers and it can provide guidance on curriculum and method if necessary.

### **(1992-modified NPE 1986)**

- 1) The 1986 National Policy on Education was modified in 1992 by the P.V. Narasimha Rao government. In 2005, Prime Minister Manmohan Singh adopted a new policy based on the "Common Minimum Programme" of his United Progressive Alliance (UPA) government.
- 2) Programme of Action (PoA), 1992 under the National Policy on Education (NPE), 1986 envisaged conduct of a common entrance examination on all India basis for admission to professional and technical programmes in the country.
- 3) For admission to Engineering and Architecture/Planning programmes, Government of India vide Resolution dated 18 October 2001 has laid down a Three – Exam Scheme (JEE and AIEEE at the National Level and the State Level Engineering Entrance Examinations (SLEEE) for State Level Institutions – with an option to join AIEEE).
- 4) This takes care of varying admission standards in these programmes and helps in maintenance of professional standards. This also solves problems of overlaps and reduces physical, mental and financial burden on students and their parents due to multiplicity of entrance examinations.

### **9.6) Right to education 2009 (Free and Compulsory Education Act)**

The Right of Children to Free and Compulsory Education Act or Right to Education Act (RTE), is an Act of the Parliament of India enacted on 4 August 2009, which describes the modalities of the importance of free and compulsory education for children between 6 and 14 in India under Article 21A of the Indian Constitution. India became one of 135 countries to make education a fundamental right of every child when the act came into force on 1 April 2010.

#### **The RTE Act provides for the:**

- i) Right of children to free and compulsory education till completion of elementary education in a neighborhood school.
- 2) It specifies the duties and responsibilities of appropriate Governments, local authority and parents in providing free and compulsory education, and sharing of financial and other responsibilities between the Central and State Governments.
- 3) It lays down the norms and standards relating inter alia to Pupil Teacher Ratios (PTRs), buildings and infrastructure, school-working days, teacher-working hours.
- 4) It provides for rational deployment of teachers by ensuring that the specified pupil teacher ratio is maintained for each school, rather than just as an average for the State or District or Block, thus ensuring that there is no urban-rural imbalance in teacher postings.
- 5) It also provides for prohibition of deployment of teachers for non-educational work, other than decennial census, elections to local authority, state legislatures and parliament, and disaster relief.

6) It provides for appointment of appropriately trained teachers, i.e. teachers with the requisite entry and academic qualifications.

7) It prohibits (a) physical punishment and mental harassment; (b) screening procedures for admission of children; (c) capitation fee; (d) private tuition by teachers and (e) running of schools without recognition,

8) It provides for development of curriculum in consonance with the values enshrined in the Constitution, and which would ensure the all-round development of the child, building on the child's knowledge, potentiality and talent and making the child free of fear, trauma and anxiety through a system of child friendly and child centered learning.

### **Implementation and funding**

Education in the Indian constitution is a concurrent issue and both centre and states can legislate on the issue. The Act lays down specific responsibilities for the centre, state and local bodies for its implementation. The states have been clamouring that they lack financial capacity to deliver education of appropriate standard in all the schools needed for universal education. Thus it was clear that the central government (which collects most of the revenue) will be required to subsidise the states.

## **UNIT 10**

### **Initiatives for educational development in india**

#### **10.2) implementation of policies**

##### **10.2) Central government involvement**

##### **Initiatives**

Following India's independence a number of rules were formulated for the backward Scheduled Castes and the Scheduled Tribes of India, and in 1960 a list identifying 405 Scheduled Castes and 225 Scheduled Tribes was published by the central government. An amendment was made to the list in 1975, which identified 841 Scheduled Castes and 510 Scheduled Tribes. The total percentage of Scheduled Castes and Scheduled Tribes combined was found to be 22.5% with the Scheduled Castes accounting for 17% and the Scheduled Tribes accounting for the remaining 7.5%. Following the report many Scheduled Castes and Scheduled Tribes increasingly referred to themselves as Dalit, a Marathi language terminology used by B R Ambedkar which literally means "oppressed".<sup>1</sup>

The Scheduled Castes and Scheduled Tribes are provided for in many of India's educational programmes. Special reservations are also provided for the Scheduled Castes and Scheduled Tribes in India, e.g. a reservation of 15% in *Kendriya Vidyalaya* for Scheduled Castes and another reservation of 7.5% in *Kendriya Vidyalaya* for Scheduled Tribes.<sup>1</sup> Similar reservations are held by the Scheduled Castes and Scheduled Tribes in many schemes and educational facilities in India.<sup>1</sup> The remote and far-flung regions of North-East India are



provided for under the Non-Lapsible Central pool of Resources (NLCPR) since 1998–1999. The NLCPR aims to provide funds for infrastructure development in these remote areas.

