

**PART A**

**1a) What is the contribution of Tagore to education? Describe.**

**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 'Visvabharati'.

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 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.

**b) What are the factors for the diversity of our Indian Society? How can we overcome those problems through education?**

## **2a) Enumerate the fundamental rights given by our constitution to our citizens.**

### **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.

## **5) 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.

## **6) 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.

**Or)**

b) Elucidate the steps taken by our govt to ensure education to all.

### 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) Care 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.

PART B 8X5=40

**3. List out the aims of education.**

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.

Science Education

Vocationalisation

- (b) Social and national integration.

The Common School System

Social and National Service

- (c) Acceleration the process of modernization.

Education for International Understanding

Democratic Values

- (d) Developing social, moral and spiritual values

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.

#### **4.What are the agencies of socialization?**

Agencies of Socialization:

Socialization 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.

## **5. What are the different types of management of school in India?**

### **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. Give an account of the 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.

### **6. Language policies during post independence period**

(AFTER INDEPENDENCE: CHOOSING AND INSTATING THE NEW NATIONAL LANGUAGE.)

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.

According to Ralph Fasold "the former colonial language is an absolutely atrocious choice as a national language. Nothing could be a worse symbol of a new nation's self-awareness than the language of a country from which it had just achieved independence." More importantly, a foreign tongue such as English would not contribute to the national identity in the way that an indigenous one could.

### **7. Why should we instruct the importance of environment issues to the students?**

#### **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.

### **8. Mention the importance OF RTE ACTSOO9.**

#### 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.

**9. List out the responsibilities of a teacher in the society .**

**10. Why do we celebrate Rousseau as the champion of child education?**

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.

**11. Enumerate the factors of social change.**

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.

### **12. List out the constitutional provision of education to citizens.**

#### **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 eliminate inequalities in status, facilities and opportunities, not only amongst individuals but also amongst group residing in different areas or 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.

### **13. Give an account of influences of education in social movement.**

#### 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

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.

#### **14. What are the problems of Indian education?**

### **PART C 10X2=20**

#### **15. What is informal education?**

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

### **16. What do you know about Basic Education?**

#### 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.

### **17. Write a brief notes 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”.

### **18. Illustrate 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

**19. What do you mean by Indian secularism?**

**20. Give an account of Reservation Policy Of India.**

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 administered 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 is a minor and his guardian has given his consent thereto.

**21. Why should we provide education to the children in their mother tongues at primary level?**

**22. Mention the importance of values 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.

### **23. Write a brief notes on RMSA.**

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

- 1) The economically weaker sections of the society.
- 2) The educationally backward and the girls in the society.

#### Criteria for upgrading a Middle School into a High School:

- 3) There should not be any Govt.High / Hr. Sec. Schools within the radius of 5 Km from the concerned Middle School.
- 4) SC/ST/Minorities dominated areas.
- 5) Concerned Middle School must have 40 or more number of students in the feeder school.

24. Mention the influences of education in community mobilization.

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**MAY 2017**

**CIE PART A**

**1a) what is basic education? Discuss the merits and demerits of Mahatma Gandhi philosophy of education. OR**

**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."

**b) What do you know about educational sociology? Explain the diversity of our Indian society.**

**2a) what do you means by fundamental right? Numerate the various fundamental rights offered by our constitution to the citizens.**

### **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.

**b) What do you about reservation? Why should we give reservation to certain sections of the society? Explain.**

### **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.**

#### PARTB 8X 5 =40

**3. What are the different forms of non-formal education?**

**4. Write a note on John Dewey's concept of Education.**

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.

## **5. What are the factors of social change?**

6. Write a note on directive principles of state policies.

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.[ 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.[90] 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.

## **7. Mention the impact of social stratification 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

## **8. What are the different types of school management?**

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).

#### 9. Write a note on Language policy of India.



10. What do you know about universalization of education?

11. Write a note on Black board operation.

12. Mention the importance RTE act of 2009.

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.

13. List out the responsibilities of teachers.

14. Write a note on the relationship between a school and community.

PART C 10X2=20

**15. What do you know about informal education?**

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.

## **16. Write a note on kinder garden.**

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".

17. Mention the cause of inequality of our Indian society.

18. What do you know about the Indian secularism?

19. Why should we teach in mother tongues to the children at least in its primary level of education?

20. Why should education be considered as a public property?

### **21. What is environmental education?**

#### 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.

## **22. Write a note on SSA.**

1. Enrolment of all school age children in schools.

2. Stopping of drop –outs.
3. Providing quality education.
4. Appointing at least two teacher's ion 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.