Women from remote, underdeveloped areas or from weaker social groups in Andhra Pradesh, Assam, Bihar, Jharkhand, Karnataka, Kerala, Gujarat, Uttar Pradesh, and Uttarakhand, fall under the *Mahila Samakhya Scheme*, initiated in 1989. Apart from provisions for education this programme also aims to raise awareness by holding meetings and seminars at rural levels. The government allowed 34 crore (US\$5.1 million) during 2007–08 to carry out this scheme over 83 districts including more than 21,000 villages.

Currently there are 68 *Bal Bhavans* and 10 *Bal Kendra* affiliated to the *National Bal Bhavan*.<sup>‡</sup> The scheme involves educational and social activities and recognising children with a marked talent for a particular educational stream.<sup>‡</sup> A number of programmes and activities are held under this scheme, which also involves cultural exchanges and participation in several international forums.

India's minorities, especially the ones considered 'educationally backward' by the government, are provided for in the 1992 amendment of the Indian National Policy on Education (NPE). The government initiated the Scheme of Area Intensive Programme for Educationally Backward Minorities and Scheme of Financial Assistance or Modernisation of Madarsa Education as part of its revised Programme of Action (1992). Both these schemes were started nationwide by 1994. In 2004 the Indian parliament passed an act which enabled minority education establishments to seek university affiliations if they passed the required norms.<sup>‡</sup>

### **Educational Initiatives**

Apart from providing basic education to all children, P.R.I.D.E. endeavors to continually improve the existing quality of education being imparted to the students. For the same, a School based Quality Improvement Program (SQUIP) and Reading Improvement Program (RIP) were introduced for the creation of a physically and emotionally safe learning environment, through an improvement in community participation and ownership, improvement of infrastructure facilities, and improvement in overall learning levels of children in core curricular subjects. Study Centers for children in the 5th, 6th and 7th standards ensure that there is a conducive after-school environment for students to do their homework and practice what they have learnt at school.

We can now proudly state that we have 100% enrolment in all our schools!

P.R.I.D.E. also proactively supplements the activities of the government through 'Sarva Shiksha Abhiyan' for the Universalisation of Primary and Elementary Education. 48300 children have thus far availed of the Study Centers run by the project and 37800 children have availed of the benefit of libraries initiated in several villages.

### **Policy Initiatives**

In line with the goal of nation building, India has been committed to providing free and compulsory education to all children. Towards this end, Indian Parliament has enacted a legislation making free and compulsory education a Right of every child in the age group

6-14 years which has come into force from 1st April, 2010. Rashtriya Madhyamik Shiksha Abhiyan has been launched recently as a step to universalize secondary education. Simultaneously, efforts are being made to create a robust and vast system of higher and technical education.

Building upon the existing capacities and recognizing the immense contribution to nation building that the large network of educational institutions has made in the post independent India; the country has embarked upon a second phase of expansion and establishment of centres of excellence in higher education. It is envisioned that strengthening the two ends of the spectrum, namely, elementary education and higher/technical education would help in meeting the objectives of expansion, inclusion and excellence in education.

The Central Advisory Board of Education (CABE) is the highest advisory body to advise the Central and State Governments in the field of education. Recent years have seen certain important committees and commissions deliberate on education. National Knowledge Commission (2006) Report on higher education supports a strong reform agenda through public investment. Recently, the report of the committee on renovation and rejuvenation of higher education (Yashpal Committee) has recommended protecting the intellectual autonomy of educational institutions and the creation of an all-encompassing National Commission for Higher Education and Research (NCHER) to replace or subsume the existing regulatory bodies. The report talks about the concept of a university as a place where research and teaching become two important pillars of the creation of knowledge and should go together. It should provide practical training to the people that should be based on new knowledge and in response to social and personal needs. Most importantly, university should allow for the diverse growth of knowledge and should not lead to fragmentation of knowledge. It is, therefore, recommended that normally, no single discipline or specialized university should be created. There is also an idea that undergraduate programs should be restructured to enable students to have opportunities to access all curricular areas with fair degree of mobility.

The government has already initiated steps in the direction of implementing some of the recommendations.

## **Policies on Education**

### **Introduction**

The word “Education” is defined as; (1) Systematic instruction, (2) Particular kind of stage in education and (3) Development of character or mental powers (Oxford dictionary, 1999 ed, Oxford university press). With the passage of time the idea of education has undergone paradigm shifts. However, despite the multiple of criticisms over the years, education in its quintessential form remains a process of learning of newer knowledge, information, concepts, modes, manners, methodologies, involving two parties i.e. the educator and the educant. Schools being the place of basic education are given high importance in India. Apart from imparting classroom education many of these schools aim at overall improvement of a child. The famous philosopher Einstein while discussing the need for education has projected the following fundamentals:

- To educate the individual as a free individual; to understand and use critical thinking skills.
- To educate the individual as a part of society – virtually all our knowledge, our clothes, our food is produced by others in our society, thus, we owe Society and have responsibility to contribute back to Society.
- Through education, knowledge must continually be renewed by ceaseless effort, if it is not to be lost. It resembles a statue of marble which stands in the desert and is continually threatened with burial by the shifting sand. The hands of service must ever be at work, in order that the marble continue to lastingly shine in the sun.

While discussing the importance of education, it is important to state that schools have become the most important means of transforming wealth of knowledge and skills from

one generation to another. However, the role of institutions becomes more challenging in the modern world with innovations and technological developments. Investment in education and educational institutions should be viewed as an investment for economic prosperity. If the concept of “education” is restricted merely to the process of acquiring facts and loads of numerical information, so as to be able to reproduce them in examination, designed by a bunch of conventional curriculum designers, with staunch belief in the superiority of the intellect using rote learning methodologies, will be an abysmal reduction of an area that demands careful cognition. It would also be as good as to careless negligence of higher order intelligence.

### **Policies on Education**

The hind sighted policies of the centre and the state have played a major spoilsport and have created massive hindrances in the path of ethical and morally upright ways of development. The very act of inclusion of the Right to Education is the list of “fundamental rights” as late as, 63 years i.e. 2009 after having attained independence, which till then was included in the “directive Principles of state policy” speaks volumes about the failure of the centre and the states to act in partnership and lay the foundation stone of a thriving democracy. However with “education “having received the status of a fundamental right, no longer can the administration at the state and the central level shy away from the responsibility of imparting free and fair education for one and all. The only hindrance can perhaps recur, due to laxity in policy implementation, political interests of the parties in power, and also foul play by some of our namesake charity doers. Sadly yet truly, due to lack of well framed and foresighted policies poor planning and lack stringent supervision, control, inspection, evaluation and in specific inept monitoring has resulted imbalanced educational scenario. The large measure of nouveau entrepreneurs in this sector called education seem to be interested in merely their quarter profits and seemingly yet hard to

affirm, disinterested in ensuring quality educational content to their eager and enthusiastic learners in return of exorbitantly designed fee structure. The newly passed “prohibition of unfair practices in schools Bill 2012” truly suggests how manipulations malpractices and unethical ways have been resorted to by schools merely to ensure false sense of goodwill, pride and reputation at the cost of truth. A glance at the document and its clauses would bear ample testimony to the corruption that has seeped and permeated into each and every pore of the existed system of education in our country. There is no dearth of commissions that the government has set up since the dawn of independence for instance the first commission of education was set up in 1948, later on several committees have been informed time and again such as the Radhakrishnan commission the Mudliar commission the Kothari commission (1954-66) the Verappa Moily commission the National Policy on Education and the establishment of autonomous bodies such as the NCERT and NCTE.

### **Current Realities**

There are several public schools in major developed cities of India, but they have exorbitant fee structure high capitation fee, with major emphasis on garish displays of wealth e.g. gala celebrations, grand buildings but with least minimum interest in competently qualified staff well educated and well trained teachers or administrative staff, they do not hesitate employing a teacher without a basic B.Ed degree. It is quite evident that such bodies have hardly had any interest in the educational development of the individual and socio cultural growth of the society. Another reason for lack of interest of such bodies is perhaps the control of business people and corporate houses over the most of the privately managed educational enterprises. The sole purpose for such enterprises is making profits in the otherwise sacrosanct humanistic venture like “education”. It is very obvious from the management wise secondary schools data that in government schools more trained teachers were available than in private un-aided schools. The government

schools had about 80 per cent trained and qualified teachers. The private un-aided schools were having 65.5 per cent and 56.8 per cent qualified and trained teachers for secondary classes respectively. However, public opinion is that private un-aided schools provided better learning opportunities to their children. The data gives quite a different picture.

## **Conclusion**

To sum up, we need to recognize that the knowledge, skills and productivity of our growing young and dynamic work force forms the backbone of our economy. To reap the benefits of such a young work force, we need to implement the reforms in the education system and also bring forth new factors of production, namely knowledge, skills and technology which have the ability to unleash the productive frontiers of the economy in the most efficient and dynamic way. There is a need of regulation or some kind of monitoring by developing regulatory mechanism to focus on low quality of private unaided schools serving in the country. The need of regulation becomes all the more important after the implementation of Right to Education Act (RTE), 2009. Care needs to be taken that these regulations should be both for government as well as for private schools.