**23. How does education play a vital role in community mobilization?**

24. Write any four causes of unemployment.

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MAY 2019 CIE

PART A

## **1a) “Philosophy and education are two sides of the same coin:-Justify. Education and Philosophy**

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 right 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.

b) Give an account on the Educational contributions of Tagore.

**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 -Visvabharati".

**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.

#### 7.4 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.

**2a) Define Social stratification. Explain the forms bases and impact of social Stratifications.**

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.”

## FORMS AND BASES OF SOCIAL STRATIFICATION

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

**The Caste Stratification System** This system of stratification is mostly prominent in India and the Hindu religion. The Indian society divides its population into five major castes: 1. The Brahmins (priests/teachers/healers) From the most pure 2. The Kshatriyas (soldiers/warriors) 3. The Vaishyas (traders/merchants) 4. The Shudras (servants/labourers) 5. 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 close off to members of an inferior caste. This is because there is strict and rigid restrictions that are made to ensure the purity of higher caste. Thus, marriages are endogamous (permitted among members of same caste only) and caste membership determines social status, positions and occupations of individuals. In tribal societies, there is some evidence of caste but the rigidity and social inequality among different groups is much lesser than that of India.

**The Age-set Stratification System** In such societies, allocation of rewards and status is primarily based on age set. In primitive societies, people have greater structural importance as they grow older. This is what is termed as rites de passage. Old people are seen as more experienced and their roles carry more prestige and these usually constitute their importance in

decision making. Old people are also the foundation of political organisation within the tribe as well as serving as mediators to the gods.

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

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

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

**A Stratification System Based on Ethnic Differences** The apartheid system of South Africa illustrates a typical racial caste system of social stratification. After world war two, the population of South Africa was divided into four registration groups: i) The 4.5 millions white descendants of European immigrants ii) The 2.5 millions so called coloured people who have descendant from more than one race iii) The 1 million people of Asian descent iv) The 43 millions black Africans.

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

Those having a marginal position on the labour market. From the above it can be said that, social stratification also varies in form from society to society. We distinguish between two main types of stratification systems: (1) open and (2) closed. In open stratification systems, achievement rather than ascribed characteristics (that are those given by birth) determine one's social rank. In closed stratification systems, ascribed characteristics will determine the

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

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

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

Social Class Social class stratification among members of a society divide people into different economic "classes," and this class has the potential to influence other stratification paradigms within the society. The social class system divides people within three categories: upper class, middle class, and lower class. People within one category are further segregated by occupation, health, age and race.

Depending on the nation in question, social class can be determined either by open or closed stratification. In closed stratifying systems, a person or group is ascribed a class before birth and by birth they withhold a certain class among society. In open stratifying systems, a person can move from one class to another regardless of family background or lineage.

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

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

## **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.

OR

**b) Describe the educational development in the post-independence period in India.**

**PART B 8X5=40**

**3. Mention the principles of Swami Vivekananda.**

**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."**

#### **4. Explain the scope of educational sociology.**

#### **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.

**5. Define social change. Enumerate the factors influencing social change.**

**6."School and the miniature society" –Analyses**

**7. State the relationship between democracy and Education.**

### **Democracy**

#### **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.

**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.**

### **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."

8. How we promote equalization in educational opportunities for Handicapped children?

9. Mention the issues related to privatization in Education.

10. Explain the role of social movements in Education for marginalized people.

11. Elucidate the need of value education in the present era.

12. Explain the recommendations of New national policy on education 1992.

13. Why education an important tool for community mobilization?

14. Analyses the educational development between Pre and post-independence period.

## **PART C – (10X2=20 marks)**

15. State the functions of SSA.

- 1. Enrolment of all school age children in schools.
- 2. Stopping of drop –outs.
- 3. Providing quality education.
- 4. Appointing at least two teacher's ion 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. Write a note on Operational Black board.**

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 to1994.

**17. What are the causes of Malnutrition in India?**

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.

### **18. What you meant by socialism?**

## **19. Bring out the merits of Environmental education.**

### **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

## **20. What are the special features of basic 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.

**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.**

## **21. Analyses the importance of mother tongue in learning.**

### **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.

**22. State any three issues related to caste discrimination.**

**23. How do you develop secularism among your students?**

**24. Define socialization.**

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